

African hierarchy reaffirms its opposition to apartheid

PRETORIA, South Africa — South Africa's Bishops have reaffirmed their opposition to this country's policy of apartheid — strict racial segregation.

They said in a joint statement they are concerned that justice should be done to all groups and persons and that charity should animate all relationships.

The statement also said that declarations regarding apartheid by individual bishops are made on their own responsibility.

The joint statement, issued (Feb. 27) at the end of the plenary meeting of the South African Catholic Bishops' Conference here, came a week after Archbishop William P. Whelan, O.M.I., of Bloemfontein declared that the nation's current social and economic difficulties can be solved without necessarily abandoning the apartheid policy.

LATER, Archbishop Owen McCann of Cape Town, chairman of the Bishops' Conference, and Archbishop Denis Hurley, O.M.I., of Durban said that Archbishop Whelan's statement upholding apartheid was a position of the Church in South Africa.

Archbishop Whelan himself stressed that his statement was not made on behalf of the conference, but that it was a purely private expression of views since he had released it after taking into consideration his responsibility as director of the conference's Press, Cinema and Radio Department.

The Bishops' joint statement, which was front-page news in the nation's secular dailies, dispelled the atmosphere of crisis among South African Catholics. Further Catholic reaction appeared unlikely in view of a telegram from Archbishop Hurley, chairman of the Bishops' conference's press, radio and cinema department, condemning the conference's prohibition of further Catholic press discussion of the matter.

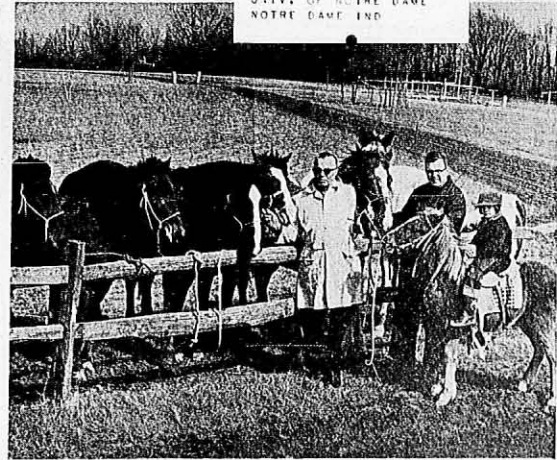
The telegram, in Latin, was sent to the Southern Cross, a Catholic weekly journal which had republished daily newspaper editorials, both favorable and unfavorable. The telegram said that with the publication of the telegram, the conference's discussions of the matter are prohibited, and it is therefore to be considered that the case is closed.

The hierarchy's joint statement said: "The official policy of the South African Catholic Bishops' Conference in respect to race relations is that set out in previous statements of the conference, namely those of 1952, 1957, 1960 and 1962.

"Statements by individual bishops are made on their own responsibility.

"The conference recognizes the complex situation in South Africa. The Bishops are concerned that law and order should be maintained, that justice should be done, that the rights of the individual and that a spirit of charity should animate all relationships."

SOME SECULAR PAPERS VOICED (Continued on page 9)



LATEST CYO CAMP ADDITIONS—Mr. E. E. Fleisch, of Immaculate Heart parish, Indianapolis, and Father John Efford, Archdiocese CYO Director are shown with the latest additions to the CYO Camping program—seven horses and two ponies. Father Efford announced this week that horseback riding will be added to the activity program at both Rancho Framansa and Camp Arisinta this summer, culminating a dream of many years' standing. Mr. Fleisch acted as advisor to Father Efford in the selection of the "herd." The little equestrian? He's four-year-old Tommy Revard, a member of St. Joan of Arc parish. Father Efford hopes that three or four more mounts will be obtained before summer. Applications for the camping season were mailed to all parishes in the Archdiocese this week.

A word from the Archbishop

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

Twenty years ago, the Bishops of the United States established Catholic Relief Services to represent American Catholic compassion and concern for war sufferers and the needy of other lands. At that time, no one could have foreseen or predicted that this organization would become the largest of its kind ever.

The fact is, however, that for the past twenty years, Catholic Relief Services has reached out to offer help to more needy men, women, and children — in more countries and areas throughout the world—with more foodstuffs, clothing, and medicines and other relief supplies—than any other agency of its kind at any time in history or anywhere in the world. We do not say this because we are unduly proud of this record, because we have really given only a very small portion of our abundance. We say it more in a spirit of thanks to God, who has made it possible for us American Catholics to have such an abundance that we can practice such worldwide Christian charity. We do well to remember that most of us as well as other average Americans will sit down to several meals today; at the same time, nearly half the rest of the world's people will have to be satisfied with a small bowl of rice for the entire day; and many of them will not have even that much.

During the 12 months from Laetare Sunday of one year to the next, your Catholic Relief Services provides urgently needed food to some 35 million undernourished persons. More than 7 million of these are children who share in the worldwide Catholic Relief Services' feeding programs.

The first law imposing on us the duty to support this program is the law of Christian charity. The true Christian cannot isolate himself from his fellow men. The true Christian views with real solicitude and genuine anxiety the sad plight of the poor, the hungry, the afflicted, the suffering, and the sorrowing everywhere. The charity of the true Christian is not bounded by the limits of his parish or his diocese, his town or state, not even by his limits — his country. Because the true Christian is a Catholic Christian, his hands must reach out to the very ends of the earth with whatever help he can give to those in need, no matter who they are or where they are. God requires each one to love his neighbor as he loves himself; and Our Lord has shown us that each of us is neighbor to every other man.

Catholic Relief Services on its part makes the most careful use of the funds which your generosity gives it. Your gifts are administered with such conscientious care that the greatest possible amount of value is gotten from every dollar donated to this fund. For example, every part of any shipment sent abroad is watched carefully from the time it is unloaded on foreign soil until it reaches the town or smallest village where it will finally be used by the needy. Those who cooperate in the distribution of food, clothing, and medicines are for the most part unpaid workers from local religious communities of priests, brothers, and Sisters; volunteers from parish St. Vincent de Paul Conferences; and workers who are full time or part time employees of Catholic Charities Organizations already existing overseas. Even the governments of countries receiving free food, clothing, and medicines must guarantee that they will not charge customs fees or any tax whatsoever on these goods under penalty of completely cutting off their people from the program. All these are reasons why Catholic Relief Services can be counted on to prevent fraud or profiteering at the expense of human misery. There is no other relief organization to which you can entrust your charitable gifts with so much assurance that it will reach the poor.

This Sunday you will have your chance to make your annual gift to this program. We urge you to give the most you possibly can—even to the point of sacrificing some comfort for the homeless and harassed poor of the world.

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. Scherer
Archbishop of Indianapolis

Cincinnati to eliminate first grade

CINCINNATI—Parish elementary schools of the Cincinnati archdiocese will drop the first grade beginning next September in an effort to solve the problems of rising cost and enrollment.

The Cincinnati archdiocese is the first U.S. See to drop the first grade on an across-the-board basis, though grades have been dropped in individual Catholic schools in scattered areas throughout the country.

The action follows a sharp debate on the issue in Catholic educational circles for the past few years. In the debate some prominent Catholic educators said it would be disastrous if any Catholic elementary grades were dropped.

The Cincinnati archdiocesan decision to drop the first grade was announced (March 3) at a press conference at which members of the Administrative Council and of the School Board of the archdiocese were present. Archbishop Carl J. Allen, of Cincinnati, emphasized that the changes came with the unanimous approval of the council and the board.

It was immediately stated that summer vacation schools of religion will be set up for the approximately 10,000 first grade students who have entered parochial schools in the first grade next fall.

Archdiocesan officials also announced that under the new program:

- Minimum salaries of religious Sisters teaching in the schools will go up from \$1,600 to \$1,800.
- Maximum number of pupils (Continued on page 9)

Annual Passion Play set in Bloomington

BLOOMINGTON, Ind.—The Monsignor's Players, a group of more than 60 parishioners of St. Charles Burroughs parish here, will present their fourth annual Passion Play on the week-ends of March 14-15 and 21-22.

This year's presentation will return to the script of their first production, "The Way to Rome." It is a three-act drama offering a vivid chronicle of the turbulent events that took place in Jerusalem during the last hours in the life of Christ.

The Players' presentation has become a traditional Lenten event in Bloomington. It is the only regular undertaking of its kind in southern Indiana.

FROM MEAGER beginnings three years ago, the cast, stage, stage hands, makeup and design people have developed a strong sense of purpose in presenting a Passion Play which not only is a moving religious experience for audience and players but also technically excellent theatrical production.

Staging is simple and uses the natural limitations of a church auditorium to great advantage. The audience is made to feel it is an active part of the great events that took place in Jerusalem.

\$29,000 bequest made to parish

SEYMOUR, Ind.—A former parishioner of St. Andrew parish here has bequeathed \$29,000 to the parish for unrestricted use, according to Father Irvin T. Mattingly, pastor.

The gift came from the estate of a retired railroad worker, Earl Harrington, who died last summer in Cincinnati. Mr. Harrington moved from Seymour more than 20 years ago. He left no close relatives.



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DETAILS EXPLAINED

New liturgy rulings clarified by Vatican

Related article, Page 2

VATICAN CITY—The secretary of the Vatican's new Liturgy Commission said that Pope Paul VI's motu proprio, which initiates the changes in the liturgy voted by the ecumenical council, aims at "gradual and natural evolution."

Father Annibale Bugnini, C.M., spoke in a 2,000-word article in the Vatican City daily, L'Osservatore Romano. The appended text of the motu proprio—a document issued on a pope's personal initiative—is soon to be published by the Holy See's official publication, the Acts of the Holy See.

Father Bugnini reviewed the relationship between the motu proprio and the Constitution on the Liturgy, passed by the Council in 1963 and approved by Pope Paul VI on December 4. He noted a number of changes which the motu proprio puts into effect as a result of the constitution.

HE ALSO dealt with the relations between the Holy See and national bishops' conferences in the matter of authorizing translations of liturgical texts from Latin into vernacular languages.

In regard to the competence of national conferences in translation matters, the article said that this is "a problem of great importance and incalculable consequences."

Father Bugnini pointed out that for the same Article 26, all power in liturgical matters has been reserved to the Holy See and that the task of bishops has been limited to "insure that liturgical laws be observed and to oversee pious practices."

FATHER BUGNINI cited the ninth norm of the motu proprio, which states: "We deem it proper to specify that the various translations in the vernacular must be prepared and approved by competent ecclesiastical territorial authority, in accordance with the Constitution on the Liturgy, Paragraphs 3 and 4. The acts of authority, according to the same Article 26, Paragraph 4, must be approved or confirmed by the Apostolic See. We order that this always be observed."

Rev. Richard Lyons named to Leopold

The Chancery Office this week announced the appointment of Father Richard Lyons as assistant pastor of St. Augustine's parish, Indianapolis. Effect five days of the appointment was February 29, 1964.

Father Lyons formerly served as assistant pastor of St. Joan of Arc parish, Indianapolis. He had five days of the appointment was February 29, 1964.

BULLETIN

At Clerical press time Thursday morning it was learned that Cardinal Joseph E. Ritter of St. Louis is among 42 prelates named by Pope Paul VI to a new commission to apply "in the letter and spirit of the council" the constitution on the reform of the liturgy. Only other American named was Archbishop Paul J. Hallinan of Atlanta.

Commenting on this part of the motu proprio, Father Bugnini served wherever a liturgical Latin text is translated into the vernacular by the previously mentioned legitimate authorities."

(Continued on page 9)

Columbus concert set for St. Meinrad choir

COLUMBUS, Ind.—The St. Meinrad Choir will present a sacred concert at St. Columba Church here on Laetare Sunday, March 8. The program will begin at 2 p.m. Father Lucien Duesing, O.S.B., will direct.

The 50-voice choral group, composed of seminarians from the High School and School of Theology Departments of St. Meinrad Seminary, will also sing earlier during a Solemn Mass at 11 a.m.

THE CHANCEL Choir's presentation of the sacred concert and participation in the sacred liturgy were arranged at the invitation of Father Patrick Gleason, pastor of St. Columba Church.

The afternoon concert will include a wide variety of sacred numbers — classical polyphony, several Lutheran chorales, contemporary compositions, and selections proper to the St. Meinrad Chancel Choir itself.

Along with the choral concert, the parish's new Organ will be dedicated by a recital interwoven into the program.

THE REV. MR. Richard Meyer, a deacon at St. Meinrad Seminary, will be the accompanist for the choir and also the assistant director. The Rev. Mr. Francis Lalak, also a deacon, will give the commentary.

Featured among the musical selections chosen for the concert will be a motet in honor of St. Patrick. The motet was composed by Father Gleason.

ANNUAL HOSPITAL 'CLASSIC'

"Eleven souls" on a single call! What's happened to basketball?

By FRED W. FRIES

Basketball will never be the same.

Dr. Naismith must still be spinning in his mausoleum after the annual "classic" between the School of Nursing and the internees and residents of St. Vincent's Hospital, Indianapolis.

The girls were dressed in their neat blue traveling uniforms, but their opponents looked like fugitives from a Georgia chain gang. Outfits ranged from ill-fitting bandages to surgical scrub suits. Two Indianapolis physicians—Dr. H. Edwin Campbell and Dr. E. S. McClain — served as unpaid referees.

made two points. The first is that the document "fully recognized the competence of the various territorial authorities as regards translations of the vernacular of liturgical texts." But at the same time he noted that "it leaves confirmation of the acts up to the Holy See."

He added that "within the acts" it is obvious that the text of the version (of the vernacular translation) should be included, and not only the procedure of the approval of it on the part of competent authority." This means that while national bishops' conferences have the competence to (Continued on page 9)

NCWC asks campaign on poverty

WASHINGTON — The Social Action Department of the National Catholic Welfare Conference has called for new initiatives by individuals, private groups and government to assist "35 million" fellow Americans who live in poverty."

The department, in a major statement on the problem of poverty, said that "one-fifth of our citizens are in want."

It urged steps not only to deal with the immediate effects of poverty but also to root out its causes — racial discrimination, poor education, unemployment and other social ills.

"The Church views poverty as 'a challenge, not merely to our compassion and charity, but also to intelligent social action aimed at eradicating the many causes of human failure,'" the NCWC agency statement said.

"It is a tragic commentary upon the world today that nations are forced to spend billions for glibly weapons of war and yet cannot find the funds to eliminate slums. Our ingenuity can cope with the almost unbelievable difficulties of sending a rocket to the moon, but we seem unable to come up with workable plans to aid human beings created in the image and likeness of Almighty God," the statement said.

THE DEPARTMENT'S statement came amid mounting national concern over the problem, including the Johnson administration's proposal to create a Presidential message on the subject to Congress is expected shortly.

The department stressed that while the Church traditionally has taught that poverty is a good thing for those who embrace it voluntarily as a means of religious detachment, it is an evil for those who have no choice.

"There is a destitution that binds men to this earth, since it (Continued on page 9)

Laymen and the council

A provocative new series starting in this week's issue by four of America's top laymen — DONALD THORNTON, DANIEL CALAHAN, JOHN COGLEY and MARTIN WORK. For Donald Thornton's opening article, turn to Page 2.

Feeding and blocking for Dr. Feeney were Doctors Ralph Montgomerie, Philip Tully, William Lynch, Robert Lefert and Howard Vandenberg.



273 YEARS OF SERVICE—The five Little Sisters of the Poor shown above have a combined record of 273 years of service in their Order. The photo was taken last week at the Home for the Aged in Indianapolis. The Sisters, left to right, with their years of service are: Sister Monique (57), Sister Adele de St. Anne (54), Sister Florence de St. Alexis (53), Sister Elizabeth de St. Benoît (52), and Sister Veronique de St. Martin (51). Missing from the picture because of illness was Sister Adele de St. Andre, who has been a Little Sister for 54 years. Another member of the community with more than a half-century of service, Sister St. Thomas, died on February 22.

THEOLOGIAN POINTS OUT

Extent of vernacular is in bishops' hands

The use of English could be extended to virtually the entire Mass if American bishops request permission from the Holy See, Father John Davis, associate professor at Bellarmine College, pointed out in an article appearing recently in the Record, official Catholic newspaper of the Louisville Archdiocese.

Following is the complete text of Father Davis' comments: "Soon, in the United States, there will be some English in the eucharistic liturgy. How much English there will be, will depend on the decision of our Bishops.

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Relative to this "how much," the members of Christ's Kingdom should be united. The bishops of the United States petitioning the Holy See for the extension of the use of the vernacular in the whole Mass. The Constitution itself directly permits the use of the mother tongue in the readings, the "common prayer" (a new addition), and "those parts which pertain to the people," but it does not of itself permit the vernacular in the priest's parts, that is, the Collect, Secret, Post-communion prayer and the Canon. However, the Constitution leaves the way open for a possible extension of the mother tongue to these parts when it says, "And wherever a more extended use of the mother tongue within the Mass appears desirable, it is for the competent territorial bodies of bishops to decide whether, and to what extent, the vernacular language is to be used, which decision is to be approved, that is, confirmed, by the Apostolic See."

ON DECEMBER 4, 1963, the day of the liturgical constitution's promulgation, the Bishops of the United States, assembled in Rome, issued a statement saying that they welcomed the constitution "wholeheartedly, that they prefer to have the decision approved, that is, confirmed, by the Apostolic See."

From this statement we can almost certainly expect that the readings, the "common prayer," and the parts which pertain to the people in the vernacular. And if the Bishops of our nation make that decision, it is possible to think that the vernacular could be extended to the Collect, Secret, Post-communion and the Canon.

One can hope that this will be so; there are indications that it ought to be. For example, if the Latin for the vernacular is to have the priest and people praying the prayers at the foot of the altar should these be retained temporarily. In the Kyrie, and the Gloria in the English, then the priest turning to the people to say the Kyrie and back again to the English for the reading of the Epistle and Gospel.

It will seem somewhat strange and incongruous that after beginning the eucharistic prayer in the English, the priest will have to quickly turn to the Latin for the collect, preceding that prayer by the "Gloria," in Latin, as we say, and then continuing in a foreign tongue, and having concluded that prayer in the Latin to return again to the English.

I AM SURE that the whole congregation will be disquietedly asking, "Why the change in languages?" I am sure they would prefer to have the entire Mass in the English. Bishop Robert E. Tracy of Baton Rouge, writing in the February 1 issue of America, says that he feels "that many of the Fathers of the Council would have voted, for example, to put the prayer of the day (collect) in the Mass in the vernacular, had the question been put to them directly."

A step further. Last Sunday after noon the National Council of Catholic Men televised a demonstration Mass of the future. One could hardly feel sensing a note of clamor in the use of the Latin for the approach and in the Preface itself, and then the

turn to the English for the "Holy, Holy, Holy" of the Sanctus.

Again, it seems a bit strange that we should go back and forth with the different languages, and that we should hide the beauty of the prayers of the Preface in an unknown tongue, when their meaning could be the more spontaneously and readily appreciated in one's own language.

Even in the Canon the use of the vernacular would be beneficial to the priest himself and to the people also if their active participation in his the most sacred portion of the Sacrifice could be restored.

The Canon itself with its persistent use of "we pray," "we offer," "our sacrifice," "we beseech," seems to cry out for the active inclusion of the people in some way. And the "full, conscious and active participation" which the Constitution says is the aim to be considered above all else ought not to cease as the sacrificial action is approached. For it is our sacrifice, the sacrifice of the Church, the Church's entrance into the Holy of Holies—and all her members both priest and lay should be invited to participate in this the most sacred and active part of the Mass. In this rite one can sense the growing solemnity as priest and people together approach the central act of sacrifice and the sense of awe that settles over the congregation when the priest sings aloud the words of consecration to which the people respond with their "Amen." Perhaps there can be a restoration in this matter in the West.

ONE HAS a feeling that sooner or later it will come, as a growing sense of "belonging" in the Church consumes our people, and the sense of the Church's Sacrifice and full and active participation in it envelops them. Though we may be a little tardy in this, it has developed elsewhere.

Already it is persistently reported from Africa, and Germany, and of other nations will ask the Apostolic See for the use of the vernacular language in the Canon. Sooner or later, one may venture to say, it will come to us.

Should the above observations be valid, and they may be, perhaps we would do well to place to suggest that the Bishops' Commission on the Liturgical Apostolate and the Bishops themselves at their coming spring meeting give consideration to making "full use of the vernacular concessions made by the council" to petition the Holy See the permission to use the mother tongue both in the priest's parts and the Canon—in fact, in the whole Mass.

Should the petition be made and granted now, the language changes could be worked immediately into the forthcoming revision of the missal, which itself may take some years. And this could be done in conjunction with other English speaking nations.

If it is not done at this time—and the revision is made without these language changes—possibly within a few more years it may be necessary to revise the revision.

Lent is a time of introspection, a few weeks of special self-examination, a period for looking ruthlessly at our faults and defects.

We do this in a spirit of love. It is our hope that by coming to know ourselves intimately as we really are we can root out our imperfections and ultimately become the kind of persons we wish to be.

Granting this is good for us as individuals, is it not equally valid for us as a group, as the Mystical Body, as the Church of Christ in the world?

There seems to be a feeling abroad today that things are going reasonably well for the Church. Our image has been helped immeasurably by Pope John, by the council and by Pope Paul. The reaction of the community to the fact that the Catholic Church, more or less unvaryingly and officially, has finally recognized the existence of the 20th century has been encouraging.

But in the Lenten spirit we really ought to look beneath the veneer of external popularity and success into the innermost reaches of our collective hearts. Are things really going so well? Do we really have that winning combination that shouldn't be disturbed, as some have claimed? It is true that God is in His heaven, the layman is emerging and all's right with the world?

For a discussion starter, I'd like to suggest things aren't going so well as they seem to be. Indeed, we are probably at a crisis period in the history of the Church in America. We might well tremble, drop the ball and take a great loss. Through its reporting of superficialities and its lack of critical analysis the Catholic press generally has contributed to this prevailing view of the Church in our nation; this one major reason for our current self-deception.

THE MOST serious problem facing us today is that the council has taken us a false—and unwarranted—confidence. We seem to feel that the great advances which have been made at the council in the intellectual and theoretical orders and on the level of dogma and written solemnities, have solved many of our problems. The fact is that the precise opposite is true. The council really has not introduced the Council's liturgical changes or not to preach the Church's gospel on some pressing social problem? The laymen have made the life of more than one pastor miserable as they wage their campaign of non-cooperation and unwillingness to listen to anything from the pulpit they don't want to hear. And all too often lay people seem willing to do anything rather than to act as Christians once they are outside the church door after Sunday Mass.

Let me protest—before I use this example—that I take part in discussion groups; my wife is grateful for them and so are our seven children. I believe study groups are an essential part of the Church's educative function.

But isn't it interesting that discussion groups often flourish in parishes where action groups perish? What I mean is that people

Large numbers of laymen are surely going to discover that the lay apostolate is simply hard work. It is a sharing in Christ's apostolate, not a carrying of the Cross as well as the collection basket. It means self-sacrifice and perhaps even being unpopular in the midst of a secular society that puts a high premium on popularity.

In other words, the eternal struggle between grace and nature is going to be re-enacted in the hearts of today's lay people as they decide how to respond to Christ's ageless invitation, "Come, follow Me." And human nature being what it is, I fear large numbers of lay people are going to turn slyly away and go back to their TV sets, their picture magazines and the easy acceptance of their equally pagan neighbors.

LAYMEN AND THE COUNCIL

The submerging layman

BY DONALD J. THORMAN

THE GREATEST difficulty the council must overcome in relationship to the layman is the scandal of the status quo. By and large, the majority of lay people simply don't want to change things, they just don't want to get involved. Somehow they seem to sense you can't fall in love with Christ just a little, that if you go even part way toward the magnetic orbit of Christ's love you may be drawn totally into the fiery furnace. They know this would seem a substantial change in their way of living in a back culture. And yet they become bartered by the fire of Christianity.

Council or no council, let's not underestimate the power of our secularized society. The council can stir the imagination and lift the hopes of many. But when elemental, hard-core personal decisions of commitment or non-commitment are made, those decisions will be made by human beings who have grown up in the atmosphere of a pleasure-seeking, let-God-be-idle, leisure-loving, anything-for-a-back-culture. And insofar as Catholics have identified closely with American society, so, too, have they been influenced by the culture of this society of ours.

THE SCANDAL of the status quo is deep-seated and far-reaching. It influences the clergy as well as the lay. How many clergymen are going to be discouraged by the parish or the civic community, the layman is all too often conspicuous by his absence. At least he is certainly

want to talk, talk, talk. But how seldom do they want to do anything about anything? There is a constant struggle going on within groups that are oriented toward action (for example, Christian Family Movement groups) to keep from becoming a discussion group.

People want to discuss problems, but they apparently don't want to do anything specific about them. This has the great therapeutic value of relieving their guilt feelings about not facing up to the great issues of our times and in the same fell swoop makes it unnecessary to involve themselves personally.

SO INSTEAD of emerging the laymen continue to submerge, but with a certain clear conscience. The council continues to give them a sense of importance and accomplishment. They have audaciously found themselves with a fine reputation without having had to put it up. Everyone is saying how great the layman is, how essential he is to the Church. Most lay people haven't earned their accolades and there is good reason to believe they won't do so in the future either. In the meantime, this continues to be called the age of the emerging layman.

But go out into the pews and ask the pastors or the dedicated lay people where the emerging laymen are and you will get some disappointing and discouraging answers. On the front lines of the parish or the civic community, the layman is all too often conspicuous by his absence. At least he is certainly

not overwhelming the pastor or the world by his presence.

THE CLERGY have faults. They are far from perfect. But I suggest to lay people that laymen concentrate on the layman's faults. The clergy have their responsibility; we have ours. I do not mean to suggest a division here, merely to note that our defects don't become any less by pinpointing the clergy's deficiencies.

Unless the laity begin to develop and act as mature Christians, the council will come and go with little or no impact on them. Unless we are prepared to make the council live in our own lives, it will have no real meaning.

We are not just spectators, we must become active participants in what can become the greatest

religious event of the 20th century. The place for us to begin is with a brutally frank self-evaluation. And the time to begin is now.

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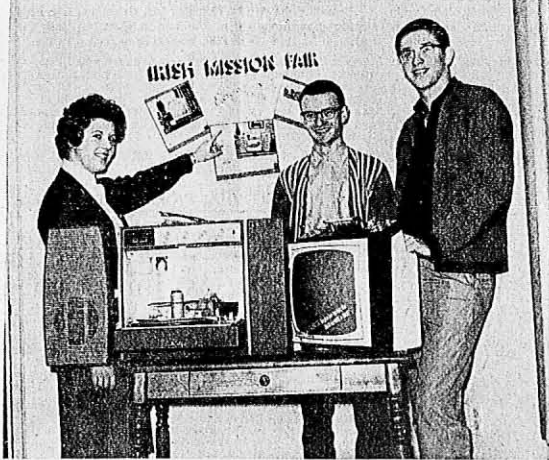
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THE CHURCH AND THE WORLD

Balloons greet Pope — Shared time — Open occupancy



PLAN SCECINA 'IRISH FAIR'—The annual Irish Fair, sponsored by the Catholic Students' Mission Crusade at Scecina Memorial High School, Indianapolis, will be held from 5 to 10 p.m. Friday, March 12, in the school cafeteria. There will be games, prizes and a fish fry. Proceeds will benefit the Bishops' Relief Fund, the Archdiocesan Home Mission Fund and other Catholic projects. Shown above with two of the major prizes to be given away, are committee members (from left): Palliann Dangler, general chairman; James Lindeman, both chairman; and Ken Kast, publicity chairman. (Staff photo)

The Vatican

◆ Pope Paul VI was greeted with thousands of white balloons reading "Viva Il Papa" when he arrived at the working class parish of Our Lady of Consolation on the Third Sunday of Lent. The balloons were released by a delegation of young people. Pope Paul alighted from his car in front of the church. The Pope expressed satisfaction at the improved condition of the area. He urged his listeners to remain close to their clergy. He said the Church has a place in the social picture of daily living, typified by his own presence among the faithful in that area.

◆ Like the Patriarch Abraham, the Chosen People and even the Holy Family, gypsies show a lack of worldlyness and real trust in God, Pope Paul has said. Speaking at an audience granted to delegates attending an international convention of chaplains to gypsies, the Pontiff said: Gypsies understand certain of the evangelical virtues better than many men. Exemplary faith, detachment from the world, obedience and absolute confidence in God such are the qualities you must find and elevate among your flock and upon which you can usually center your ministry.

◆ L'Observateur Romano has warned that "where divorce exists, the incentives for dissolving the family are made greater rather than lessened." The Vatican City daily sounded its warning after a round table discussion was held in Rome to discuss the merits of introducing divorce into Italy. Under current Italian law no divorce is allowed in the country. The newspaper took the position that divorce in Italy is not really "a social problem" today, except within a relatively small, cosmopolitan circle.

◆ Pope Paul has authorized the establishment of a pontifical institute for advanced Italian studies in Rome to provide top quality Latin teachers for the world's seminaries. Authorization was given in a motu proprio entitled "Studio Latinisticum," dated February 22. Bishops and religious superiors are invited to send students to the institute for training as seminar teachers. The school will give a four-year course. It will also offer shorter courses leading to special diplomas.

The beatification causes of two nineteenth century Italian priests, both founders of congregations of Sisters, have been introduced in Rome. The Congregation in Rome has begun to study the files of Father Luigi Scrosoppi, founder of the Sisters of Providence, and Father Benedetto Menni, founder of the Hospital Sisters of the Most Sacred Heart of Jesus. Father Menni was also Prior General of the Order of Hospitaliers of St. John of God.

At home

◆ WASHINGTON — The U.S. Commissioner of Education told Congress that Federal support of experiments in shared-time education would be useful, but should be part of a general school and package. Francis Keppel appeared before a House education subcommittee which is gathering testimony on a proposal to spend \$12 million in three years for shared-time projects in science, mathematics and foreign languages. Under shared-time, students enrolled in church-related or other private schools would take some courses in public schools.

◆ The U.S. Supreme Court has held a lower court's ruling that two private hospitals had accepted Federal construction funds under the Hill-Burton Act unconstitutional. The high court refused without comment to review a decision of the U.S. Court of Appeals for the Fourth Circuit which ordered two Greensboro, N.C., hospitals to open their doors to Negro doctors and patients. Both hospitals had received substantial Federal funds in the past ten years.

◆ California growers have no intention of seeking extension of the Mexican farm labor program because it scheduled December 31 expiration date. Congress has been told. Rep. Robert L. Leggett of California, in a statement to the congressional record, said the Council of California Growers has gone on record that it will not seek extension of Public Law 78, under which Mexican workers called braceros are imported to work on U.S. farms. He also said the growers would "embark immediately on a massive domestic recruitment program" to fill openings created by the loss of the braceros.

◆ PHILADELPHIA — Archbishop John J. Krol has announced the beginning of work on the cause of beatification of Mother Mary Katharine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People. The community's motherhouse is located at Cornwell Heights, Pa. The Philadelphia-born nun died in 1885, in her 86th year, and the first year of her religious life. Mother Katharine was the daughter of Francis Anthony Drexel, a founder of the great financial empire of Drexel and Company. It was estimated that she gave away more than

\$12 million of her inheritance to her own community and other charities.

◆ CHICAGO — The Chicago's school superintendent, Benjamin C. Willis, has backed a proposed major shared-time experiment here. The Board of Education has deferred action on Willis' recommendation until it completes a public hearing on the proposal March 11. Willis suggested a four-year trial of having students of Catholic and other private high schools in the area attend the new Kinzie Public High School in the vicinity of Midway Airport. The proposal originally was put forward by Msgr. William E. McManus, superintendent of schools for the Chicago archdiocese.

◆ The Chicago Conference on Religion and Race has opposed efforts to obtain a state referendum on open occupancy legislation and urged Catholics, Protestants and Jews to work for such laws. It objected to the wording of petitions on behalf of the referendum, which ask whether the state Legislature should enact laws to "force" property owners to sell or rent to "anyone not of their own choosing." The Conference termed this language "clearly inflammatory and misleading." Open occupancy legislation "does not force people to sell their homes to anyone not of their own choosing" any more than zoning ordinances force people to build homes not of their choosing," it said.

Abroad

◆ VIENNA — Archbishop Josef Beran of Prague was reported here to be waiting for some action by the Czechoslovak regime that would end his current status of inactivity. At Christmas time it was reported that Archbishop Beran and two other bishops were residing at a nursing villa near Prague.

◆ BERLIN — The Communist party has adopted detailed plans to speed up its newly intensified campaign against religion in the Soviet Union. The plans were announced (March 2) in the party's Moscow daily, Pravda, which urged the wide-scale anti-religious drive to offset what party leaders fear is an increase in religious belief even among party members.

◆ PARIS — The Cardinals and Archbishops of France have appealed to their people and their government to take steps to bring

about the healing of the wounds still remaining from the Algerian conflict. Algeria won its independence from France in 1962, although an estimated 1,000 former terrorists are still in jail in France. The French hierarchy asked that amnesty be given to the prisoners as a "major token of solidarity and national reconciliation."

◆ LONDON — The Irish government is being asked to give \$50,000 to help the Church in England

in its work for Irish immigrants. The care of immigrants from Ireland is one of the many money-absorbing burdens the Church has to carry in this country and it is felt that with a solid grant from the Irish authorities the people running the Irish hostels in London and the other big industrial areas could wipe out capital debts and also save much time and energy now spent on voluntary fund-raising efforts.

◆ LIMA — For the first time in

recent memory the Peruvian House of Deputies approved a large grant for private Catholic schools. The Senate is expected to pass the bill giving approximately \$600,000 to Catholic education. Public education in Peru is controlled and supported by the national government and not by individual departments and cities. The allotment to Catholic schools is minor, but it is considered a major breakthrough in the Church's fight for government aid in education.

ON NEW YORK STAGE

Mild critical reaction greets 'Deputy' opening

By GEORGE GENT

NEW YORK—The Deputy, Rol Hochhuth's controversial drama accusing Pope Pius XII of culpable silence in the face of Nazi atrocities, opened at the Brooks Atkinson Theater here (Feb. 26) in the wake of new protests and accusations.

(In a public statement made on March 2, Cardinal Francis Spellman said: "The Deputy" is a slanderous and divisive drama and an outrageous desecration of the honor of a great man, the late Pope Pius XII. He stated that the play was "calculated to stir strong emotions and bitter feelings," adding that he hoped it would not "drive a wedge between Catholics and Jews.")

One hundred and fifty pickets paraded across the street from the theater, but failed to delay the opening curtain, which went up as scheduled at 7:15 p.m. Except for a brief scuffle between bystanders and members of the American Nazi Party, which was quickly broken up by police, there were no serious disturbances.

Inside the theater the play was greeted with polite applause, but without great enthusiasm.

One thousand playgoers filled the theater to capacity to attend the opening of Hochhuth's play which, since its first production in West Germany last year, has had a stormy career.

DEMONSTRATIONS greeted its arrival in that country, in Switzerland and in Paris. Its approach in every instance has set off a chain of impassioned debate and agonized soul-searching on the part of the Jewish and Catholic communities, and has enlisted opposing views from such figures as Pope Paul VI and Dr. Albert Schweitzer.



PLAN FASHION FESTIVAL—St. Monica's parish, Indianapolis, will sponsor a Mother-Daughter Fashion Festival and Tea at 2 p.m., Sunday, March 8, in the parish hall. Commentator will be Mrs. Robert McKinney. Discussing plans above, left to right, are: Mrs. Michael Brosnan, Mrs. Russell Talley, Mrs. Thomas Atkins and Mrs. Gil Berry. Mrs. Berry is general chairman. Mrs. Brosnan and Mrs. Atkins are among the models, and Mrs. Talley is ticket chairman.

The reaction has been the same in this country. During the week preceding the opening of the play, the press—Catholic, Protestant, Jewish and secular—has been filled with articles and discussion of the play, its author and the Church's historic role during the Nazi era.

Now that the play has opened here, Americans can decide for themselves whether Hochhuth accords fair treatment to the wartime Pope.

As presented, Pius is a cold, calculating diplomat who is overly concerned with his financial holdings and who refuses to denounce the Nazi mass murder of the Jews because he dreams of being the mediator between the allies and Hitler when the war is over.

In the crucial scene six of act two, the only one in which the Pope appears, Pius is confronted by a young Jesuit diplomat, Father Fontana, who insists that the Pope, as Christ's deputy, must issue a proclamation denouncing the Nazis for their murder of the Jews.

When the Pope refuses, Father Fontana attaches a yellow star of David to his soutane and announces that he will accompany the Jews to Auschwitz and the gas chambers as the Pope's deputy.

AS WRITTEN, Pius' role is a caricature of the historical figure and is in many ways the weakest one in the play. Yet in the superb performance of Emlin Evans, Pius takes on a theatrical presence so concrete that one reacts, not to what is said, but to the manner of the person speaking. It is a tour de force that raises the question of the play for the brief time Williams is on stage.

There are a few more effective scenes, notably scene three in act two, in which the young Jesuit and a sophisticated lesson in realpolitik and the dangers of idealism, and scene five, in which the Gestapo leader in Rome torments a group of captured Jewish Catholics.

But even these are good theater, rather than solid dramatic fare. Their impact is heightened by the knowledge that all this brutality really took place and that good men stood by and said nothing.

The Deputy, which was adapted for this production by Jerome Rothenberg, was cut from its original running time of eight hours to about two and a half hours. It was directed by Herman Shumlin and produced by Shumlin, Alfred Crown and Zvi Koltz.

HOWARD Taulman, critic of the New York Times, called the Deputy a "flawed" play. "As a polemic," he said, "it is fierce and compelling since it wrestles with one of the most important moral issues of this or any time; it deserves to be said, debated and taken to heart."

Walter Kerr, critic for the New York Herald Tribune, said "it is astonishing that so flaccid, monotonous and unsubtle a play should have moved the highest mountain. We are faced here, I think, with an effect far greater than its cause."

Kerr goes on to say, however, "we are left with something less complex than a play and something less than stimulating as a performance. But we are left with the aftermath of the Deputy, making a climate in the world which may, hopefully, be the prelude to a call to prayer. Any virtues the work possesses are a rare theatricality. They may indeed become virtues of the entire text of the play has been translated for an American audience by Richard and Clara Winston and published by the Grove Press.

THE PICKETS began to congregate across the street from the theater more than an hour before curtain time. One hundred policemen were on hand to keep order and, inside the theater, 10 plainclothesmen and detectives carried signs that read "Hochhuth Hatenang," "Ban Deputy Bigots," and "Anti-Christ Hate Kill JFK."

Sylvester J. Brady, Jr., the account chairman, said the group was composed mostly of Catholic laymen, but that there were also some Protestants and Jews.

Fifteen members of the American Nazi Party also pickedet the play. They were dressed in storm troopers' uniforms, paratrooper hats and wore red armbands with white swastikas. They carried signs that read: "This is a Hate Play," "The Play is Anti-Catholic," and "Jews Mock Pius XII."

When they first arrived, the Nazis were quickly surrounded by the preacher crowd. Spectators tried to punch them, but they were pushed back by the police. There were cries of " Nazis, get back to Germany," and "free speech, but no swastikas."

Later, in the evening, as the crowd grew, police forced the Nazi pickets to leave the area. Another group of eight pickets tried to enter the theater at the Kings County Council of the Veterans of Foreign Wars. A spokesman for the group said, "We feel there is enough hatred in this country now, without importing foreign hatred."



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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.

"The Deputy"

Rolf Hochhuth's play, "The Deputy," had as newsworthy an opening last week in New York as the West German playwright could have hoped for.

Pickets . . . disorderly conduct . . . police . . . the works. All in checked was a billfaring dowager to stand on her heels in the lobby and drink Chablis in Moutonne 1959 from a goatskin bola while reciting immortal lines from the ghost writers for H. L. Hunt.

Not the least of the novelties at the first-night ceremonies was the presence of American Nazi Party punks in the picket lines.

They were there, their placards proclaimed, to protest Hochhuth's wrong-headed, callous portrayal of Pope Pius XII as a leader who coldly declined to save Jews from the German Nazis so openly admired by the very same American swastika wearers.

Other pickets included sincere objectors, as well as an uninspiring assortment of ultra-rightists not generally conspicuous for any support of Catholics, Jews, Negroes, or anti-hate crusades.

Hochhuth's confused and confusing play probably will be an item of controversy for some time if it tours the country. So, in view of the New York opening, perhaps we should brace ourselves for a local John Birch Society banquet honoring Chief Justice Warren.

As to Hochhuth's specific attempt to make some sort of villain of Pope Pius XII, there are too many tons of evidence to the contrary, much of it from Jewish sources.

It is true, many Catholics in the terrible Hitler decade were disturbed by the Pope's failure to speak more plainly than he did against the murder of Jews, as well as of Catholics and others deemed unfit by Nazi policymakers.

But it also is true that Pius XII bore a lonely burden of delicate decisions, unique beyond the comprehension of most of us. Hochhuth assuredly has contributed nothing to "validate his central proposition—that a mighty burst of protest from the Pope would have halted Hitler's butchery. Precisely the opposite might have happened; but Hochhuth would have had to write a different play.

Hochhuth's error—indeed, his slander—is to try to place himself on the throne of the Vicar of Christ, nearly a quarter of a century after the events, and say what should have been done.

Careless hindsight is forgivable in writing about prize fights; it is not so easily forgiven in writing about some of the most desperate hours of mankind.

Still, we see no excuse for the picket lines, aside from the laughs afforded by the neoists and other bigots who, for reasons of their own, have decided to boycott the "hate show," as they call Hochhuth's play.

There are elements in the play deserving a hearing.

Catholics did, in truth, share responsibility for the rise of Hitler and his vassal, Mussolini. By the hundreds of thousands they found no special contradiction in going through the motions of being good Catholics and also enthusiastic, bloodthirsty Nazis and Fascists.

The same also may be said of Protestants, Jews and others who, in dictatorial societies, have found their precepts of peace in conflict with the expediencies of spilling blood for mundane, selfish rewards.

If this part of Hochhuth's blighted play manages to win converts to the cause of peace, the whole will have been worth-while.

Our man in Accra

A month has elapsed now since those anti-American demonstrators in Ghana. Yet I still think—and will think for years to come—of those violent hours and of one man and one magnificent moment.

It came when an angry mob had reached the American embassy (led there by a broadcasting van into the view of Russian newsmen who just happened to be at the scene already).

Tired of merely milling and jeering ("Ghana yes, Yankee no"), a group of demonstrators ran to the flagpole in front of the building and hauled down the American flag. Itchy fingers started to reach for it.

Suddenly an Embassy staff member dashed from the building, plunged into the mob, rescued the flag, ran it back up into the Atlantic breeze and confronted the mob.

The demonstrators fell away and scattered in the face of such personal courage on the part of one unarmed man. There were no takers to his challenge to try for the flag again.

In hoisting the colors, this man, Adger Emerson Player, had started lowering the curtain on a special Communist campaign—a campaign which stressed animosity toward whites and characterized American Negroes employed by our government and private business as "spineless stooges."

Mr. Player is an American Negro—who had more than enough "spine" to break a mob's back and thus contradict a vital Marxist theme among Africans.

It's obvious what he thought about that flag. Charles Sumner once described the American flag abroad as "companionship and country itself with all its endowments." To Adger Player, once a sit-in participant in our South, many things about the country of that flag could hardly be thought of as "endowment."

Unfortunately, there remain those who would even be willing to grant Player first-class heroism—and still assign him second-class citizenship. In some places, his act wouldn't even rate the front of the bus, a seat in class, a drink at the fountain or a room for the night; and he would still be called "Boy."

Meanwhile, some people would write him some beautiful, legalistic rhetoric about giving us time to recognize him as an American citizen here at home . . . and don't rock the boat for everybody . . . and just realize that there are a tons of double cases in the United States every year . . . and, after all, our restaurants and hotels just aren't big enough to hold everybody.

So we still think, as we said, of Adger Player and his flag. We think, too, how he unknowingly redeemed a perhaps more than Stephan Decatur and a naval squadron) a moment in a city on another part of the African coast (Continued on page 9)

Landmark case

A week from tomorrow the Indiana Civil Liberties Union, which now boasts seven chapters and 1,400 members in the state, will celebrate its 11th anniversary with a banquet at the Claypool Hotel in Indianapolis.

Some of the less attentive members of the organization possibly will hear for the first time about the Goldmark case, now being widely heralded in knowledgeable circles throughout the nation as an extraordinary victory for the much-hated American Civil Liberties Union, parent body of the ICULU.

QUESTION BOX

Explain annulment in Radziwill case

By MSGR. J. D. CONWAY

Q. How can Jackie's sister get an annulment? Are annulments for the rich, or for a prince and princess? Or was it only because she is Jackie's sister? In 1934 Henry VIII asked for an annulment from Catherine to marry Anne Boleyn because she wanted a son. This reason seems to be as good or better than Jackie's sister's reason.

How can the Catholic Church do this? This is God's law; not the Church's. This has hurt me; I am ashamed to be a Catholic. This is why people lose their religion. Please pray that I might see the light. I am the mother of two teenagers. What do I tell them?

A. You might start out by telling your teenagers that they should have confidence in the integrity and honesty of the highest judicial officers in the Church of Jesus Christ. When decisions are given which we do not understand, proper humility will prompt us to inquire about them calmly, and without suspicions and allegations.

In 1934 Pope Clement VII, after seven years of study, found that Henry VIII and Catherine of Aragon had apparently been validly married. He had no choice but to grant a declaration of nullity. He had to conform to the truth and to God's law, even though he knew his decision might lose all of England to the Church.

Now, after nearly seven years of investigation, the Sacred Roman Rota has found proof that the former marriage of Lee Bouvier Radziwill was in fact invalid—no real marriage from the beginning—so they had no choice but to declare it invalid. Truth and justice demanded such declaration. God's law demanded it. So the judges of the Rota followed their consciences even though they knew their decision might set tongues wagging.

Just about every diocese in the Catholic world has a court, established by the local bishop, to hear the evidence in cases similar to that of Princess Radziwill, and to try to judge and give decisions. My own job for twenty-some years has been to head such a court. I have helped try to decide cases similar to that of Jackie's sister. Cases of this kind are very deceptive. I suppose we have given many more negative decisions than affirmative ones. An affirmative decision is one which declares the marriage invalid. When we do give an affirmative decision there must be an appeal from our decision to another court (in our case that of the Archdiocese). Sometimes this other court disagrees with us. Then appeal is made to the Roman Rota for a third trial.

I have seen many cases go through the Rota; the process is long and exacting, but the result is always one of sound justice. I have studied many decisions of the Rota; they are always carefully reasoned from brilliant knowledge of the law and receive attentive attention to the facts of the case as found in the evidence. I trust that you as a diocesan priest of the Bible (making allowance for human fallibility).

I know not the history of the case of Princess Radziwill. It was probably tried twice in diocesan courts before it reached the Rota. It may have been tried more than once by different "turns" of the Rota. But that I know, the evidence was clear and convincing and she would never have received a favorable decision.

The Rota hears and decides several hundred cases a year—about half of them for paupers who can pay none of the expenses. Possibly half of these cases end in affirmative decisions—declarations of nullity. (They have been well sifted before the Rota gets them). Besides, there are thousands of declarations of nullity each year by diocesan courts—cases which never reach the Rota. No fuss is raised when Joe Blow's marriage is declared invalid. It is front page news when Lee Radziwill gets the same decision.

This declaration of nullity makes me proud to be a Catholic and a part of the judicial machinery of the Church which seeks always to act justly and in accord with truth, regardless of personalities.

Q. A prominent Catholic theologian stated that a citizen's negligent failure to vote would be a grievous sin in these times of grave issues confronting the nation and there was a need for high quality political leaders. How can a citizen tell whether national, and international, conditions are so grave that his failure to vote would be a mortal sin? What commandment would be violated by such failure?

A. Why should we always be quibbling about mortal sin? As a citizen and as a Catholic you have a duty to vote. Are you going to neglect your plain duty simply because you may succeed by voting only a venial sin? What about love of God and country?

Along with the duty to vote goes the duty of informing ourselves about the issues and the persons involved. In these days of tension our country needs leaders of highest quality all the time. Great issues of social justice confront our nation's internal welfare; and issues of international justice are multiple, many of them involving a danger of nuclear war.

Sometimes in our American politics the conflict of issues is not clearly defined. Sometimes we find little to choose between personalities. But we should look to the issues. Before our present Congress, for instance, there are issues which will affect only our Senators, especially, stand up and be counted. The side on which they stand should tell any Catholic how to vote when these men become candidates.

The Goldmark case, briefly, is the vindication—with liberal judgments totaling \$40,000—of Mr. and Mrs. John Goldmark of Okanogan, Wash.

The Goldmarks filed suit in September, 1962, against a small-newspaper publisher, two John Birch Society operatives, and a self-styled "non-governmental intelligence agent."

They charged that the defendants, who helped to defeat Mr. Goldmark in his bid for renomination to the State House of Representatives after serving three previous terms, had dragged their names through the mud largely by linking them with a Communist conspiracy.

Branding the ACLU, of which Mr. Goldmark had been a state committeeman, a "Communist front" organization had been a principal tactical maneuver of the opposition.

The main issue became one of whether the ACLU is, indeed, a "Communist front." Big gas from both sides were drawn into the bitter 2½-month court battle. The judge's decision in favor of the plaintiffs was a vindication of the ACLU and quite possibly a landmark both for the Goldmarks and the preservation of free speech in a nation still tainted by McCarthyism.

In short, decency prevailed in the state named after the foremost founding father.

YOUR WORLD AND MINE

Islam is regaining its lost influence

By DR. GARY MacGEOIN

Istanbul on the Bosphorus, founded as Byzantium by the ancient Greeks and renamed Constantinople (Constantine's City) in the fourth century by Rome's first Christian emperor who made it his capital, was my first view of Turkey. Even before the plane lands, the visitor is captivated and a little overwhelmed by the feature that gives it character to the magnificent skyline—the graceful minarets, hundreds of five hundred mosques. Most of them were built as Christian churches, including the incomparable Santa Sophia, but that is today a mere historical footnote. What they proclaim is the triumph of Islam.



Kemal Ataturk, founder of modern Turkey after the defeat in World War I and the dissolution of the Ottoman Empire, declared a major part of his effort to breaking the grip of Islam on the social and political life of the country. He separated church and state, confiscated most of the property of the religious foundations and brotherhoods and suppressed the powerful brotherhoods themselves, prohibited the teaching of religion in schools and the wearing of clerical dress in public, forced men to wear hats instead of the fez, adopted the Gregorian calendar, and made Sunday the day of rest.

Another part of Dilestor Ataturk's program, however, served in the long run to strengthen Islam, and that is the part which may prove most enduring. He decided to promote national unity by eliminating ethnic minorities. As is common in this part of the world, national groups tend to be defined by their religious affiliation. About a million Armenian Catholics and the largest number, were massacred in 1920. Half a million fled to Russia and a further 170,000 to the United States. Only some 70,000 survive within the borders of Turkey.

In 1924, Ataturk shipped a million Greek Orthodox to Greece in exchange for 600,000 Turks. The net result is that 98 per cent of today's population of some 28 million is Moslem. The Greek Orthodox, the biggest non-Muslim brotherhood, numbered more than a hundred thousand, almost all here in Istanbul and the adjoining islands.

Ataturk's primary ambition was to westernize Turkey. He has been said to have believed that Christianity constituted an integral element in Western progress, and to have planned to impose some form of the Christian religion as soon as he had broken the hold of Islam on the people. Whether he had such an intention is debatable. What is certain is that he never completed the preparatory step. Although he reduced the practice of religion, especially among the young, he failed to destroy the influence in depth of Islam.

After his death in 1938, the drive to create a lay culture slowed down. The war years saw a renewal of religious practice, though accompanied by a rise in superstitions because of the expanded ignorance of religion resulting from many years of secular education. Imams were named as chaplains when the army was placed on a war footing. After the war, in 1948, religious instruction in schools and colleges was again authorized, and restrictions on Moslem propaganda were lifted.

Two years later, the Democratic Party (conservative in tendency) came to power. Much of its appeal to the voters lay in its promise to allow fuller expression to the religious feelings of the people, and since that time the influence of Islam in public life has grown steadily. Unfortunately, it sometimes expresses itself in undesirable ways, as when in 1955 mobs destroyed 60 of the 80 Orthodox churches in Istanbul. That was during the period of tension created by the international conference to settle the political future of Cyprus.

Withdrawal from the West seems still the mood of Turkey in 1964. It has in fact been accentuated in recent times by a feeling that the country's strategic importance for the West has diminished with the development of more powerful weapons and delivery systems. It is this feeling, nevertheless, that withdrawal can be at most partial. Its continuing program of modernization and industrialization needs major external financing. To look northward to the Communist bloc for help would be equally repugnant to the national and religious feeling of the nation.

(Question Box Continued)

Q. In most churches I have visited, the stations of the cross begin at the right-hand side (viewed from the altar); but in many, this order is reversed. Is this deviation warranted by a part of the church furnishings, and if so could you explain the divergence? Everything else seems to be strictly prescribed.

A. The stations are not required furnishings of the church. They may begin on either side of the church, or be all on one side. The only cautions I find are (1) that there should be reasonable space between them, and (2) that they do not seem to advance backward (and I will leave that for you to figure out).

Q. How many Masses are ordinarily held on Sunday?

A. Usually as many as are required to permit the people of a certain parish or area to assist at Mass. This may vary greatly from one Mass in a small parish to dozens of Masses in large city parishes. One of the new privileges granted us as a result of the Vatican Council is that of saying Mass any hour of the day.



OPINIONS

A Sister writes from Wisconsin

To the Editor: I wish to take this opportunity to encourage you on your superb job of reporting. We do get several newspapers since the Sisters here at our juniorate hall from different states, but my preference is "The Criterion." However, I must admit I may be a trifle prejudiced since I was born and raised in Indianapolis.

You handle the news very objectively and include columns that appeal to various interests and ages. Though I may not take the time to read every section, there is one item to which I always give very special attention—your outstanding editorials. These always evidence profound and courageous thinking to stimulate any conscientious reader to deep consideration.

The issue of February 28 is what made me determined to write. I would like to highly endorse your excellent coverage of open housing. Monsignor Conway answers the question on obligations of integration in housing in the best, most concise way I've come across. The "Housing Ordinance Questionnaire" is a fine device to explain the proposed legislation, and your editorials are a very intelligent evaluation of this controversial issue. I pray that every individual ponders your wise statements carefully and formulates the correct decisions.

We intend to base our ideals on yours when a seminar is conducted on integrated housing, education and recreation on March 11 at Alverno College here in Milwaukee, at which I am a Senior.

I would also like to thank you for printing Sister Bertrande's answer, "Vanishing Sister?" She speaks for all of us!

Continue doing the public a wonderful service by printing "The Criterion," a valuable contribution. God bless you!

Sister M. Bridg, P.I.L.C. Ancilla Domini, Convent Milwaukee, Wis.

Unitarianism

I read with a great deal of interest the review by D. B. Theall, O.S.B., of the book "Mind If I Differ?", a Catholic-Unitarian dialogue by Betty Mills and Lucile Hasley (The Criterion, February 21).

Having just finished reading the book, I must say Father Theall did an adequate review of it. But, as an individual Unitarian, mind if I differ with the reviewer on a couple of points?

Father Theall refers to the Unitarian-Unitarist denomination as "a church founded upon doubt." Granted that its non-

trinitarian position runs counter to that of most other churches, I firmly believe the "Fourth Faith" of which I am a follower is basically positive rather than negative in its approach.

The concept of one, undivided God goes back to an era before Christianity itself—the days of the Old Testament—and to Unitarians is an affirmation.

Secondly, Father Theall speaks of "the existence of so many communicants of the 'Fourth Faith' who want desperately to see why that faith is inadequate."

I might say that as a Unitarian convert I have found few members who feel that way about their faith—acquired in most cases as the result of hard, soul-searching thought. Unitarians,

many of whom are from orthodox backgrounds, study other religions as a means of arriving at a fuller understanding and appreciation of the other man's viewpoints, and I would not regard that as a sign of weakness or indecision. Rather, it regards this freedom of inquiry as a great strength of Unitarianism.

I firmly believe that both Catholics and Unitarians are one in their hopes for the brotherhood of all men—as widely separated as our paths may be. The fact that Sheel and Ward would publish a book such as "Mind If I Differ?" and that Indiana Catholics have as fine a newspaper as The Criterion is to me a hopeful sign for the future of Mankind.

Alfred C. Haynes
Indianapolis

Guest comment

(Reprinted from Ave Maria) Evidently the special commission of the Lutheran Church has not been reading the breath-taking reports of the Catholic press on the state of Catholic life in America.

In its recent report on church and state the Lutheran body declared that vigorous American Catholicism is very much in evidence and pointed to the election of John F. Kennedy as President as a dramatic symbol.

"The rise of Catholicism in numbers, strength of organization and influence to a position of new power has meant the end of the period of Protestant domination," it said.

The statement also cited what it considered the factors behind this new power: the absorption of Catholics into the life of the nation, the removal of discrimination against them, effective leadership, and internal strength flowing from the eradication of old ethnic and national lines. It said that these have resulted in (Continued on page 9)



THE YARDSTICK

Government and social welfare

By MSGR. GEORGE HIGGINS
In last week's column it was suggested that Protestants, Catholics and Jews in the United States would probably agree on the so-called principle of subsidiarity as a starting point in their discussion of Church-State relations in the field of health and welfare...



that so many non-Catholics fail to see that this is the real meaning of the principle of subsidiarity in the Catholic tradition of social ethics. Some Catholic writers, in an effort to highlight the importance of voluntary, non-governmental organizations, may have left the impression, inadvertently, that they were playing down the proper role of government in the field of social welfare and social reform.

since the publication of Leo XIII's Rerum Novarum and Pius XI's Quadragesimo Anno,
Leo XIII, in the former document, tended, by and large, to treat the role of government in a rather gingerly or cautious manner—and quite understandably so. He was looking over his shoulder, at a very doctrinaire type of European socialism.

WHAT OF THE DAY

Laudable foreign aid

By REV. JOHN DORAN
Those who are motivated by Christian principles and still find themselves opposed to Foreign Aid usually have one of the following reasons. Either they are disturbed by what is a waste of money, or they feel that the aid goes to governments and people who do not need it, or they feel that foreign aid has become a danger—

expenditure to get this money, since it is raised in the parishes of the United States; very little to distribute it, since it is so often given out through already established missions.
This aid goes directly to those who need it. I can remember last summer on the altiplano of Peru...



PLAN ANNUAL ST. JOSEPH NOVENA COMMUNION BREAKFAST—The Associates of St. Joseph, auxiliary of the Brothers of Holy Cross, will hold a Communion Breakfast at the Marcell Hotel on Sunday, March 8.

Parish adopts program to curb school dropouts

JERSEY CITY, N.J.—A program to eliminate school dropouts is being conducted by a parish in a Negro section here.
Launched by Msgr. Eugene J. Reilly, pastor of Christ the King parish, it utilizes some 175 students from Catholic high schools as tutors for as many youngsters at nearby Public School 14.

INDIA: WHERE WE HOPE TO COMPLETE A CHAPEL

KOORKANCHERY is a village in Trichur diocese in southern India. It has a population of 1200 families, mostly Hindu and Mohammedan. There are 230 Catholic families who have been trying for years to build a chapel. They have to walk up to six miles to get to Marthoma. There is a collection and bought two acres of land. Much later they were able to make another collection from the sale of their rice and fruit, getting together for them—the immense sum of \$5,500. Imagine this in a land where \$70 is a man's earnings! Still they are not satisfied. They need a half-finished chapel. They still need \$3,500 for materials to complete the building. They help with their own labor but their Bishop writes to say they have just about exhausted their own resources. He begs us to appeal to our readers so that the chapel may be completed. He believes the village will eventually be the center of a large population and the chapel will do a great amount of good. Will you help him and the parishioners of KOORKANCHERY? A \$1 or \$5 or \$10 added to similar gifts of other readers will soon enable them to finish the chapel. Need we add that the donors will long be remembered at the chapel.

THE WONDERFUL WORLD OF THREE

Christ taught for three years. He lived hidden for thirty years—ten times three. He died three times. Is this a subtle honoring of the Trinity? ... When you help our association and its missionary work in the 18 Near East and Middle East countries, you are helping the Holy Father, who are aiding in the conversion of those multitudes who don't possess the indwelling of the three Divine Persons.

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THE NEW MATHEMATICS

Material things have three dimensions. In a play, an idea is treated three times so that the audience won't miss it. Six and nine are multiples of three. All other numbers up to nine add up to a multiple of three. Very mysterious ... But there is nothing mysterious when you add the figures of a STRINGLESS GIFT. This multiplies the good results in the missions and strengthens the Holy Father's hand.

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economic life. He took the position that the problems which have arisen in the past 40 or 50 years have become so complex that they must be the closest possible cooperation between voluntary groups and the government and that the government, in addition to helping voluntary groups, wherever feasible is required to do more, on its own initiative, in the field of social welfare and social reform.
Pope John XXIII's forward-looking treatment of the role of government in social and economic life is very timely. We Catholics have justly prided ourselves on having helped to keep alive the notion of subsidiarity in economic life. But if we are going to be faithful to the spirit as well as the letter of Catholic social teaching, we must now be equally alive to the importance and indispensability of far-reaching governmental action in the social and economic order.

To demand qualified religion teachers

CLEVELAND—Auxiliary Bishop Clarence E. Elwell, diocesan superintendent of schools, has warned that next September the minimum requirements for teachers of high school religion will be strictly enforced.
Speaking at a Diocesan High School Teachers Institute, he emphasized that the diocese now requires religion teachers to have at least 16 credit hours in various phases of doctrinal studies.
He also insisted that high schools which do not yet have full-time Religion Departments—with a full-time chairman—will be expected to have one when school opens next fall.
Bishop Elwell cautioned that religion teachers should be full-time, "not over-burdened with other classes to prepare and teach."

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Edited by the Cleric Seminarians of West Baden College

Golgotha

The Pillar of Fire is the autobiography of the well-known German psychiatrist's conversion from Judaism to Catholicism. It begins with his childhood in a small Bavarian village. In it are woven Karl Stern's years as a medical student, the unrest of youth in pre-Hitler Germany, the racial consciousness stirred by clinical work in German slums, his return to the orthodox of his ancestors as the final transition to Christianity.

I would like to tell you about the very last section of the book. It is called "Letter to My Brothers" and it is the answer to the question "How could you become a Catholic?" It gives an insight into the heart of our Christian belief.

Towards the end of the chapter the author recounts how he has experienced the abyss of suffering, especially as far as it has affected those closest to him. He is writing of his mother, who has been his witness in Hitler's Germany during World War II. He tells the story of his aunt and uncle and little cousin who used to visit them and go on trips with them to the mountains. They were good people; they were good Jews.

One morning at five o'clock they were awakened and hauled off to concentration camps. They were thrown into trains like boxes of potatoes, given no food or water, and they died. Many of those with them did not arrive alive. They saw terrible sights—like that of babies being smashed against trees in front of their mothers. Finally, the people were stripped naked and killed.

He gets this insight from the experience. The more he would meditate on them, and on the other nightmarish things he witnessed during those years, the more he came to believe in Jesus Christ.

Disregarding a bit at this point, he presents four possible ways of reacting to such a world situation that permits this kind of brutality. One is utter despair and possible suicide in the face of it. Another is to become a radical of Jewish nationalism, trying to do a new Jewish community that could become free of such treatment. A third is to accept the dialectical materialism of Communism. A fourth is scientific, trying by methods of scientific research to come to some solution for man's suffering. But after a long analysis of each of these he rejects all of them.

His solution to the problem is Jesus Christ. There is something extraordinary in the suffering of Christ. It seems to include "War" being waged over church steps.

LONDON—The Brothers Hospitaller of the Order of St. John of God launched a campaign in Britain to abolish all church steps of regard for the handicapped.

They also want all churches to have wider doorways, covered gratings, wider pews and non-slip floors.

Many of their handicapped patients using wheelchairs or crutches, the Brothers said. And if they do, they face further disasters such as falls, the Brothers noted.



ARCHDIOCESAN CYO CADET CHAMPIONS—This ecstatic crew from St. Paul, Sellersburg, just happened to rank as the new Archdiocesan CYO Cadet Basketball champions. Clark County leads, also champions of the New Albany Deamery, made it to the top February 23 at Secunia High School by defeating Little Flower of Indianapolis, 32-25, in the championship game, after edging St. Paul of Tilly City, 33-32, in an afternoon semi-final engagement. Shown with the new Archdiocesan kings are Coach Bob McCurtin, Priest Moderator (and pastor) Father Paul Gootee, and Coach Bob Collier. The title was the first for Sellersburg, and the first in many years for a New Albany representative.

Table tennis trophy won by Latin School

The Latin School rolled up an impressive 161 points to run away with the team championship in the annual Junior CYO Table Tennis Tournament, which wound up last Sunday after a four-day stand at the Little Flower gymnasium. The meet attracted a record 915 entries.

Finishing in second place in the team competition was Immaculate Heart of Mary, winners in 1962 and 1963. Another win this year would have permitted the Northsiders to retire the championship trophy.

FINISHING third and fourth, respectively, were St. Michael with 100 points and host Little Flower with 94. In addition to sweeping over-all honors, the Latin School boys were tops in the Freshman-Sophomore division with 99 points. Little Flower trailed by four, and Sacred Heart tallied 40 points for the third spot.

Immaculate Heart's 102 points led the Junior-Senior division. Second, with 84, was St. Michael's. The Latin School took third place honors with 65.

TOM SWEENEY, of Immaculate Heart, closed out an illustrious career by sweeping three championships for the third straight year: boys' singles, boys' doubles (with John Nurnberger),

and mixed doubles (with Sue Argus). For the third straight year, Sue Argus won the trophy in singles and mixed doubles. Other double winners (see detailed results below) included Paul Johnson, Latin School, and Lynn Pritchard, Little Flower.

Green, who is presently athletic director and head basketball coach at Sacred Heart Central High School, was also named dean of boys, assistant football coach and business teacher.

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Chartrand names new cage coach

Chartrand High School will enter varsity sports competition next fall with Bill Green as head basketball coach, according to Father Robert L. Kitchin, principal of the two-year-old school.

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FRESHMAN-SOPHOMORE LEAGUE CHAMPIONS—It was a long, tough season for the Freshman-Sophomore clubs in the CYO League, but the Latin School "B" team, shown here, finally emerged as league champions, defeating St. Rita in the title game, 47-21. It was the first league title for the Latin School in any CYO sport. Father Laurence Lynch, Athletic Director, is the priest in the photograph. At the right are Coach Albert Long and scorer/coach Raymond Albert.

CYO BASKETBALL First Round: St. Michael 29, St. Catherine 27, Sacred Heart 25, Little Flower 23, Holy Spirit 21, St. Joseph 19, St. Ann 17, St. Elizabeth 15, St. Anthony 13, St. Ignace 11, St. Francis 9, St. Vincent 7, St. Rose 5, St. Basil 3, St. Clare 1, St. Agnes 1, St. Gertrude 1, St. Ursula 1, St. Theresita 1, St. Elizabeth 1, St. Ann 1, St. Ignace 1, St. Francis 1, St. Vincent 1, St. Rose 1, St. Basil 1, St. Clare 1, St. Agnes 1, St. Gertrude 1, St. Ursula 1, St. Theresita 1.

NY Catholics NEW YORK—There are nearly seven million Catholics in the metropolitan New York area, according to the newly published 30th annual Catholic Telephone Guide.

FAMILY CLINIC

Girl, 12, seeks advice; likes to smoke with boys

By JOHN J. KANE, Ph.D.

I am a girl, almost thirteen years old, and since winter started I have changed. When I go ice-skating I smoke with the boys. I also flirt with them. I am not spoiled like a lot of kids, but when I get around boys I act that way. My parents don't know this, but it is getting so no one likes me any more. Please help me.

Joyce, I want to compliment you for the insights you seem to have. At least you realize something about your problem which is not so common. It is important to think and act much older than you really are. It is trying to be righteous when you are not. It is trying to be a little silly, if not downright ridiculous. Have you ever watched young children

dressing up like men and women, playing the parts of husband and wife? You probably smiled at them as they do all. It is harmless. Take off the long dresses and after a while they will tire of it, trousers and turn to another game. As they are doing the same thing, but it just isn't funny. You are not a young child, and you are not playing. You are in earnest.

You have reached a stage in life when you have left childhood but not yet entered upon adulthood. For the next five or six years, possibly longer, you will vacillate between childhood and adulthood, probably at times to the despair of your parents, teachers and everyone else, including yourself. This is inevitable but it can be made a little easier if you understand yourself.

It would be strange if you were not beginning to become interested in boys at your age. You have reached the age of puberty, what it means. It is attempting to think and act much older than you really are. It is trying to be righteous when you are not. It is trying to be a little silly, if not downright ridiculous. Have you ever watched young children

other in marriage. But sex, while part of this love, is not all of it. Herein lies a danger. The sex urge begins long before boys and girls in our society are able to marry. You have years of education ahead of you. You must grow up so as to be ready to accept all the responsibilities of marriage before you enter upon it. All of this is some years away so it is disastrous to try to behave now as though you were nineteen or twenty.

I am not certain just what you mean by flirting with the boys. You probably mean you go out of your way to attract their attention. This may be quite innocent on your part but boys may misunderstand. The boys with whom you are associating are also beginning to experience the sex drive. They may interpret your flirtation as something more than that as an invitation to sexual relations. So you may be having real moral problems for yourself and the boys.

At your age you should know many boys as casual friends, companions with whom you skate, drink and joke. You are a bit young even to date. Hold out for a few years. There will be plenty of time to date later, and you will undoubtedly have plenty of dates when the time comes. But of this I am certain you are uncertain. That is why you should talk with the boys.

Smoking with the boys, which apparently the other girls do not, gives you—or so you think—an inside track with them. The view of recent reports on smoking, it is quite clear it is fraught with serious health problems. The earlier you begin to smoke, the more dangerous it is. In fact, any young person today who has never smoked, should never do it. It is far easier not to begin than to try to stop.

These boys are probably not going to smoke, so when you join with them, you are both doing something secretly which is forbidden. Have you ever wondered why you are so attracted to them? I am reluctant to tell you, but they probably conclude if you do one thing which is forbidden, they are going to do it, too. Among themselves, they probably criticize you and wonder just what kind of girl you really are.

It is a good idea to associate with the girls. Some girls are viciously petty, not only at this age, but throughout their lives. They are viciously petty, not only at this age, but throughout their lives. They are viciously petty, not only at this age, but throughout their lives. They are viciously petty, not only at this age, but throughout their lives.

There are certain rules of the game in dating and courtship which you will have to learn when you are ready. You don't like to be taken advantage of, do you? You have probably antagonized your girl friends, so they might not wish to bring back. You need them.

You need them because soon the girls will be having parties and socials to which you will be invited but not you. We all need friends of the same sex as confidants and companions, especially before marriage. You will lack them and with whom will you associate most of the time? You will have to get along with the girls. The girls dislike you because they feel you take advantage of them. The boys, who pretend to like you, do so because they think you are taking advantage of you. Fortunately, this has just started. It is not too late to mend your ways.

Begin by having a talk with your mother about the problem which you are facing. She is your mother. She may be angry about your smoking and if so, she is right. In your case it is both a health hazard and a moral hazard. Ask her about associating with boys. If she has never given you any sex instruction, ask her to do so. Some mothers are a bit timid in this respect but nearly all will rise to the occasion.

Next, begin to cultivate your girl friends. You can easily do this by proving you will not enter into any relationship with boys for boy friends. Unless you feel very inferior to all the other girls, you don't have to do things they refuse to do to gain boys' attention. This means smoking with them.

And finally, try to relax a bit. Some of the changes you note in yourself are all part of young adolescence. You are not the only girl of your age experiencing them. At any rate, you realize you have a problem, and this is half-way to solution. If you do (Continued on page 10)



Patron of Borneo

APOSTLES OF THE INDIES . . . St. Francis Xavier (1506-52) was born in the Basque country of Spain. While still young he became a popular lecturer at the University of Paris. There he met Ignatius Loyola, and was professed as one of the original seven Jesuits. St. Ignatius sent his beloved disciple to Ormuz, saying, "Go and set all on fire." He proved to be perhaps the greatest individual missionary to the unbelievers since St. Paul. St. Francis Xavier died on the Island of Sancian in 1552, when he was only 46 years of age. He is the patron of Foreign Missions and of all works for the spreading of Christianity.

THIS IS CATHOLICISM The Triune God

By REV. JOHN WALSH, S.J.

Q. What is the most sublime and sacred truth revealed by Christ to His apostles and taught all over the earth by His infallible Church?

The most exalted truth concerns God Himself, for Christ revealed to us that there are three really distinct Persons in the one true God.

Q. Did Christ reveal to us the names of the three divine Persons?

They are the Father, the Son, and the Holy Ghost.

Q. Are these three Persons really distinct from one another?

Each of the three is a distinct, individual Person; the Father is not the Son and not the Holy Ghost; the Son is not the Father and not the Holy Ghost; the Holy Ghost is not the Father and not the Son.

Q. Is each of the Persons divine?

Yes. The Father is God; the Son is God; and the Holy Ghost is God.

Q. Are they, then, three gods?

No, there cannot be three gods. The three Persons are one and the same eternal God, for each of the Persons possesses one and the same divine nature.

March 2 4TH SUNDAY OF LENT. Lent is a holy season and we may have lost our original sense of purpose in it, our zeal for renewal and penance. As we gather for today's Mass, orange, flowers, color, as well as the texts of the liturgy tell us that the heavenly Jerusalem, the city of piety, of perfect satisfaction and happiness, is ours.

Lent is still necessary, because without faith and hope and love we lose the way. . . and Lent's purpose is to sharpen up those gifts of God through exercise. But the end, beyond our glances at our struggles, is pure joy, the city of freedom (First Reading).

We have a foretaste of Easter, then, in the calm certainty of a redemption already won. And the Gospel points again to the inexhaustible riches of Christ in His meeting of every human need.

March 9 MONDAY, 4TH WEEK IN LENT. Jesus Christ is the true and definitive temple of God (Gospel). Wherever He exists—in the community, the Church which is His body, in the eucharistic presence—there is the temple, indelible.

This is why the early Christians never spoke of the church building as "the Church." They used the word "Church" solely of the assembly of the faithful, the community. And when they spoke of the building they called it "the house of the Church."

Christianity is profoundly personal. It was to claim and save and elevate the person that He came (First Reading).

March 10 TUESDAY, 4TH WEEK IN LENT. The Old Testament covenant is a preparation for the New. And Moses' mediatorship (First Reading) was but a prefiguring of that full and perfect mediatorship given to man in Jesus Christ (Gospel).

WORKING TO BEAT HELL

Good Brother Max

By JOSEPH T. McGINN, S.J.

He was tall, with his grey hair contrasting handsomely with the deep blue of his clerical uniform. He was a tough, rugged, energetic man whose favorite expression was a "big deal" uttered with particular emphasis when ever anyone tried to praise him for anything. A short time ago, he began to make his annual retreat, beginning one day to relax, and died quietly at poolside. His name was Maximilian Antezak, S.J., a Jesuit Brother we knew as Brother Max.

It's just too bad that erasat religions have made such a fiasco of the lovely word "brother," with their "Amen, brother" bit and their "brotherly love" bit for your generous contribution. Because "brother" means so much if we allow it to—friendship and understanding and love, for instance. It has its deepest meaning, of course, in the fact that each of us is a brother of every other, with God as our Father. And these are not pious, frothy words, but realistic and lovely facts.

The vocation of a religious brother is a tremendous thing, with great opportunities for sanctity and the humble service of God. It is just as much brother's vocation to be a brother as it is for most people to marry and for priests to be priests and for nuns to be nuns. Like any other vocation, it is never a question of saying "I can't be this—" or "I don't want to be that—" but "that is instead." It is a question of a positive choice—that this is the best way for this person to save his soul. It is a question of his giving himself to his providence. One can get particularly furious at the ignoramus (invariably posing as an authority) who speaks of the brothers' like as though it were for those who were not good enough to be priests or some other vocation. This is about like saying that Joseph was the foster-father of our Lord because he wasn't good enough to light the incense before the Tabernacle in the Temple.

There are brothers and brothers, just as there are priests and priests, nuns and nuns. Some are good, some are bad. Some are good, some are bad. Some are good, some are bad. Some are good, some are bad.

The Jesuit brother, who happens to be my own brother, does not know anything that has to be done. He works and prays in the life dedicated to God by the three vows of religious poverty, chastity and obedience. He works with his hands as a skilled craftsman, with his mind as a bookman, or with his heart as an infirmarian. He works in his own country or on the foreign mission. But the secret of his life, as that of any other, is that he does, but he does it—and because of this "why"—how he does it. He works side by side with the other brothers, those jobs which will spring a priest loose to hear confessions, or say Mass, or preach or write or

Q. How is the Son a distinct Person?

The Son is distinct because He receives the divine nature from the Father and therefore He is the Second Person of the Holy Trinity.

Q. In what way is the Holy Ghost a distinct Person?

The Holy Ghost is distinct because He receives the same divine nature from the Father and the Son; and consequently He is the Third Person of the Blessed Trinity.

Q. Are the three divine Persons perfectly equal to one another?

Each of the divine Persons is perfectly equal to the other two, because each possesses the same divine nature and each is God. (Continued on page 8)



Max had the same press, and some of the same virtues, of St. Joseph.

do whatever priestly work is needed at the time. The Jesuit brother comes from as varied a background as the priests. He may have had an extensive formal education, or he may not. He may be brilliant or he may be just smart with the even greater wisdom of "common sense." He may be a young man of 18, just out of high school, or he may have knocked around the world a good deal before he entered. He may be able to do many things efficiently or he may be an expert only with a mop or broom.

But whatever his background and talents, the key to the brothers' life is service—quiet, unassuming, generous service which is given to God and to man, but, like St. Joseph, he knew that God sometimes wants us to carry out some seemingly foolish orders because there was There must have been time when the orders he was given by his human superiors could have seemed a little silly to this skilled man, but, like St. Joseph, he knew that God sometimes wants us to carry out some seemingly foolish orders because there was

"Peaceful" may well be the adjective that best describes Max, or, for that matter, any Jesuit brother. He was at peace with himself and God, and he attained this peace even as he adjusted to each new job. He was always most welcome in a crowd as a companion, and yet he loved solitude, too—not because he disliked company, but because of the peacefulness he found in solitude.

His sharp sense of humor which came out, quietly and unobtrusively, was also based on inner peace, and an unkindness even went with his humor. Certainly there had to be an essential connection between his impression of peace and Max's completely faithful and cheerful spiritual exercises. He never missed a meditation or an examination of conscience—and this in some places where there was no bell or anything else to remind him, as there had been in large communities.

If you listened only to Max, you'd never guess he'd ever done a day's work in his life. When someone tried to praise him on a job well done, he always quietly passed the buck, with a "Big deal!" uttered as if only someone with a supernatural outlook could utter it. To Max, the beautiful table or altar he had made was worth absolutely nothing in comparison with his reason for making it.

The day of Max's funeral was overcast and damp, so that the approaches to the open grave were slippery. The entire Jesuit community was there to imagine an artist who could have

The list of Max's jobs and accomplishments from 1929 until his death in 1952 doesn't make very romantic reading. He ran a house, vineyard, general maintenance, carpenter, general craftsman. The pros and cons of a list can't even hint at the poetry beneath.

Every time the newly formed Wisconsin Province of the Society of Jesus opened a new house in those days, Max was always the man in on the hard work that precedes any ribbon-cutting and the seedling and tuck-pointing and wiring and painting and carpentry. Max was a consummate craftsman, and no mean artist in his own way. He could imagine an artist who could have

Radio & TV Apostolate

ROSEMARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, March 6—(Tape) Rev. Carl Busold and members of St. Catherine parish. MONDAY, March 9—(CANCELLED). TUESDAY, March 10—(Tape) Rev. Richard Terrill and members of Cathedral High School Sodality. WEDNESDAY, March 11—(Tape) Rev. Bernard Sheridan. THURSDAY, March 12—(Live) Rev. Thomas Carey and members of the Ancient Order of Hibernians.

Advertisement for Abdon O'Riley & Hurl Funeral Homes, 1509 Prospect, ME 8-1474

VIEWING WITH ARNOLD

Improbabilities abound in 'Seven Days in May'

By JAMES W. ARNOLD

In "Seven Days in May," the Pentagon, depicted as a paranoid beehive of the Right Wing...



"go along" with the revolt—and that the holdout would keep his mouth shut, exhibiting greater loyalty to the clique than the Constitution he has sworn to defend.

Director John Frankenheimer has been in this nightmare world before ("The Manchurian Candidate"); the new film marks a step up from the level of Balzac...

There is concentration on realistic detail—White House picket lines, Senate hearings, presidential press conferences, slick gadget-filled Pentagon interiors.

One's first impulse is to dismiss as surplus fantasy from the "Twilight Zone" (Rod Serling adapted the popular Knefel-Bailey novel for the screen).

This could happen only if a Senate majority had all at once become suicidally idealistic, an event about as likely as the abolition of Congress.

Second, it is assumed that all but one of the Joint Chiefs would

If all these assumptions could be safely made—now, in 1974 or 2074—then the fact that Lancaester and friends are foiled by the discovery of a battered cigarette case is of little comfort, America could not live, and would not deserve to.

As S. L. A. Marshall has noted, the victorious president darts not even let the people know what has happened. The whole incident is hushed up, resignations are submitted, life goes on as usual.

The yarn is basically a political liberal's nightmare, giving shape to his worst fears about the level of conspiracy among the military and reactionaries to prefer aggressive, patriotic dictator-

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Salem, and Terre Haute.

Fr. Walsh

(Continued from page 7)

The Father, then, is not older or greater than the Son. Nor are the Father and Son superior to the Holy Ghost.

Q. Is not the Catholic doctrine on the Trinity a contradiction?

It would be a contradiction if the Church taught that three persons are one person, or that three gods are one God.

Q. Is the Trinity a mystery?

Yes, it is a truth which we cannot fully understand.

Q. Can the truth of the Trinity be proved from reason?

The fact that there are three Persons in God cannot be proved from reason.

Q. If the Trinity cannot be proved, why do Catholics believe it?

They believe it because God, who cannot lie and cannot make a mistake, told us it is true.

Q. Why did God reveal the Trinity to us?

He did so because He loves us and wanted to share the mysteries of His being with us.

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

BOOKS OF THE HOUR

A 'controversial' book

By D. B. THEALL, O.S.B.

A book that is certain to arouse a great deal of interest and not a little controversy is Mary Perkins Ryan's "Are Parochial Schools the Answer?"

It may be well to point out that Mrs. Ryan's book not only has the imprimatur of her bishop, the Most Rev. Ernest Primeau of Manchester, N.H., but a laudatory foreword, also by Bishop Primeau, who writes as one fully aware of the opposition this little book is likely to face.

Mrs. Ryan has subtitled her book, "Catholic Education In The Light of The Council." Her basic point is that, since there is no hope for the fulfillment of the onetime goal of "every Catholic

child in a Catholic school," and since the Conciliar teachings, as they are being hammered out now in Rome, emphasize the necessity of a totally new outlook for Catholics, it may legitimately be asked whether Catholic schools of whatever level, as they are now constituted, do or can bring about this updating of the Christian outlook and method of education.

A central chapter, "It All Goes Together," is subtitled, "The Mentality Behind the Catholic

School System," and makes some telling criticisms, with actual case histories, of the methodology that is supposed to form adult Christians who are truly "living stones" of the edifice that is the Church.

Mrs. Ryan singles out such characteristics of many Catholic school philosophies as the "siege" mentality; the tendency to insist on unintelligent memorization of theological terms or concepts; the dangers of using good conduct as a sort of magic rule for measuring student worth; the refusal of many Catholic educators to come to terms with new teaching methods and new concepts in religion—and so on.

"Vocation" in the Catholic school is all too likely to mean a call to the priesthood or the religious life. (Continued on page 11)

Fr. Walsh

(Continued from page 7)

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DINING FARE advertisement with decorative border.

In Brown County The Nashville House Dining Room advertisement.

MILANO INN advertisement listing amenities and location.

Darbin Hotel advertisement for dining and parties.

LAUGHNER'S CAFETERIA advertisement for seafood specialties.

McCLARNEY'S advertisement for steak and chicken dinners.

PARTY PANTRY advertisement for pizza and tamales.

CALORIE COUNTER advertisement for Gurnzgold products.

University choir booked March 30 advertisement for Grace Academy.

RURAL INN advertisement for mixed drinks and beer.

KEY WEST SHRIMP HOUSE advertisement for seafood dining.

American to head papal organization advertisement for Holy Cross Province.

Steak 'N' Shake advertisement for a meal.

Top school rating advertisement for Benedictine College.

FAVERNY & DINING ROOM advertisement for banquet rooms.

Mexican Village Restaurant advertisement for Mexican and American food.

The Tackler

NAMES IN THE NEWS—It was business as usual last Sunday for Dr. Paul Muller, Indianapolis obstetrician and gynecologist, before driving to Richmond to address a ...

... Sister Mary Lourdes, S.P., professor of music education at St. Mary-of-the-Woods College, will address the second biennial Conference of Medical Studies at Western Michigan University in Kalamazoo, Mich., this week-end. ...

... Barbara Anderson, of Chartrand High School, Terre Haute, has been selected a finalist in the Indiana Science Talent Search. She and her teacher, Sister Thomas Mary, S.P., will attend the Junior Science Assembly next week-end at the Indiana University Medical Center, Indianapolis. ...

... Barbara Anderson, of Chartrand High School, Terre Haute, has been named 1964 Marion County Heart Fund Queen. Her two "princesses" are: Susie Westfall, of St. Agnes Academy, and Margi Eldred, of Ladywood School. ...

HERE AND THERE—"The Beacon," student publication of St. Meinrad Seminary, was named a winner in the "best single presentation" division of competition sponsored by the Catholic Students' Mission Crusade in Cincinnati. ...

... Spring housecleaning time—Manager Fred Haums of the Catholic Salvage Bureau in Indianapolis has asked us to remind folks to call the Bureau at spring housecleaning time. ...

Our man in Accra

(Continued from page 4) 100-odd years ago when contempt brought an embassy flag down.

We think of Adger Player and his flag and what Woodrow Wilson said once: "The flag is the embodiment not of sentiment but of history." ...

We think of Adger Player and his flag, and we are grateful for how ably and unselfishly all Americans were represented in a desperate moment by our man in Accra.

Obituary was premature

VATICAN CITY—Yugoslavia's Archbishop Franjo Seper, whose death notice was published here on January 4, caused something of a stir when he appeared for a visit with Pope Paul VI less than two months later.

He apparently enjoyed the letters of condolence which arrived in Zagreb. He also got a special insight into his own report: "one woman wrote that she was praying for his deliverance from purgatory."

BACK AGAIN!

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Secina High School Cafetorium 5000 NOWLAND AVENUE One Block South Plenty of Free Off-Street Parking

New liturgy ruling

(Continued from page 1) arrangement for and approve vernacular translations of liturgical texts, those most prominent in the complete acts of the conference business, must still be confirmed by the Holy See.

Father Bugnini's article reviews the revision of the number of hours of instruction in various subjects, the "competent office [in Rome] will issue timely and opportune norms so that the new regulations can be carried out in an orderly manner and with the generous and intelligent cooperation and good will of all concerned."

THE PROVISIONS of the third norm for the inclusion of a sermon at all Sunday and holy day Masses will be added, "as a reminder" of previous provisions to be found in canon law and the new code of rubrics. However, to add "the reminder places stress on the spirit of the conciliar norm and the generous and intelligent cooperation and good will of all concerned."

The fourth and fifth norms, which deal with Confirmation and

Calendar

FRIDAY, MARCH 6 Fish and Shrimp Dinners, also known as "The Fish Fry," at the Heart Cafeteria, 1500 S. Meridian St. St. Rita's Social begins at 6:30 p.m. in the church hall, 18th and Arsenal.

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

SATURDAY, MARCH 7 St. Bernard's Social in the school hall, 815 N. West St., begins at 6:30 p.m.

TUESDAY, MARCH 10 Ave Maria Guild Meeting at 12:30 p.m., at St. Paul Hermitage, Beech Grove.

St. Bernadette's Social begins at 6:30 p.m. in the parish hall, 833 Fletcher Ave. THURSDAY, MARCH 11 Holy Angels' Social begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave.

Cincinnati

(Continued from page 1) in a classroom will be reduced gradually from 50 to 40. Lay teachers will be assured an annual increment of \$100, and none will be dismissed because of elimination of the first grade.

A high school tuition will be increased to \$200 a year and an increase of \$500 added to pay for operating costs and for liquidation of existing debt. Although no lay teachers will be dropped, school board officials noted that there is an annual surplus of about 20 lay teachers in the parochial schools. The reduction of some 10,000 pupils from the current elementary school enrollment of more than 75,000 therefore will enable the schools to reduce the lay teaching force by about 200 teachers, saving of an estimated \$600,000 annually.

AT THE BEGINNING of the school term last fall, 149 of the archdiocese's 262 parishes were operating under the treasury of the 149 parish schools, 10 had dropped the first grade on a temporary basis.

School officials said that past experience has shown that "virtually 100 per cent of the affected pupils attending public schools for the first grade will enroll in available parochial schools for the rest of the grades.

They also reported that public school officials in the affected areas have been notified of the decision to discontinue the first grade in parish schools and are making plans to accommodate the increased public school enrollment.

Recollection set INDIANAPOLIS - St. Bernadette's Women's Council will sponsor a Day of Recollection for the women of the parish on Saturday, March 7, from 10 a.m. to 2:30 p.m. ...

ASPHALT DRIVEWAYS as low as 20¢ sq. ft. NOTHING DOWN UP TO 1/2 IN. PAID. 30 DAY GUARANTEE. Church and School Playgrounds and Parking Lots.

To meet operating costs of high schools of the archdiocese, each student will be responsible for an annual tuition payment of \$140 and a combined registration and activities fee of \$50, making a total of \$190.

Guest (Continued from page 4) giving American Catholicism, although still a minority group numerically, "a new and powerful voice in American life and affairs."

On our part, we have an obligation to respond to this new confidence in us—to use our new voice in American society with the consciousness that we speak not just for our own benefit but for all, regardless of religion.

MISSION to open at Little Flower INDIANAPOLIS—A two-week mission has been scheduled at Little Flower Church, beginning March 8. The first week is for women and the second beginning March 15, for men.

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BLOOMINGTON Bloomington Shoe Repair & Shoes Across From Indiana Training "While You Wait or Shop!"

African hierarchy

(Continued from page 1) disappointment over the Bishops' statement. The Rand Daily Mail, Johannesburg organ of the small Progressive party which opposes apartheid, said the Bishops' conference "let its wretched Archbishop down lightly. The Bishops' Conference may well have failed to undo all the damage the statement [by Archbishop Whehan] has done to the Catholic Church here and in other parts of Africa."

Another Johannesburg daily, the United party newspaper, the Sunday Express, said that "the Bishops' mild reaction dismays Africans."

In the previous statements they referred to, the Bishops were sharply critical of South African racial policy and condemned apartheid outright.

IN 1952, THEY noted that "there will always be inequalities in society," but added that "these inequalities do not justify behavior that is offensive and disparaging, for social inequalities in no way detract from the great truth that all men are the creatures and children of God."

In their statement in 1957 the South African Bishops condemned apartheid as "inherently evil and the white supremacy theory on which it is based as 'blasphemous.'" They said that the policy of total racial segregation grew first and only in "a harvest of disaster."

Asserting that responsibility for racist policies lies squarely on the shoulders of white citizens, the Bishops called for an immediate change toward gradual integration.

In 1960, the Bishops called for a "change in mentality" to solve race problems here.

We should "see our fellow human beings as human beings, not thinking of the color of their skins, nor of where they came from," the Bishops declared.

There is only one race, the human race," the Bishops stated.

St. Roch schedules benefit card party

INDIANAPOLIS - The Mission Church of St. Roch's parish will sponsor a Card Party for the benefit of Father Kerik Wood, O.F.M., at 5:30 p.m. Sunday, March 8 in the school hall, 3600 S. Meridian St.

Father Kerik, a native of the parish, serves in the prelacy of Santarem, Brazil, staffed by Franciscan Fathers of the St. Louis Province.

All games will be played, including bingo for the children. Blind tallies will be observed. Prizes and refreshments will be featured. Tallies may be obtained from any of the following ladies: Mesdames John Lippert, Lawrence Sanders, Joseph Smith and Anthony Haag.

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BLOOMINGTON Bloomington Shoe Repair & Shoes Across From Indiana Training "While You Wait or Shop!"

Release priests

BONN, Germany—Communist-led Czechoslovakia has released from 40 to 45 of the 60 priests in jails in that country, it was reported here by KNA, German Catholic news agency. KNA said the priests had been in prison for more than 10 years.

"There is the fear on the part of some that they will be swamped politically and economically, and this has resulted in legislation which has deprived others of an effective voice in the councils of government. While we concede that it would be wrong to allow those of a more advanced culture to be deprived at this stage of an effective part in government, and to have their economic status reduced, yet this protection need not and must not operate oppressively on other groups."

IN 1962, THE Bishops declared that only through Christian charity can mutual respect and justice supplant racial discrimination.

"They said it is the Christian's duty to use every lawful means to seek to bring about greater equality and racial peace."

"As Christian people we dare not remain silent and passive in the face of the injustices inflicted on members of the underprivileged racial groups," they said. "Color must never be permitted to offer an excuse or a pretext for injustice."

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AROUND THE ARCHDIOCESE

Deanery men, women schedule meetings

NORTH VERNON, Ind. — The quarterly meeting of the North Vernon Deanery Council of Catholic Women will be held Wednesday, March 11, at St. Mary's Church. A Lenten luncheon will be served free of charge at 1 p.m., for which reservations will be accepted until March 9 by Mrs. Irene Fox, 731 North State St., North Vernon, Ind.

Father Raymond T. Bosler, editor of The Criterion and pastor of St. Thomas Aquinas Church, Indianapolis, will be the guest speaker. The Very Rev. Omer Eisenmann, V.F., is the host pastor.

LAWRENCEBURG — Father James Doherty, instructor at the Latin School of Indianapolis, will deliver the principal address at the quarterly meeting of the Lawrenceburg Deanery Council of Catholic Women on Thursday, March 12. The meeting will be held at St. Mary's School, Aurora. Registration begins at 1:30 p.m.

Also on the program is Clare Falkner, president of the Serra Club of Indianapolis, who will present the layman's approach to the encouragement of vocations to the religious life.

Refreshments will be served at a social hour following the end of the business sessions, at which Mrs. Michael Klump will preside.

NEW ALBANY — The regular quarterly meeting of the New Albany District Council of Catholic Men will be held at St. Anthony's parish, Clarksville, on Saturday, March 14, at 8 p.m.

Honor Pius XII

ESSEN, Germany — Bishop Franz Hengsbach of Essen announced a memorial plaque to Pope Pius XII will be placed in the cathedral here "as a public acknowledgment to the libeled, dead and defenseless Pope." Bishop Hengsbach was referring to the play, "Der Stellvertreter" (The Deputy), although he did not mention the play by name. The play which opened in New York on February 26 is currently being presented in Essen.



ON HOOSIER VISIT — Sixteen-year-old Maria Gallardo, from San Juan, Puerto Rico, is attending Our Lady of Grace Academy, Beech Grove, where she is a senior. The daughter of Dr. and Mrs. Jose A. Gallardo, she plans to attend an American college for pre-medical studies next year.

Reservations may be made with any member of the ticket committee, Charles Lawler, Charles Donavan, James Brinley or Mrs. Eugene Peters. Charles Lawler is chairman of the group.

CLARKSVILLE — The Guild of Providence High School will hold a rummage sale Friday and Saturday, March 7 and 8 in St. Mary's School, New Albany. Rummage may be brought to the high school.

BRADFORD — "Vacations and the Family" will be treated by a panel of visitors to the Christian Mothers meeting at St. Michael's parish here Tuesday, March 10, at 7:30 p.m.

Panelists will consist of members of the Bernard F. Funk family, including a freshman at the Father William Paul Haas, S.P., a visiting professor at Purdue University.

Addressing the faculty members and students in St. Beate Theresia, Father Haas will discuss "Reason and Revelation in Contemporary Christian Thought."

Shared time being tried in 150 U.S. communities

ATLANTIC CITY, N.J. — Experiments in shared time being increasing in number, with 150 communities in the nation presently participating, and more joining each year.

This was reported here as 25,000 members of the American Association of School Administrators attended their 100th conference in Convention Hall.

Two of the convention's major discussion meetings were devoted to shared time, while three programs on a special closed television circuit, which enabled delegates to follow the programs in their hotel rooms or lobbies, had shared time as a theme.

DURING discussions on shared time it was agreed that the programs must be administered at a community level and there must be complete harmony between officials of both schools to make the plan successful.

It was said there was no cited instance of where shared time had been tried and discarded as a failure.

Maurice J. Thomas, professor of education and chairman of the program in educational administration, University of Pittsburgh, told the final shared time discussion group that the program would result in split personalities and loyalties among students participating.

He reported that 150 communities are experimenting with the program and the plan is spreading.

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Seminary slates Aquinas Lecture

ST. MEINRAD, Ind. — The Aquinas Lecture at St. Meinrad Seminary will be delivered Sunday evening, March 8, by the Father William Paul Haas, S.P., a visiting professor at Purdue University.

Lay alumni slate Recollection Day

ST. MEINRAD, Ind. — The St. Meinrad Lay Alumni Association for the Louisville-New Albany and Jeffersonville area will hold its annual Day of Recollection in the Belmont College Chapel on Sunday, March 15.

The exercises will begin with a Mass at 12 noon and will close with Benediction at 3 p.m. Father Marion Strang, O.S.B., a member of the St. Meinrad Seminary faculty, will give the conferences.

All former St. Meinrad students and former students from any seminary are invited to attend. No reservation is necessary.

Slight dip noted in Catholic books

WASHINGTON — New Catholic books in 1963 declined by 22 compared to the previous year, Eugene P. Wilging, director of libraries at the Catholic University of America here, has reported.

Wilging, editor of a weekly list of new Catholic books, said a survey disclosed 1,176 Catholic books were published in 1963, compared with the 1962 total of 1,208, which is the record year.

Diocese starts racial program

SYRACUSE — Bishop Walter A. Foery of Syracuse has directed 50 parishes in and around this city to establish training programs to enable them to take their place in racially changing neighborhoods.

Announcing the program, Bishop Foery said: "Problems in the interracial field are present throughout the nation, and Onondaga County is no exception. The problems are clear, the solutions are not so readily visible. The Church has a special obligation to the total community to bring about justice, harmony and true love among men."

The Bishop asked each parish to appoint a committee of six to ten persons to help their pastors. All committee members will attend a training program, meeting one night a week for eight weeks starting April 6.

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Dr. Kane (Continued from page 7) something about it. If you don't want to become a real brat, stop acting bratty now.

MacEoin (Continued from page 7) Minnesota, with Max's relatives and other visitors and mourners, accompanied his coffin through the mist to the grave.

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AT YCS STUDY DAY—Several hundred Archdiocesan grade school youngsters attended the recent Study Day for YCS "Young Apostles" at Secunia Memorial High School...

Management analysis to be applied to lay groups

WASHINGTON — Management analysis techniques will be applied to laymen's organizations during the National Council of Catholic Men's biennial President's Conference...

THEME OF THE meeting is "Planning and Action for the Future." Strong emphasis will be placed on individual participation.

Auxiliary Bishop Stephen Leven of San Antonio will address the meeting on "Vatican II."

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U.S. missionaries

WASHINGTON—A total of 251 priests and Brothers were sent to Latin America by U.S. religious communities during 1963.

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Recollection set at St. Philip's

INDIANAPOLIS — The ladies of St. Philip Neri parish will hold their annual Day of Recollection in the parish church on Saturday, March 14.

Remember them in your prayers

- INDIANAPOLIS WILLIAM M. STAPLEKAMP, 84, St. Peter and Paul Catholic, Feb. 28, Colony Church, Savannah wife, Mary A. St. John, Mary, Phyllis, Mary Rose, Martha Stiles, Kathryn Summary sister, Grace Bess.

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(Continued from page 8) licious life: the dignity of the Christian vocation as such is hardly ever insisted on.

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12 parish schools represented in Children's Theatre production



CATHOLIC CHILDREN'S THEATRE—"Kathleen, the Maid of Killarney," a musical in two acts, will be presented by the Catholic Children's Theatre on Sunday, March 8, at 7:30 and 7:30 p.m. in Christ the King school auditorium. Grade school youngsters from 12 parishes will participate. Shown above are, seated from left: Nancy Halverson, Christ the King; Stephanie Fox, St. Lawrence; and Carol Hill, St. Pius X. Standing from left: Kyle Kirkpatrick, St. Matthew's; Marianne Pennington, St. Roch's; Becky McGarvey, St. Matthew's; Mary Ann Cox, St. Thomas Aquinas; Susie Gheen, St. Lawrence; and Mary Gibson, Little Flower.



TAKE LEADING ROLES—Sharing top roles in the production, directed by Sister Margaret, O.S.B., a member of the faculty of Christ the King School, are the girls above (from left): Margaret Getzinger, St. Roch's; Allison Keefe, St. Pius X; Patty Collins, St. Pius X; and Susan Strack, St. Roch's. Also featured will be the combined band from Christ the King and St. Pius X Schools, directed by Sister M. Mullin, O.S.B., of St. Pius X. The boys' choir of Christ the King will also entertain. The production is the result of a year-long workshop conducted on Saturdays at Christ the King.



MEET "KATHEEN"—Judy Pateman of Christ the King School will take the title role in Sunday's production. The talented young thespian is shown above dressed in the simply designed but colorful costume of a lassie from the Emerald Isle.



LITTLE ELVES—A chorus of elves is one of the highlights of the production. Members of the chorus (from left) are: Ann and Laura Blocker, St. Malachy, Brownsburg; Ellen Rittenhouse, Little Flower; Ann Struder, St. Pius X; Ruth Rittenhouse, Little Flower; Paula Cosentino, St. Gabriel; Mary Mahern, St. Joan of Arc; and Judy Dugan, St. Gabriel. A total of 50 participants in the workshop will appear in the production. The children will dedicate the entire program to Father Thomas Carey, Christ the King pastor. (Staff photos by Paul G. Fox)

THEOLOGIANS DISAGREE

Belgian priest's stand on 'pill' draws fire

CAMDEN, N.J. — A Belgian theologian has expressed belief that the so-called "birth control pill" is a moral means of birth regulation purposes — but his views immediately came under fire from several prominent U.S. theologians.

Father Louis Janssens, a professor of moral theology at the Catholic University of Louvain, Belgium, said that in cases where the rhythm method of birth regulation is not possible, "it seems to us that it can be replaced by a recourse of progesterone (the 'pill' so long as used within the framework and within the limits of generous fruitfulness, that is, in the service of justified regulation of births)."

But Father Janssens' American critics said the Belgian priest's position is incompatible with the teachings of the Church. One said his views typify a school of thought on marriage questions that is "getting out of hand, theologically speaking."

FATHER JANSSENS expressed his views in an article published in the theological journal of the University of Louvain. A report on the article as well as the reactions of U.S. theologians appeared in the Catholic Star Herald, newspaper of the Camden diocese.

Subject of the exchange are the new oral contraceptives—progestone steroids—excluding synthetic female hormones that taken regularly, suppress ovulation and thereby make conception impossible.

Catholic theologians have agreed that the progesterone steroids have a legitimate use in correcting certain physical malfunctions and regulating the ovulatory cycle. But they have held that use of the "pill" for birth regulation is not permitted.

By contrast, the theologians agree that, when there are good reasons for it, practice of periodic continence—the so-called rhythm method—is a permitted form of birth regulation.

FATHER JANSSENS contends in his article that the use of progesterone was rhythm and the "pill" are comparable.

Thus, he said, from the aspects of the "intrinsic meaning of the act of the Church, one said his views typify a school of thought on marriage questions that is "getting out of hand, theologically speaking."

He argued that if direct sterilization, which is immoral, is defined as "any human intervention which has for its primary end the halting of the generative power," then even practice of rhythm would be ruled out.

"In effect," he said, "by positively excluding fruitfulness, . . . it is human intervention which is cautioned, however, that one should not have recourse to progesterone when the practice of periodic continence is possible and sufficiently efficacious to assure a voluntary and generous procreation."

Among those criticizing Father Janssens' views in statements to the Star Herald are Father Francis J. Connell, C.S.R., dean of religious communities at the Catholic University of America, Washington, D.C., and former dean of the university's school of sacred theology.

Father Connell said that in 1958 Pope Pius XII strongly condemned the use of contraceptive pills as "gravely sinful, and Catholics who intend to use them thus must be refused absolution and are ineligible to receive the Holy Eucharist."

"Any method used to frustrate the generative power of the conjugal act is absolutely wrong and a violation of the principles involved in the Church's teaching on marriage," he said. He called use of progesterone a "direct frustration."

Asked whether Father Janssens' position might some day be reconciled to the Church's present position, he replied: "Impossible. We would have to call upon the last 400 years of theological development."

FATHER JOHN J. LYNCH, S.J., professor of moral theology at Weston (Mass.) College and author of several works on marriage problems, said the idea of substituting the "pill" for rhythm is "totally invalid and impossible to reconcile with present accepted theological principles."

He said Father Janssens' stand typifies an approach to marriage questions that is "get-

ting out of hand, theologically speaking."

"It may eventually take a statement by the Holy See to straighten out the whole thing," he said. In an article written recently for the Catholic press, Father John C. Ford, S.J., a professor of moral theology at the Catholic University of America, also expressed views at variance with those of the Belgian priest.

He said the contraceptive pill as it is known today does not differ from the pill condemned by the Holy See, and if the Holy See does not change its teaching, "no lesser authority in the Church, and least of all a private theologian, is at liberty to teach a different doctrine, or to free Catholics in practice from their obligation to accept papal teaching."

He cautioned, however, that "one should not have recourse to progesterone when the practice of periodic continence is possible and sufficiently efficacious to assure a voluntary and generous procreation."

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Archbishop's Schedule

Unless otherwise indicated, the following appointments are Confirmation:

Friday, March 6 — Seelyville, 4 p.m.; Brazil, 7:30 p.m.

Saturday, March 7 — St. Mary-of-the-Woods, Mass. ann. Confirmation, 8 a.m.; Clinton, 10:30 a.m.; Rockville, 2 p.m.; Sacred Heart, Terre Haute, 7:30 p.m.

Sunday, March 8 — St. Margaret Mary, Terre Haute, Mass and Confirmation, 7:30 a.m.; St. Joseph, Terre Haute, 10 a.m.; St. Ann, Terre Haute, 2 p.m.; St. Joseph, Terre Haute, 4 p.m.; St. Patrick, Terre Haute, 7:30 p.m.

Canadians plan to use vernacular

OTTAWA, Ont. — Canadian churches may now use vernacular languages (English or French) for reading of the Epistle and Gospel in all Masses, it has been announced here.

The board of the Canadian Catholic Conference, the episcopal body of the Catholic Church in Canada, stated that the norm set by the Vatican Council regarding the use of the vernacular "may now be followed without any other formality until further instructions are received."

The permission includes all high and low Masses. For sung Masses, the board favored a solemn reading "awaiting further decisions regarding melodies to be used."

A plenary meeting of the Canadian Hierarchy set for April 15-16 will devote itself to a further discussion of liturgical changes, the board announced.

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Laity is included on 26 school boards

UNION CITY, N.J.—Lay men and women are represented on 26 diocesan school boards and 21 other boards are considering lay appointments for the first time, a Sign magazine survey says.

The magazine said it queried all 143 diocesan superintendents of schools in 50 states and Puerto Rico. Eighty-nine U.S. dioceses have school boards.

Sign said a survey similar to its own made in 1951 by Blyss, Carl J. Ryan, superintendent of Catholic schools in Cincinnati, showed only four dioceses reporting lay membership on their school boards.

FOUR DIOCESES reported the laity in the majority on their school boards. These were: New Orleans, Providence, R.I., Saginaw, Mich., and Steubenville, Ohio.

The magazine said ten superintendents reported no current interest in lay membership and 16 dioceses having all-clergy boards did not reply to the questionnaire.

THE MAGAZINE, in an article by Edward J. Sullivan, said the

rentendents without exception report satisfaction with the results; gains in curricula, school financing, parental cooperation, optimum use of facilities and improvement in the care and feeding of teachers."

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Bishop Pinger's Schedule

Friday, March 6 — New Castle, 7:30 p.m.

Saturday, March 7 — Cambridge City, Mass and Confirmation, 8 a.m.; Knightstown, 10:30 a.m.; Bushville, 3 p.m.; Connersville, 7:30 p.m.

Sunday, March 8 — Liberty, Mass and Confirmation, 8 a.m.; Holy Family, Richmond, 2 p.m.; St. Mary, Richmond, 4 p.m.; St. Andrew, Richmond, 7:30 p.m.

Friday, March 12 — St. Maurice, 3 p.m.; Greensburg, 7:30 p.m.

Saturday, March 14 — Millhouses, Mass and Confirmation, 8 a.m.; Muscatatuck State School, 10:30 a.m.; St. Anne or St. Dennis, 3 p.m.; North Vernon, 7:30 p.m.

Sunday, March 15 — St. Patrick, Madison, Mass and Confirmation, 8 a.m.; St. Michael, Madison, 3 p.m.; St. Mary, Madison, 7:30 p.m.

Monday, March 16 — China or New Marion, Mass and Confirmation, 8 a.m.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL MISSION CARD PARTY
Sunday, March 8 — 7:30 P.M.
St. Roch School Hall — S. Meridian St. & Summer Street, Missionary Work — Father Keric Woods, O.F.M.
Door Prizes — All Games Played

SECICIA IRISH FAIR
Friday, March 13 — 5 P.M. - 10 P.M.
Social Cafeteria — 500 Newlawn Avenue
Games — Prizes — Fish Fry

NOTRE DAME GLEE CLUB
Latin School — 520 Stevens St.
Sunday, March 15 — 8:15 P.M.
Admission \$2.00 WA 3-5555

ST. PATRICK CARD PARTY & SUPPER
Sunday, March 15 — 2:30 P.M.
School Hall — 950 Prospect Street
CARD PARTY — 2:30 P.M. — 7:30 P.M.
BEEF SUPPER — 4:30 P.M.
Adults \$1.00 — Children under 6 years 50c

These announcements are available without charge. To have your event listed, please bring the notice to the Ministry at least 2 weeks before the event is scheduled.
WA 3-4504

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