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CARDINAL'S ESTIMATE

Two-thirds of bishops in 'progressive' bloc

By MANFRED WENZEL
COLOGNE—The "moderate progressive" bishops of the world are such a majority that they will probably have the two-thirds vote necessary to put reform legislation through the Second Vatican Council, Cardinal Joseph Frings said here.

The Archbishop of Cologne, himself one of the key leaders of the general council, said the close unity the bishops have in outlook became clear with the council's conclusive vote on the preface and first chapter of the statement on the liturgy, which was nearly unanimous approval.

But the real importance of the council's first session does not

lie in its decisions, said Cardinal Frings. It is the fact, rather, that the college of bishops from all over the world found such convincing unity among themselves and in community with the Pope. He said the council has given the bishops a new awareness of the responsibility they bear the whole Church as successors of the Apostles.

CARDINAL Frings, chairman of the German Bishops' Conference, revealed some of his impressions of the council in the course of an interview with the N.C.W.C. News Service.

The 76-year-old churchman did not speak of his work as one of the 10 presiding officers of the council. Nor did he refer to the key role he played in helping

assure freedom of choice to the council Fathers in electing members of the 10 conciliar commissions.

It was he who seconded the motion of Cardinal Achille Liénart, Bishop of Lille, France, calling for a delay in the voting to allow for full consideration of the possible choices. As a result, the council recessed for three days.

Following the adjournment of the council's first session last December 8, Cardinal Frings went to Vienna for an operation on his right eye in an effort to stem his increasing blindness. The operation had "moderate success," and the Cardinal is expected to undergo surgery on his left eye this spring.

In the interview in the episcopal residence here, the square-jawed prelate with a ready smile said the experience of the council was an extraordinary one for all who witnessed its proceedings.

This was because of "the seriousness and thoroughness and, above all, freedom and openness, in which pending questions of practice and dogma were put forward, considered and discussed."

Prior to the council, Cardinal Frings said, there had been doubts as to whether such a partnership with more than 2,000-250 half thousand deputies would be able to work at all. There were also fears that the episcopal college would be a mere multiplicity of the Roman Curia. "That those fears did not become true," he said, "is due first of all to the exceptional generosity of the Holy Father who in no way limited the full freedom of the council Fathers."

He was misinterpreted by non-Catholics. EXPERTS from countries that have large non-Catholic elements in their population, he continued, were concerned that bishops from predominantly Catholic countries would not understand the viewpoints formed in pluralistic societies. Father Kueng added that European bishops were apprehensive that Americans would be interested in Christian unity feared it would have "a bad effect on the ecumenical movement."

After all these preliminary anxieties, Father Kueng continued, the council turned out to be an agreeable surprise. He said that at the council's close:

It was observed that bishops (Continued on page 9)

Says council procedure was agreeable surprise

BOSTON—The Second Vatican Council proved to be an agreeable surprise to those who feared it would be conducted along absolutist lines, an expert on the Christian unity movement said here.

Father Hans Kueng, dean of the theological faculty at the University of Tübingen (Germany), said that before the opening of the council many Catholics interested in Christian unity feared it would have "a bad effect on the ecumenical movement."

After all these preliminary anxieties, Father Kueng continued, the council turned out to be an agreeable surprise. He said that at the council's close:

It was observed that bishops (Continued on page 9)

Four St. Meinrad priests may use Byzantine Rite

ST. MEINRAD, Ind.—Four priest-monks have been granted permission to offer the Sacred Liturgy in the Byzantine Rite. Permission was given by the Holy See through an indult of dispensation issued by the Sacred Congregation of the Oriental Church.

With the approval of Archbishop Bonaventura Keenan, O.S.B., Fathers Polycarp Sherwood, O.S.B.; Prosper Louder, O.S.B.; Aurelius Bolerek, O.S.B.; and Aidan Kavanagh, O.S.B., petitioned the Holy See to grant the indult two months ago.

The SACRED Congregation for the Oriental Church, by virtue of the faculties that it has from His Holiness, Pope John XXIII, granted the request March 2. It was received here on March 12.

Two reasons were given for this unusual indult: (1) The spiritual good of the faithful of the Byzantine Rite; (2) The opportunities to bring about an understanding and appreciation of this rite of the Catholic Church.

The four priests retain their faculties to celebrate Mass in the Roman Rite and to perform other priestly offices in the same rite.

MEMBERS of the St. Meinrad Seminary faculty, each of the monks has had wide experience in the liturgy and sacred languages. Father Polycarp teaches patristics and oriental theology; Father Prosper, Latin and Greek; and Aidan Kavanagh, O.S.B., petitioned the Holy See to grant the indult two months ago.

The four priests are the first St. Meinrad monks to be granted the indult of dispensation in the 169 years of St. Meinrad Archdiocese's history.

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The Chancery Office By Order of the Most Rev. Archbishop

Report Pope John is 'willing' to receive Soviet Premier

VATICAN CITY—His Holiness Pope John XXIII has said he is willing to receive Soviet Premier Nikita Khrushchev if he visits Rome, it has been reliably reported here.

According to information Service by a reliable source, ingness during the private audience he granted to Premier Khrushchev's son-in-law, Alexei Adzhubel, editor of the Moscow daily Izvestia.

The informant said he had learned from a contact close to Adzhubel that Pope John gave the Soviet newsmen a sealed message for the Premier at the audience. It was also reported that Premier Khrushchev may visit Rome at the end of June at the invitation of the Italian government. Former Italian President Giovanni Gronchi accepted an invitation to visit the Soviet Union in 1961.

IT HAS BEEN learned that the Pontiff's message to Premier Khrushchev was written in Russian and that it expressed the Pope's thanks to the Soviet leader for the latter's letter of congratulation on the awarding of the 1963 Balzan Peace Prize to the Pope.

Leaving the audience with the Pope, Adzhubel appeared deeply moved and his wife, Rada, who had accompanied him, had tears in her eyes.

The Soviet editor was also accompanied during his 15-minute visit (March 7) with Pope John by a Russian priest, Father Alexander Kulik, who served as interpreter. Russian Orthodox observers at the first session of the ecumenical council.

BEFORE HIS VISIT with the Exchange of consuls 'possible'

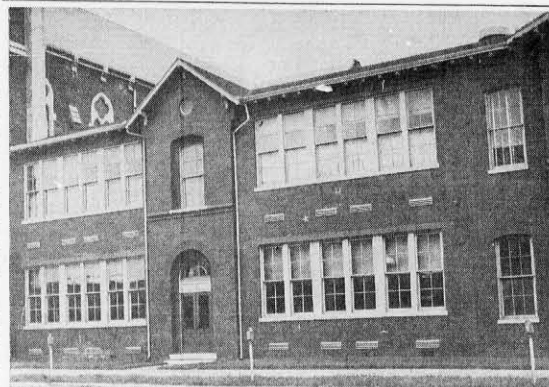
VATICAN CITY—Could the Holy See and the Union of Soviet Socialist Republics exchange consuls without entering into diplomatic relations?

Yes, So could the Holy See and the Union of Soviet Socialist Republics exchange consuls without entering into diplomatic relations?

Msgr. Cardinaline made his point in an article published in the Rome periodical, Studi Cattolici. His republication in L'Osservatore Romano, the Vatican City daily, on March 4, just three days before his visit to His Holiness Pope John XXIII by Alexei Adzhubel, son-in-law of Soviet Premier Nikita Khrushchev, was Vatican observers insist, purely coincidental. But it inspired intense speculation that establishment of a Vatican consulate in Moscow might be an answer to a long-standing problem between the Holy See and the Holy See.

Msgr. Cardinaline stated: "Since the Holy See is a perfect juridical personality which is recognized by international law, it has the right to send consuls to different countries and to welcome them at the Holy See, even apart from Vatican City, the nomination of those representatives to foreign governments and the conclusion of agreements and for diplomatic relations is made by the Supreme Pontiff."

The Vatican chief of protocol said also that "consular relations can be established wherever (Continued on page 9)



OLD ST. JOHN'S SCHOOL—Above is a view from Capitol Avenue of the old St. John's Grade School, which will be razed to make room for a new three-story administration building for various Archdiocesan offices.

AT GEORGIA AND CAPITOL

New building planned for Chancery block

The Chancery Office announced this week plans for the construction of a three-story administration building on the site of the former St. John's grade school at the corner of Capitol Ave. and Georgia St.

The three-story building will be constructed by the F. A. Wilhelm Construction Co. of red brick with limestone trim. Construction is expected to be completed by early summer.

The school into more commodious quarters on West Maryland Street.

For many decades the domed building served as a grade school for St. John's parish—the first parochial school in Indianapolis. Though historical records are somewhat unclear, it is believed that one part of the building served for some years as a residence for the Brothers of the Sacred Heart, who conducted a school for the Sisters of Providence in the present Criterion building, located just east of the Chancery Office.

The St. John's grade school was closed down in 1958, when the Sisters of Providence closed St. John's Academy. For several years later, classrooms were used in connection with the Archdiocesan Special Education program.

During the old structure, which dates back to pre-Civil War days, is scheduled to begin Monday, March 18. The new I-shaped building will be the first major construction on the Chancery block in the 20th century.

ARCHDIOCESAN offices which have occupied the venerable two-story brick and frame structure the past several years will be relocated temporarily, pending completion of the new building. They include the Catholic Information Center, the Archdiocesan School Office and Matrimonial Tribunal.

The new building, with the main entrance on Georgia Street, will provide enlarged facilities for the above-named offices as well as the Archdiocesan Mission Office. The Mission Office will be moved to the new building on Georgia St., opposite the Post Office.

Located on the ground floor, in the Georgia St. side, will be the Catholic Information Center. The entire third floor will accommodate the Matrimonial Tribunal.

Occupying the first and second floor on the Capitol Ave. side will be the Archdiocesan School Office. The entire third floor will be devoted to the Archdiocesan Mission Office, including the high school fund campaign headquarters.

DURING THE PERIOD of construction the offices will occupy temporary quarters at the following locations: Archdiocesan School Office, 124 W. Georgia St.; Matrimonial Tribunal, 128 W.

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GEORGIA STREET ENTRANCE—This historic landmark will be leveled by demolition crews early next week.



COUNCIL CHANGING TREND

Sees the Council giving more power to bishops

By GREGORY BAUM, O.S.A.

With the Second Vatican Council, the centuries-old trend toward greater centralization in the organization of the Catholic Church has turned.

This centralization has come about for several reasons: the Church's struggle for freedom from the interference of the emperors and kings; from the middle ages on, one of the most practical means of defense was concentration of power in the hands of the bishop of Rome, who was subject to no secular lord.

This trend toward centralization reached its peak in the spiritual and temporal power of the Pope. In the 1870s, it came to mean that the power to preach the Gospel infallibly and to legislate in the Church Universal was

almost exclusively concentrated in the person of the Pope.

We have become so used to regarding the Pope as the sole ruler and teacher in the Church that the bishops have become for us the heads of their dioceses and nothing more.

This highly-centralized government, however, is not really in harmony with Catholic ideals. The Church's social teaching affirms the principle of subsidiarity. The principle states that higher authorities in a society should not usurp a function that could be exercised by smaller units in its care. For instance, the state should not arrogate to itself what the family, or the municipality, or by professional societies.

THE INTERFERENCE of the highest authority is only justified when the lower organs cannot take care of the problem, or when

the bishops' conferences emerged as necessary ecclesiastical organs at the council.

Various national episcopates met at regular intervals during the council. They acted in solidarity on several essential issues, and the document on the liturgy approved by the council specifies that the general principles contained in it be applied and adapted by the episcopal conferences to the needs of their countries.

EVEN BEFORE the organization of the Church is discussed at the council, it has become clear that bishops' conferences will become intermediary bodies between the bishops and the Pope, capable of teaching and legislating in their own countries.

The picture so often drawn of the Church, where all power and all teaching authority is in the Pope, is certainly inadequate. The bishops are successors of the Apostles, and in union with the

Play draws criticism

HOFHEIM, Germany—The Bishops of Germany have termed it "especially disgraceful" that the work of Pius XII's misrepresentation and his memory "villain" in Germany because of a new play written by a German.

The Bishops, at the conclusion of a three-day meeting here, issued a statement deploring the picture of Pius XII portrayed in the drama "Der Stellvertreter" (The Vicar), written by Reinhold Huchthaus. The play implies that Pius XII feared to speak out against the Nazi slaughter of Jews in Germany.

The German prelates said: "We German Bishops remember the Holy Father, Pope Pius XII, with respect and gratitude. . . ."

"To the greatest extent," the Bishops stated, "mankind owes gratitude to this Pope who raised his voice against terrible inhumanities and against the oppression and annihilation of people and nations. Nobody should blame him if those who were responsible did not hear."



A LITTLE BOY NAMED THING

a story for children



NEW YCA OFFICERS—Edward Holloran, left above, was recently installed as president of the Young Catholic Action, of Indianapolis. Other officers are, left to right, Sally Marshall, vice president; Connie Williams, secretary; and Leo Kennedy, treasurer. The next meeting will be held Thursday, March 21, at St. Christopher's parish hall, 5301 West 14th St. A Holy Hour at 7:30 p.m. in the church will precede the meeting. Holy Communion will be distributed at the Holy Hour. Prospective members are invited to attend.

150,000 PRIESTS NEEDED

Serra official sees better outlook for vocations in Latin America

By HARRY J. O'HAIRE

Latin America needs 150,000 more priests—today. But, just as clear as the need is the impossibility of meeting it in the near future.

Yet, the picture is not totally black. There are clear signs of improvement and promise.

In most areas of South America, there is one priest to serve about 8,000 Catholics. In other places, the ratio is worse, with one for as many as 15,000. Furthermore, distances between priest and people sometimes make even these numbers unrealistic.

However, the Church has launched a major effort to keep it from the bleak future threatened by such statistics. Seminaries are being built or enlarged in hundreds of dioceses. Many of them have seen new candidates increase from the traditional handful to a number so large some young men cannot be accommodated.

Aggressive vocation directors are taking their places in the Church. Catholic families are turning away from their discouragement of religious vocations. Prayers for vocations are being widely promoted.

SERIOUS VOIDS in many locations have been filled through the determined, combined efforts of the new American Society of St. James, the program of lending U.S. diocesan priests, and the increasing numbers of personnel being donated by religious communities.

Historically, it seems well established that the Church prospers best when the native clergy is recruited to meet needs. Unfortunately for Latin America, for too many years there was no particular attempt on the part of the clergy to recruit replacements from the native youth. Revolution and persecution in many of these countries increased the problem.

But during the past two decades there has been a marked change for the better. In addition to the new seminaries, there is a great resurgence or emergence of Christian vitality in lay apostolic movements and a resultant great

This article on the religious vocation picture in Latin America was written by the executive secretary of Serra International, who recently spent four weeks in 10 South American countries on behalf of Serra International of hymen which works and prays for vocations.

Certainly, from these fine Christian families young people are beginning to inquire about vocations. Seminary rectors and other diocesan authorities explain that where a few years ago only a handful of young men would apply for admission to the seminary, now there are hundreds of highly motivated and acceptable candidates seeking admission. Older seminaries often do not have the capacity to meet this inflow of worthy, aspiring young men.

IN MEDELLIN, Colombia, for example, the diocesan seminary recently tripled its capacity to handle applicants. Its officials anticipate that the candidates admitted this spring will fill the building.

In Mexico City, the new major seminary has as much room as both the old major and minor seminaries together. Enrollment in the minor seminary has tripled in recent years.

In Arequipa, Peru, a beautiful new seminary still under construction already has more than 100 students. The two-year-old institution is the diocese's first seminary.

Fortunately, too, basic education is improving and although the clergy to recruit replacements from the native youth. Revolution and persecution in many of these countries increased the problem.

In several cities, seminary rectors stated that the number of strongly qualified applicants now allows for a greater selectivity, and that this has tended to raise

the academic tone of the entire student body.

Many dioceses are sending priests to Europe and the United States for higher education so that the educational standards in seminaries will be raised to an even higher level.

Diocese after diocese is making great financial sacrifices to build modern seminaries. Scarcely an area in South America is without a minor seminary. These are staffed with well-trained priests dedicated to educate young men who will perpetuate the priesthood.

Middle class and upper-middle class families, who, for years, resisted the call to the priesthood to one of their sons are now welcoming this invitation as a great gift from God. And, while this is not true for every family, it is so evident as to give great promise for the future.

VOICATIONS directors, unknown even in most of the United States 20 years ago, are now becoming an accepted fact in many dioceses of Latin America. The First International Conference for Priestly Vocations at Rome last May had several truly apostolic and aggressive young Latin American priests present to "pick the brains" of those with more experience.

Serra Clubs are expanding. Although the original is only 10 years old, the Serra movement has spread from their club in Lima, Peru, to cities in Venezuela, Uruguay, Chile, Argentina, and Mexico. Ten more clubs will be activated in these and other countries by next fall.

The men taking part in this vocational movement are concentrating on parental cooperation and understanding of vocations. In the United States, for example, members of the club there made 70 appearances—40 before adult groups and 30 to schools—in behalf of vocation work last year.

In several areas, there are newly established resident seminaries for those whose aspiration to the priesthood came in adulthood. An example of this is a group of 18 to 20 young men who live and work together in Santiago, Chile. The priest in charge stated that when the seminarians there will be no difficulty in doubling the number of present candidates, most of whom are certain to complete their seminary courses to ordination.

WHERE NATIVE priests have gone into challenging political and economic areas to restore the image of the priesthood and of the Church to their proper position, such positive action has eliminated even the vestiges of communism.

The leadership of the Church in Latin America recognizes that a positive program of social awareness and Christian justice meets the need and eliminates the source of evil-social injustice.

The hope of the future in South America is in the native clergy. The Divine Founder of the Church gave a positive vocation directive to the priest who said, "Pray the Lord of the harvest that He send workers into His harvest."

North American Catholics in particular must support the resurgence of the Church in Latin America by personal sacrifice, and particularly by personal prayer.

BY EILEEN EGAN

Once a new star appeared in the sky. We do not know how large it was, but it was so new and wonderful that three men followed it across mountain and valley, desert and river, to the place where Jesus lay.

The star showed them the way, and led them to the Way, who was God become man.

When the three wayfarers came to the end of their journey, they found not a great King holding court, but a helpless little child. Over the poor birthplace of a child, a mighty choir of angels sang of peace. The men put down the gifts they had prepared, saying, "We have seen His star in the East and are come to worship Him."

A new star

Much later, one thousand nine-hundred and sixty-two years later to be exact, another new star appeared in the sky. It was called 'Telstar,' and it followed a spinning top that Santa Claus brought as it made its rounds, it sent to viewers in London television pictures of something happening in New York. To any television station in the world—in Tokyo, Sydney, Delhi, or Rome—Telstar can be seen in Washington, Los Angeles, or Berlin.

There are beautiful things, however, that Telstar could tell only because that first star, long ago, announced the coming of Jesus. For Jesus brought the message of love to the whole human family.

Jesus told us that at the end of the world we would be tested by hunger and cold. One thing, namely, the works of mercy. He put himself in the place of the poor and needy when he said, "I was hungry and you gave me to eat; I was naked and you covered me; I was thirsty and you gave me to drink; I was a stranger and you took me in; I was sick and you visited me; I was in prison and you came to me."

Today Telstar could flash pictures of the millions of people in eleven or twelve of the world's children, following the works and example of Jesus by carrying out the works of mercy.

Here are a few examples of what Telstar could tell about.

"I was hungry . . ."

In Dakar, Senegal, rolls are made from American wheat, so that boys and girls may not grow weak during the "hunger season." The day when the shipment of wheat was delayed, a group of little boys did not get their daily rolls. They went into the classroom of their teachers, the Canadian Brothers of the Sacred Heart. The little boys with empty stomachs said the Lord's Prayer in French. They gave special emphasis on "Give us this day our daily bread." In French, "Our daily bread" is, "Notre pain quotidien."

Then one of the boys who knew French said, "Give us this day our American Bread." In French the words were "Notre Pain Americain."

A brother who was standing in the back of the chapel wrote the story of the boys' visit to Catholic Relief Services. It was the children of America who helped get the daily American bread, to some of the neediest children of Africa.

"I was thirsty . . ."

As the Telstar crossed the great ocean between Africa and Latin America, it would fly over coastal town of Brazil that is filled with misery. This town is called Salvador, which means Saviour. The province of Bahia where Salvador is located is known as "The Hunger Province" because a terrible drought has dried up the land and killed the food crops.

Fathers and mothers bring their children from the dry dead land to the crowded sea coast town. Many children from the streets, orphaned or separated from their families. They keep alive by stealing food and by sleeping in abandoned houses or in alley ways.

"I was in prison . . ."

Perhaps you wonder about that last work of mercy mentioned by Our Lord. "I was in prison and you came to me." We all know that prisoners are not only made of walls and bars. People can be imprisoned by want and hunger and ignorance. Little children around the world can never break out of the prison of ignorance if they are too sick and weak to go to school, or to pay attention when they are in school. Some boys and girls who are not able to learn to read or write during their childhood years remain all their lives without these tools of the mind.

Here is one example. Someone from Catholic Relief Services went to Nicaragua, a province of Mexico, to find out how the school feeding program was working out. In one of the schools she saw happy eager children learning their lessons. A teacher explained to her that since the food stocks had arrived through Catholic Relief Services, the children did not fall asleep or faint in class as they had before they were fed in school. Most of the children came to school either without breakfast or after a breakfast of weak coffee. As morning wore on, their strength faded.

All the children looked forward to mid-morning when they received glasses of milk and rolls baked with American wheat flour or corn meal. Catholic women of Yucatan collected funds to add fruit or cheese to the children's meal.

One of the most difficult diseases to treat is a disease not read about in the Bible. This disease is found in every country of Asia. It is leprosy. In Calcutta, Mother Teresa goes out with an ambulance to visit the leper families. A doctor and nurses travel in the ambulance and they carry not only medicines but food. There is no one treating a leper with medicines unless you can give him more and better food at the same time. The poorest lepers are treated near their homes from this ambulance. In a short time the men, women and children who have leprosy find that the disease does not get any worse. They no longer pass on the disease to others.

with the other street boys the answer was "No."

Sister Dulce bent over the child to help him. Looking up at her he asked, "Do you have even shelter for us?" Sister Dulce responded by putting her arm around him and kissing him on his forehead. She took him and valley, desert and river, to the place where Jesus lay.

Sister Dulce received powdered milk from American stocks through Catholic Relief Services. Besides giving this powdered milk to the thirty people of a thirty year old orphanage every day of the year, numberless works of mercy in the town of our Saviors. These acts of help include giving shelter to the shelterless, and food to the hungry. Catholic children of America are helping to keep this finest, dedicated to St. Anthony, open every day of the year.

"I was sick . . ."

In Calcutta, India, another Sister is helping the poorest of the poor. If Telstar could show what is happening on the streets of Calcutta to people who have lost their homes, the hearts of many would be touched and they would want to help. People are born, live and die without shelter. They drink from drains like animals. They suffer from every disease known to man.

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"If you RENT"

Once Mother Teresa found a larger bed of babies who were a dirty baby, begging and scrounging for food. A poor family also afflicted with leprosy found in her. Mother Teresa promised them regular food and medicine.

Everyone who helps Mother Teresa heal the sick must feel a great sense of joy—but the joy is nothing to the happiness felt by the children who have been cured completely.

"I was naked . . ."

Off the mainland of China is a tiny peninsula between five and six square miles in area. It is separated from China only by a canal. It is called Macau. For the past ten years, Macau has been receiving refugees every work of the year. Some escaped by hiding in fishing boats. Others managed to swim the canal.

Escape is dangerous, because Chinese patrol boats often fire on the escapes. You can imagine what fear means to these Chinese people who are willing to risk their lives for it.

When they crawl up the beach of Macau, the refugees are exhausted and are nearly naked. One of the first things they receive is a garment to cover them, and a quilt on which to lie down for a night of rest.

Through Catholic Relief Services, the refugees, who crowd every available corner of this little peninsula, are being clothed and are being helped in many other ways, not only to keep alive but to find their dignity as human beings.

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nickels, dimes, and quarters into a gigantic collection. The collection is known as the Catholic Bishops' Relief Fund appeal.

Through this appeal, Catholic Relief Services—the bishops' agency for the works of mercy—can serve God's poor the world over.

As Telstar spins in great circles around the earth, it can tell us about the message of love of more and more works of mercy if Catholic children in parish schools continue to make

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Sacrifices

Telstar could tell these and many other wonderful stories of works of mercy being done throughout the world. But it could not begin to tell about all the sacrifices made by American children—sacrifices which make possible for those in need to be helped.

From Ash Wednesday to Laetare Sunday in Lent, the children in the parish schools across the United States make sacrifices so that they can put their pennies,

One policy, one premium—gives you the fire, theft and personal liability coverage you need for complete insurance protection. Easiest and most economical way to protect against major hazards that face the home or apartment rental.

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Here is one example. Someone from Catholic Relief Services went to Nicaragua, a province of Mexico, to find out how the school feeding program was working out. In one of the schools she saw happy eager children learning their lessons. A teacher explained to her that since the food stocks had arrived through Catholic Relief Services, the children did not fall asleep or faint in class as they had before they were fed in school. Most of the children came to school either without breakfast or after a breakfast of weak coffee. As morning wore on, their strength faded.

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THE CHURCH AND THE WORLD

Schema revised—Birth control program—Denied visas



IRISH FAIR TIME AT SCENIA—The Home and Foreign Missions will benefit from the proceeds of the annual "Irish Fair" scheduled tonight (Friday) at Scenia Memorial High School, Indianapolis. Booths, games and prizes will be featured along with giant Fry from 5 to 10:30 p.m. Shown above with the essential ingredients of a "spill-the-bottles" blast are, from left: Jim Cruise, Gary Paulson and Charles Cleveland. (Staff photo)

INVITING HIM TO ROME

Prelate seeks to end Card. Mindszenty exile

ROME—An Austrian cardinal plans to visit Cardinal Jozsef Mindszenty, Primate of Hungary, in Budapest and make the personal suggestion that he end his six-year asylum in the U.S. legation there by coming to Rome. Cardinal Franziskus Koenig, Archbishop of Vienna, said that he is not acting under Vatican instructions on the proposed visit. "Nobody entrusted me with an official mission to bring Cardinal Mindszenty to Rome, but I will privately outline this possibility to him," the prelate said as he left Rome for Austria. "I have not yet requested a visa from Hungary, but will do so as soon as possible. If the Hungarian authorities grant it, I intend to visit Bishop Endre Havanas. Of course, I will pay a courtesy visit to Cardinal Mindszenty."

conduct pass out of communist Hungary for Cardinal Mindszenty. But the Vatican authorities have declined to comment on the reports or on the Vienna cardinal's plans. IN DISCUSSING his projected Budapest visit, Cardinal Koenig disclosed that he does not know Cardinal Mindszenty personally. A Vatican source said that it was improbable that Cardinal Koenig was carrying a message to the Hungarian Primate from Pope John. But it was assumed that the Vienna prelate probably would be ready to communicate with the Pope's wishes to him verbally. In Vienna Cardinal Koenig told Kallgries, the Austrian Catholic news agency, that the report that he was carrying a special Papal message to Cardinal Mindszenty were "pure fabrications."

Another long-time prisoner of the Reds in Eastern Europe arrived in Rome only last month. He is Ukrainian Rite Archbishop Josef Slipyi of Lviv. He was accompanied out of the Soviet Union by Msgr. Jan G. M. Wilibrand, Secretary of the Vatican's Secretariate for Promoting Christian Unity. On March 7 his Holiness Pope John XXIII granted a private audience to the daughter and son-in-law of Russian Premier Nikita Khrushchev. After the meeting the pope was honored by the Archbishop of Lviv. He stressed that they strove for "the perfect supernatural neutrality of the Church and of its visible head."

Pope John has erected a new church province—Lingayen-Dagupan—about 100 miles northeast of Manila in the Philippines. The Lingayen-Dagupan province will consist of the archdiocese of the same name and two new dioceses in central Luzon, Cabanatuan and Tarlac. At home

◆ SPRINGFIELD, Ill. — Illinois will begin a tax-support birth control program among public relief recipients on April 1. This was the decision of the Illinois Public Aid Commission which voted (March 8) 7 to 3 to implement policy outlined and approved in December, 1962. Tax funds will be used to distribute artificial birth control devices to relief recipients who have a child or a spouse and who request such assistance. Medical care related to the birth control program also will be paid for with state tax funds.

◆ HARTFORD, Conn.—Connecticut's much-debated birth control law is headed back to the state's Supreme Court of Errors for the fourth time in the last 23 years. The court, Connecticut's highest judicial body, has issued a certificate of appeal which means that it will again hear an appeal against the 84-year-old statute, which bans the practice of artificial birth control and the distribution of contraceptive devices and information.

◆ ST. LOUIS—St. Louis University has announced receipt of a \$400,000 contract from the U.S. Agency for International Development to conduct a cooperative assistance program with the Catholic University of Ecuador at Quito. The contract will provide for development of the Ecuadorian university and for organization of institutes in the sciences, mathematics and languages. It will also provide for the development of a nursing center and for development of the university's School of Social Service, which is the only university-level program of its kind in Ecuador.

◆ ANNAPOLIS, Md.—The Maryland Senate has passed by a 23-2 vote a bill to permit civil marriages in Maryland, where marriages before clergymen have been required up to now. The measure has been endorsed by Catholic, Protestant and Jewish spokesmen.

◆ DETROIT — An extensive "shared time" program will commence next September between suburban St. Norbert's Parish School and the Cherry Hill Junior-Senior High School. Plans were formally approved at a special meeting of the Cherry Hill School board. Under the program, 203 seventh and eighth grade pupils from the Catholic school will take mathematics, science, physical education and home economic or shop courses at the public school. They will take subjects such as language, the arts, social studies and religion at St. Norbert's. One-half of the student body will attend Cherry Hill High School in the morning, the other half in the afternoon.

◆ WASHINGTON — President John F. Kennedy became the 31st President of the United States to visit St. John's Episcopal church here during his term of office, thus preserving a tradition as the "Church of the Presidents" dating back to 1836 when it was built during the administration of James Madison. The President signed the historic prayer book

which is used in the President's pew, adding his name after those of Herbert Hoover, Harry S. Truman and Dwight D. Eisenhower. He did not stay for the service at the Episcopal church.

disclosed here by Cardinal Stefan Wyszyński, Primate of Poland. ◆ SYDNEY—An official Catholic position has been sought by legislators in a controversy over proposed new regulations governing cooperatives in the Australian state of New South Wales. Opponents of a bill sponsored by the ruling Labor Party sought the backing of Cardinal Norman Gillroy, Archbishop of Sydney. The bill would lower the interest rates on loans granted by the cooperatives and restrict loans made to outsiders. Opponents say it would destroy the Australian Antigonish Movement, which operates credit unions in 30 New South Wales parishes.

◆ RIO DE JANEIRO — "It is common, today, to arrest children and let those who steal on a grand scale go free," declared Cardinal Jaime de Barros Câmara, primate of Brazil, in a broadcast here castigating what he termed "the impunity, and even the recompense" given those who steal public funds. The Archbishop of Rio de Janeiro also said that with a better sense of shame, and more dignity, Brazil could become a prosperous country.

◆ MEXICO CITY — Mexico's Catholic Action organization has declared it is not a political party. In a statement issued at a meeting of diocesan presidents of Catholic Action groups, Msgr. Rafael Ángel García, secretary of Catholic Action, said: "To uphold the rights of religion does not mean to engage in party politics. Catholicism must unite over and above political parties and party politics. Catholics are called to unity of faith and action because what unites them is not temporal but eternal."

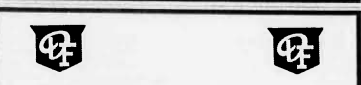
◆ TURIN, Italy — The archdiocese of Turin plans to build about 150 parish centers, complete with parishes, social clubs, for the thousands of job-seekers who flock to this industrial center. Sixty-nine centers are planned for Turin itself and another 79 for the suburbs will be finished before the end of the 1960's.

◆ MADRID — Spain's leading Catholic daily, Ya, in an article entitled "Attention to Religious Needs of Tourists," urged that special services be provided for Protestant visitors to the predominantly Catholic country. The paper suggested that hotels and travel agencies give tourists information where Protestants may attend churches. It stressed that "no question of proselytizing is involved" in any services offered to non-Catholics.

◆ WARSAW—Two Polish bishops named to commissions set up to prepare for the second session of the II Vatican Council were denied exit visas by the Warsaw government and thus prevented from attending meetings of the commissions in Rome. This was

backing of Cardinal Norman Gillroy, Archbishop of Sydney. The bill would lower the interest rates on loans granted by the cooperatives and restrict loans made to outsiders. Opponents say it would destroy the Australian Antigonish Movement, which operates credit unions in 30 New South Wales parishes.

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"Suppression" at C.U. nothing new—Msgr. Ellis

OKLAHOMA CITY, Okla.—In a comment on the ban of four theologians from a lecture series at the Catholic University of America, Msgr. John Tracy Ellis, prominent Catholic historian, has charged that "for nearly a decade this type of suppression has been going on constantly at this university." Msgr. Ellis has long been a professor of church history at the Catholic University of America at Washington, D.C. His remarks were made in a letter to the editor of the Oklahoma Courier, weekly newspaper of the Oklahoma City-Tulsa diocese. "PERMIT ME to thank you," he wrote, "for the coverage which you gave in your issue of February 22 to the case of the banning of the theologians here at the university. Your editor struck just the right note, for if tactics of this kind continue they ultimately destroy the very idea that universities were instituted to serve." (The Oklahoma Courier's editorial had said that "by the coverage here discussions on subjects which educated Catholics should debate with the greatest freedom, officials of the Catholic University have done the Church a great disservice.") Msgr. Ellis continued in his letter, "that your editorial

any solution that would remove him from Hungary. ANOTHER LONG-TIME prisoner of the Reds in Eastern Europe arrived in Rome only last month. He is Ukrainian Rite Archbishop Josef Slipyi of Lviv. He was accompanied out of the Soviet Union by Msgr. Jan G. M. Wilibrand, Secretary of the Vatican's Secretariate for Promoting Christian Unity. On March 7 his Holiness Pope John XXIII granted a private audience to the daughter and son-in-law of Russian Premier Nikita Khrushchev. After the meeting the pope was honored by the Archbishop of Lviv. He stressed that they strove for "the perfect supernatural neutrality of the Church and of its visible head."

Discuss role of religion in education

NEW YORK—Contrasting views on relations between religion and education were presented by Catholic, Protestant and Jewish editors at an interreligious institute here. Convoled by the Religious Freedom and Public Affairs project of the National Conference of Christians and Jews, the institute brought together editors of church publications for three days of discussion (March 6-8) of the theme "The Religious Press in a Pluralistic Society."

Msgr. Daniel Moore, editor of the St. Louis Review, St. Louis archdiocesan newspaper, cautioned religious editors against drawing the "battle lines" in the Federal aid to education controversy strictly along the religious lines.

MSGR. MOORE cited a recent Gallup Poll, in which 49 per cent of those interviewed favored Federal aid to private education, as evidence "that this is not a Catholic-versus-Protestant nor a Catholic-versus-Jew controversy."

He said editors, in presenting the Federal education aid controversy, should be careful not to do so in a way that would inflame religious antagonisms. Referring to the dispute over religious practices in public schools, an issue now under study by the U.S. Supreme Court in cases from Maryland and Pennsylvania, Msgr. Moore suggested that to leave spiritual values out of the schools would do "damage to both education and the individual."

"To me the omission of spiritual and moral values from the curriculum is a serious loss. In speaking of a two-sided triangle, something vital, essential, true, which is missing," he said.

WAYNE COWAN, managing editor of the Protestant magazine Christian and Crisis, said the question of religion in public education is a "devastating problem" which must be faced by the Protestant community.

Cowan supported the view that in the area of education the state should seek to achieve purely secular goals, without regard to whether or not it incidentally aids religion.

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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.

Six for absolutism

According to an article in Newsweek a few months ago, Father John Courtney Murray, S.J., once announced to Supreme Court Justice William O. Douglas: "I'm working on a new prayer that should get by the Supreme Court. It begins: 'To whom it may concern.'"

The remark—probably pointed but not unfriendly—originated in the humorous but intellectual atmosphere of a conference at Robert Hutchins' Center for the Study of Democratic Institutions. It was undoubtedly only a case of a little repartee between a noted jurist and a noted theologian.

At the same time, it should be remembered that, in the controversial New York Board of Regents' prayer decision last June, Justice Douglas had speculated extensively on "whether the government can constitutionally finance a religious exercise." In his concurring opinion, he questioned the validity of prayer recitation in Congress or even the Supreme Court. Douglas wrote: "For me the principle is the same, no matter how briefly the prayer is said; for in each of the instances given the person praying is a public official on the payroll, performing a religious exercise in a governmental institution." He also declared: "The First Amendment teaches that a government neutral in the field of religion better serves all religious interests."

Again, Father Murray's reference to anonymity in "official" prayer serves well as a background for the stand taken recently by Dean Erwin N. Griswold of the Harvard University Law School. He warned a University of Utah audience that it was "sheer invention" for the Supreme Court to view the Constitution as requiring the absence of all traces of religion in public life. America, he said, is historically a Christian nation with a spiritual and cultural tradition related to Christianity.

"We ought not to be deprived of this tradition," Dean Griswold continued, "by judges carrying into effect the local implications of absolutist notions not expressed in the Constitution itself and surely never contemplated by those who put the constitutional provisions into effect." He observed further:

"If one thinks of the Constitution as a God-given text staving fixed law for all time, and then focuses on a single passage, or indeed on two words—'no law'—without recognizing all the other words in the document, one can find the answers very simply."

From his remarks, we think Dean Griswold has detected still another example of the application of the absolutist, decision-without-debate, prize-without-pain mentality—this time pertaining to the Constitution and expressed by the Supreme Court.

Perhaps the Court would agree with a suggestion of John Dewey: "Every thinker puts some portion of an apparently stable world in peril and no one can wholly predict what will emerge in its place." But Justices Douglas and Black apparently chose modulation and absolutism, thus sacrificing an opportunity to confirm what Justice Stewart (in dissent) termed "the deeply entrenched and highly cherished spiritual traditions of our nation." At most, they acknowledged; they did not confirm.

As an anecdote to the absolutist view of the Constitution, we might recommend the words of Senator John Inglis in 1887:

"We could not fail to learn, from the demonstrations of the results of our experiment in popular government, that the Constitution was made for people and not the people for the Constitution; and that there is no rigid and fixed formula that can be applied to the changing processes of the daily life of a nation. . . . We would not have survived the first century of our existence under a strict application of the written letter of the Constitution. Its most remarkable feature is its elastic flexibility and its latent power through which it has been enabled to conform to the necessities, the passions, and the aspirations of the people."

As for the "government neutral" concept offered by Justice Douglas, Francis Grund wrote in 1837: "Americans look upon religion as a promoter of civil and political liberty. Religion presides over their councils, aids in the execution of the laws, and adds to the dignity of judges. Whatever is calculated to diminish its influence and practice has a tendency to weaken the government, and is, consequently, opposed to the peace and welfare of the United States. . . . Morality, in America, is not only required of a statesman by the dignity of his office, but occupation of life. . . . Religion will, in all, be considered a pledge of morality—and a lax observance of religious duties as a bad index to their private virtues."

Mother Seton

The Church in America has cause for celebration. One of her own is about to receive the official veneration of the Universal Church.

On Sunday, March 17, elaborate ceremonies in St. Peter's Basilica at the Vatican will mark the beatification of an American-born mother and teacher—Mother Elizabeth Ann Bayley Seton, foundress of the Sisters of Charity in the United States.

Mother Seton, soon to be known as Blessed Elizabeth Seton, was an unusual woman by anyone's standards. A devoted wife and mother of five children, she possessed intense spiritual strength which sustained her through many personal tragedies and hardships.

In addition to meeting the responsibilities of rearing her children following the death of her husband, Mrs. Seton gathered other young women around her in Emmitsburg, Md., to initiate a religious community. From this nucleus of dedicated young women sprang the Catholic parochial school system in the U.S.

Six branch communities numbering 10,000 Sisters of Charity now are continuing the efforts of Elizabeth Seton in education as well as nursing, child care, hospital work, care of the aged and missionary activities.

Pope John XXIII said of Mrs. Seton, on the occasion when she was declared Venerable in 1959: "As a devoted and faithful wife, as a wise educator of her children, as a patient manager of her household tasks in prosperity and adversity, she already appeared in an admirable, glowing light. But when the burning dart of charity touched her heart, she died. . . . Then she knew no other measure than the perfect imitation of Him who out of love for us became Man and died on the Cross."

Today, as Catholics throughout the United States are beset with problems of building and maintaining a quality system of education, it is comforting to know that we have an intercessor in heaven who is acquainted with the situation first-hand.

QUESTION BOX

What is meant by birth control?

By MSGR. J. D. CONWAY

Q. Please explain in simple language the definition of birth control. Is it or is it not wrong? A. Birth control is really an effort to control, or limit, or avoid conception.

The most obvious way to prevent conception is to have no intercourse. However, that is not considered a very practical or pleasant way to lead a married life. If such total abstinence from marital relationship were mutually and completely voluntary, by a couple of rare saints, whose motives were completely unselfish, who are enticed into no sin by their heroic efforts, but remain faithful and loving with it, it would be no sin. But they would need grace beyond normal measure—or age beyond average.

Since total abstinence is phenomenal, if not painful, there are many birth-control-minded couples who compromise: that is, when they think the occasion is due, but live normally at other times of the month. Trouble with this system is that the best laid calculations of calendars and thermometers go off awry.

This second type of birth control—generally called "the rhythm"—is not sinful in itself. But it may be made sinful by selfish and shirking motives, or by the dangers of sin it creates during the periods of abstinence. If these dangers are kept remote, and there are good reasons to limit the birth of children, and the parties are resigned to accept God's will in case their own plans fail, then the practice of this type of birth control would be quite all right. There are various good sound reasons for limiting the frequency of birth and the size of families; these reasons may result from problems of finance, health, social position, etc. But they should be honest and real—not rationalizations.

Some people who want to be fairly sure of preventing conception, and are unworried about moral consequences (or are willing to compromise their conscience) resort to artificial means of birth control—various devices, chemical or mechanical, which prevent a live sperm from uniting with the ovum or interruption of their marital act, for the same purpose. These methods of birth control are seriously sinful.

Q. We used to live among very sincere non-Catholic friends, and they had a habit among them when they signed their names to put behind it something to this effect: John Jones, Pauline 23, 12. I was curious so I asked "what for." It was explained to me that this indicated a particular text or line from the Bible which helped, encouraged or lifted this particular person. The text quoted here is "The Lord is my shepherd, I shall not want."

Now I have never been given to hunt up a text for myself, for I am a poor Catholic who is honestly striving for a very much closer relation to our Lord. Something like daily bread. Ordinarily I would say I feel almost as if I have just about made the grade. Then even as I am returning to my seat from the Communion table, that nasty, horrible thought hits me: "What if you're some kind of a nut or something, and this isn't really Jesus Christ himself, but just a piece of bread. Ordinarily I would say "that scares hell out of me," but instead it seems to put a bit of it in me.

But now I know I have found my text. It is from a letter in one of your recent columns: "The peace of soul enjoyed by a saint (which I am not) is not that of a Carnation cow." By this text I shall live. "What I wanted was peace and quiet without any doubt, but I have found it gets more peaceful after each and every battle, each battle makes me less afraid of the next one."

Do I make sense to you, or am I really some kind of a nut?

A. You make sense.

Q. Please forgive the temerity of an old teacher. I am now seventy-seven years of age and have spent more than 50 years teaching. So I know I can be very wrong. But in a recent answer you said, with regard to the devotion of the Sacred Heart, that "We do not even picture His heart separate from His body."

I know that we do not worship the Heart apart from the man Jesus, and that we worship Jesus personally as the Son of God. But what about the badge of the League of the Sacred Heart? Is it not authorized? Or are you mistaken, dear Father?

A. I was all set to fail your examination, Teacher. But then I decided to write to the Apostleship of Prayer, which promotes devotion to the Sacred Heart. A good Jesuit Father explained the matter to me.

"The Holy Office, August 26, 1891, prescribed that the representation of the Sacred Heart permitted to be exposed on the altars for public veneration must be the not the Heart alone but Our Divine Lord showing His Heart. For private devotion the picture of the Heart alone is permitted, as on the back of the Sacred Heart Badge."

Thus another major problem of the universe is solved.

Q. I corrected my grandchild, nearly 10 years old, who was making a mistake in his arithmetic. His left hand. His father did not think it would make any difference. Please give an answer.

A. I hope you did your correcting gently. Conformity has certain advantages, but they are not great enough to be gained at the cost of embarrassment in matters of this kind.

Generally, I believe it is a sound principle that a parent should make decisions about the training of his own children without interference from grandparents.

Q. On a casual date, what should a girl do when a boy tries to kiss her?

A. Call on the old sense of humor. Put him off so gently, but effectively, that he will still want to kiss you.

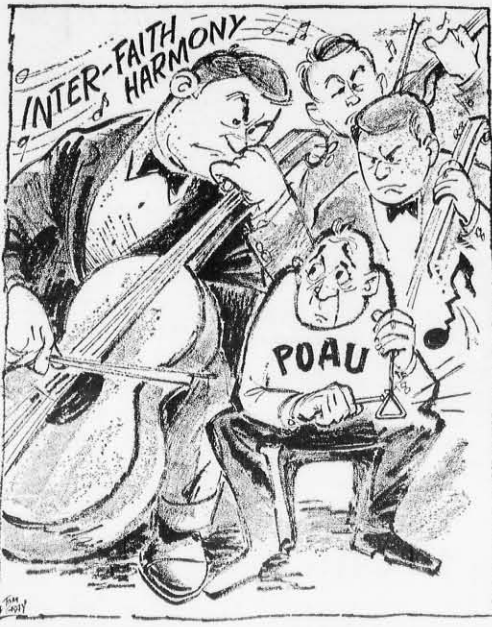
OPINIONS

Blames parents for pupil 'cultural lag'

To the Editor:

I would like to add a few words to the comments made in your Opinions column recently regarding the cultural lag in parochial schools. That the cultural lag exists is undoubtedly true, and parents, who are primarily responsible for the education of their children, must share the blame. Parochial education has been in a fight for survival for some time and, yet, more and more is demanded of the schools (things formerly restricted to the home). If more is asked of our schools, then parents must be willing to give more time and money. In a situation where the teacher-pupil ratio is 40:30 or higher, the majority of our lay staff is putting in a full day of teaching and working on degrees at night, and the curriculum itself is constantly changing and growing, we can hardly expect much in the way of extra-curricular cultural trips. The overburdened mother cycle, knows that with time you add comfort to the routine, and not just a piece of bread. Ordinarily I would say "that scares hell out of me," but instead it seems to put a bit of it in me.

SOUR NOTE



CONTRIVERSY

... and enjoying it less ?

By JOHN LEO (Reprinted from the Davenport Messenger)

You may have noticed that the Feb. 23 issue of America magazine carried a striking article on the efforts of the British government to cut down smoking among its young people. Posters and brochures are being circulated throughout the nation to dramatize the danger of lung cancer and respiratory ailments.

Wondering whether such a campaign could catch on here, and if so, what the tobacco industry would do about it, I interviewed the industry's advertising chief, "Goodness" Hughes of the famed agency, Button, Button, & Hughes, Gother, Button.

"Mr. Hughes," I said, rolling it into one big ball of wax, "are you at all worried about this anti-smoking campaign?"

"Not a bit, son," he replied. "As a matter of fact we've got a few ideas for a campaign of our own."

"You mean something like a savings stamp program that would let smokers accumulate enough stamps after 20 years of smoking to afford a lung specialist?" I asked, tossing the idea in the oven to see how hot it baked.

"Shallow thinking," he shot back. "Be positive, son, be positive. The way I look at it advertising means bringing GOOD NEWS to the people. If your client produces gin, and he fouls up the formula so the product comes out yellow instead of white, you don't apologize for the yellow color; you convince people that yellow gin is good for them."

"Wait a minute Mr. Hughes," I said. "Do you mean to imply that respiratory ailments are marketable?"

"Why bless your soul, son, of course they are. Whoever thought the goat was fashionable and our agency went into Britain 70 years ago? Who thought dueling scars were smart until we set up shop in Heidelberg? And who had any way for torn knee ligaments until one of our nervous junior executives backed around a crowded water cooler one day and invented The Twist?"

"Very true," I said, "but don't most Americans tend to be prejudiced against long ailments?"

"So they are, son, but that comes from forming opinions without proper images. Now suppose you're Mr. Average American, and on the one hand you've got an armful of facts that smoking makes you sick. On the other hand you flip on your TV and there's Julie London singing for you to settle back with a Marlboro and in the background is this very masculine-looking guy settling back with a cigarette as he's being wheeled into the operating room for a lung operation. Now which would you choose?"

"Gosh," I replied, "I guess I'd rather get sick with Julie London and cigarettes than be healthy without them."

"Right, son. And we keep working on the images. You know how fashionable it is now for a busy executive to leave a glass of milk on his desk so everybody will know he's important enough to have an ulcer. Well, pretty soon we convince the top man that a glass of milk is not so important as it's really important you have to have your desk enclosed in an oxygen tent from smoking masculine cigarettes. Think of the admiring glances."

"But Mr. Hughes," I said, "What about all those masculine-looking fellows in your ads — the ones standing on top of hills looking around as if they just finished creating it all—aren't they too healthy for you?"

"No problem there, son. All we have to do is have these men clutch one tattooed hand and five yellowed fingers to the ribcage, while inhaling with a brave smoker's virtue. Pretty soon the public will realize that smokers are courageous men and that cigarette pain from being a menace, are actually toughening our moral fiber by adding an indifference to the way I look at it, lung ailments are building a stronger America."

"Gosh, Mr. Hughes," I mattered. "That is GOOD NEWS. I had no idea you people were so patriotic. Tell me more."

"Well, next we unleash a blitz campaign. Billboard slogans: BE THE FIRST! YOUR BILLBOARD! A RESPIRATORY AILMENT—FIGHT THE AMERICAN CANCER SOCIETY WITH A CHECK AND A CHEST-COUGH—ARE YOU DEVELOPING MORE HEALTH BUT ENJOYING IT LESS . . . things like that."

"We follow that up with spot commercials featuring top celebrities with bad lungs, housewives who find their respiratory ailments a wonderful conversation piece, and smiling TV cartoon characters labeled 'tars,' 'nicotine' and 'resins' dancing around arm in arm and disappearing back into a cigarette singing: 'We'll be seeing you.' I should say here that it's very important that tars, resins and nicotine be depicted as more lovable. Up till now nobody has gone to hat for them."

I conceded that this is true, and that the American press in general has done precious little to present a balanced view of the value of tars and nicotine.

"We work on the patriotism, too," Mr. Hughes continued. "We point out that George Washington raised tobacco and that is definitely a part of the American way of life for people to develop lung trouble. We appeal to the people not to be so quick to lay aside their national traditions."

"As a clincher we announce that filter cigarettes will henceforth be sold only to women, children and men with weak constitutions. Only real men will be allowed to smoke straight. You can understand the social conviction as everybody tries to prove he's worthy of working toward a respiratory ailment. Lung trouble will rank right along with the redneck and new-married lurches as marks of a successful life American."

As you might imagine, I was quite taken with Mr. Hughes' socratic argument. It certainly lifted those cancer statistics into a more broadening and American framework. I felt ashamed that I had relied so firmly on scientific reports written by cold men who refused to work on their images. I was grateful and offered him a cigarette.

"Good grief, son, put those things away. They'll kill you," he said. "Here have one of my cough drops."

OPINIONS

Blames parents for pupil 'cultural lag'

To the Editor:

I would like to add a few words to the comments made in your Opinions column recently regarding the cultural lag in parochial schools. That the cultural lag exists is undoubtedly true, and parents, who are primarily responsible for the education of their children, must share the blame. Parochial education has been in a fight for survival for some time and, yet, more and more is demanded of the schools (things formerly restricted to the home). If more is asked of our schools, then parents must be willing to give more time and money. In a situation where the teacher-pupil ratio is 40:30 or higher, the majority of our lay staff is putting in a full day of teaching and working on degrees at night, and the curriculum itself is constantly changing and growing, we can hardly expect much in the way of extra-curricular cultural trips. The overburdened mother cycle, knows that with time you add comfort to the routine, and not just a piece of bread. Ordinarily I would say "that scares hell out of me," but instead it seems to put a bit of it in me.

Interested in it and when the applause is great, that too attests to its success. This is what happened when "The Babe" was presented to the public. Everyone knows the story of Christ and the Crucifixion—it is universal—it is humanity's "Big Story," it involves every one of us.

That is why I think the Catholic Theatre Guild should be complimented for giving such fine entertainment in these times when the world is so troubled.

As Dr. Graham so admirably remarked a short time ago, we should turn back to Christ—He was truly a Great Man.

Indianaapolis Ann P. Lawlor

Challenge

To the Editor:

I find in the Season of Lent an unique challenge to my will power, a challenge to do something unusually good for my spiritual life, a challenge to "roll out of the straw" a little bit, early each morning and attend early week day Mass and receive Communion. That is much more beneficial than reducing the waist line.

The people of Poland, Czechoslovakia, East Germany, Hungary, Romania, Yugoslavia, Bulgaria, Albania, Cuba, and Russia don't have this unlimited privilege, this unlimited freedom any more. And in our neighboring country of Mexico, religious cannot wear their garbs on the street.

If we were to fill our churches everyday while we still have the privilege, it would compensate at least in part for those who have lost this sacred privilege. This is a noteworthy challenge to all of us. Shall we meet it head on or has our complacency, or laziness got us trapped.

The attendance at week-day Masses during this Lent will tell the story.

Terre Haute, Ind. Mr. Catholic

L.I.L. SISTERS



THE YARDSTICK

Needed: a definitio of American economy

By MSGR. GEORGE HIGGINS

Recently the Columbia Broadcasting System presented a one-hour program on Government and the Economy in the American Democracy. Dr. Seaver, well-known CBS columnist and moderator, Mr. Seaver and company turned in a reasonably good performance. Their program was a cut above the general run of public service television programs, but I felt I might have learned more if I had spent the same amount of time reading a good book on the same subject.

One such book is "The Corporate Revolution in America" by Gardiner C. Means. Dr. Means may not be a better economist than the members of Seaver's panel, but I think he says much more in a few closely reasoned pages of his book than all of them together said in the hour's program.

The real trouble with the CBS program was that the panelists never really learned one another's terms. Mr. Seaver, in his opening question, asked each of the panelists to define the kind of economy which we are operating in the United States at present.

Some of the panelists answered this question more satisfactorily than others, but none as well as Dr. Means does in "The Corporate Revolution in America."

One of Mr. Seaver's panelists was content to say—in almost the exact terminology of 18th century classical economics—that we are operating under a private, profit-motivated, free enterprise, capitalist economic system.

Other members of the panel defined the American economic system much more realistically and, with much greater subtlety, than the panelist had their eye on the target, but they never managed to hit it.

The basic weakness of the CBS program was the failure of the panel to come up with an adequate definition of the American economy. By contrast, the particular merit of Dr. Means' new book lies precisely in the clarity and the accuracy of its definition of our economy.

Demand at the administered price may be in excess of supply, as was recently the case with steel. Or demand may be less than the company is willing to supply at the administered price. As a result, an administered price will equate supply and demand only by chance, while an excess of supply or demand of considerable magnitude may develop without resulting in a revision of an administered price.

There is nothing new about Dr. Means' definition of the American economy. It dates back, in his case, to the 1920's when he and Dr. Adolf Berle first proposed it in "The Modern Corporation and Private Property." But the "corporate revolution" described in that classic book—one of the great landmarks in the history of American economic thought—is still going on and we have yet to develop an adequate theory of economics to cope with it.

"As for collective capitalism," Dr. Means points out in his new book, "no comprehensive economic theory has been developed in terms of such an economy, in spite of the fact that the collective enterprise of our great corporations sets the tone of today's economy. As a result, we stand with a great deal of economic theory, but a major part of it was built on an obsolete base, and ancient experiments are being repeated. It is clear to me that a major reconstruction of economic theory is in order."

Until we develop a new economic theory to cope adequately with the "corporate revolution" in America, we will not be prepared to discuss intelligently the topic assigned to the panelists on television program referred to above. The panelists on that program referred only vaguely to the need for a new theory, and one of them went so far as to imply, that we don't really need a new theory. All we need, he suggested, is a series of pragmatic experiments aimed at solving specific problems as they happen to arise.

Dr. Means would not agree with this point of view. "Fortunately," he says, "our practice in seeking to maintain full employment has run ahead of dependable theory. As a result, a theory of employment could be developed which is the essential role of government and greatly increase the efficiency of practice in this field."

That seems to me to make better sense than anything I heard on the CBS program.

Court seen taking all religious traces from public life

WATERVILLE, Me. — Future decisions by the U.S. Supreme Court will remove all expressions of a religious element from the public and official scene, Msgr. Francis J. Lally, editor of the Pilot of Boston, predicted here.

Delivering the keynote address at the opening of a two-day religious convention at Colby College, Msgr. Lally told the assembly: "A long series of Supreme Court decisions have made many, perhaps the majority, of our citizens, anxious about the place of religion in the public life of America."

The editor of the Boston archdiocese's newspaper stressed that "we cannot have sectarian practice officially part of public life, but we should be able to discover a viable moral consensus which would be shared by the vast majority of our citizens."

This would include, he said, "a reverence for God, a belief in the dignity of man, and the primacy of spiritual values."

Msgr. Lally added that "this would be consistent with the long-standing American tradition and at the same time would be without sectarian particularity."



AT SERRA CLUB DINNER—Father John N. LaBauve, S.V.D., was the guest speaker at the annual Patrons' Night Dinner sponsored recently by the Serra Club of Indianapolis. Shown with Father LaBauve above are William Finney, left, and Talbott Denny, Serra Club vice-president.

Cites need to express Faith in today's terms

ST. LOUIS—The Faith can and should be expressed in 20th-century terminology, or else the 20th century will not receive the message, Father Columbia Cary-Elves, O.S.B., prior of the St. Louis Priory said here.

He said in a lecture at Maryville College of the Sacred Heart that this era is "greatly different from that of the Middle Ages, the Renaissance or Roman times," and therefore the Church now must speak differently.

"The Western World, led by statesmen with Christian principles, recognizing human solidarity, could bring the poor nations out of their poverty into a sound economy," he said. "But this needs to be only an evangelical, it needs the laity to take the principles found therein and to put them into practice."

The Church is responding in this age, he concluded, but it "has a long way to go before it catches up with the modern world."

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Advertisement for Ford Dealers of Indianapolis, featuring a new way to save on car purchases with a 63 Rambler-1708.

Advertisement for Usher Funeral Home, Inc., located at 2313 W. Wash. St. ME. 2-9352.

WHAT OF THE DAY

Why was 'America' silent about C.U.?

By REV. JOHN DORAN

It was a little sad to see the silence of "America" magazine, that liberal defender of human rights, on the controversy at the Catholic University. (There did appear an innocuous little column about the University's unpreparedness for the publicity which followed their act.)

Two of the writers who were refused the right to speak at the University were Jesuits; yet the Jesuit magazine of the nation makes no mention of the fact. One wonders why.

I cannot help but think that had the speakers been some of our growing (thanks be to God) number of articulate lay writers and speakers, the magazine would have come out in bold and righteous anger, hurling epithets like the thunderbolts of Zeus. Why the silence when two of their own were publicly excluded from the halls of learning at that University?

I am sure, of course, that a great deal of thought was given to this silence. Whether the de-

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Plan lung cancer study on nuns

ST. LOUIS—Representatives of U.S. sistershoods agreed here to work with the American Cancer Society in a detailed study of lung cancer deaths among American Sisters.

Mother Mary Florence, executive secretary of the Conference of Major Religious Superiors of Women's Institutes, said that the study will be carried out by the Medical School of Loyola University, New Orleans.

"They are going to study the causes of death in orders representing some 12,000 Sisters," Mother Florence said.

"They have found some Sisters who have died of lung cancer who had entered religious life before 1918—in other words, women who could never have smoked a cigarette," she said.

IT'S A LONG WAY TO ERITREA...

ERITREA isn't HIPPERARY spelled backwards. It's a hot, tropical country along the Red Sea. A TENSERIAN near the Sudan border, the pastor is trying to make do with one poor building for a church, rectory and school. Our people are ashamed not to have a decent church... They are trying to build one with little money and their own labor. The pastor gladdly accepts the materials, the exposure to insects, reptiles and tropical disease... Will you make a sacrifice to give him a proper church? \$5,000 is needed to complete the building... Your help in any amount is earnestly asked.

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EASTER FIRE HIGH ON A HILL at Tara, PATRICK boldly kindled the Paschal fire before the Druid high-priest could light the sacrificial pile. This FIRE OF FAITH was lit in Ireland never to burn again... You can help this same fire burn in our Near East lands through an EASTER GIFT to the mission. If you give a "someone else's name, we shall notify them with our special EASTER GIFT card..."

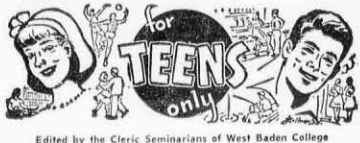
MISSION CHAPELS: Vestments (\$50), Monstrance (\$40), Chalice (\$80), Ciborium (\$40), Tabernacle (\$25), Stations of the Cross (\$25), Censer (\$20), Sanctuary Lamp (\$15), Altar Linens (\$15), Sanctuary Bell (\$5). FOR SISTERS: A nun's habit costs \$12.50; her shoes, \$5; incidentals for a year, \$7.50. MEDICAL NEEDS FOR A MISSION: \$75 provides a complete MEDICAL KIT. WE'LL SEND A GIFT CARD to provide DRUGS, SPLINTS, INOCULATIONS. SCHOOL SUPPLIES: A desk costs \$4. A mission school BLACKBOARD costs \$1.50. For \$5 we can provide BOOKS, CATECHISMS or SCHOOL SUPPLIES. A STRINGLESS GIFT enables us to place the help where most needed. MASS STIPENDS: Offer the priest's only daily support. FOR PALESTINE REFUGEES: \$10 buys a FOOD PACKAGE which lasts for a month. \$2 provides a warm blanket. FIRST COMMUNION: It costs \$10 to outfit a child for FIRST COMMUNION.

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Edited by the Cleric Seminarians of West Baden College

Catholic menace

By J. V. FERNANDEZ, S.J.

(Editor's Note: We have often challenged you, as you are now becoming more mature and responsible, to be very aware of the important questions of the day, and to understand the true position of the Church in these vital areas. Here are some comments on one of the prime questions, offered by an observer from the Philippines.)

relations. Nor do I, in the least, imply that American democracy has failed in this regard. But I think you'll agree with me that it surely is a problem, and a puzzling one too.

But why bring in the Philippines, you might ask. What have Americans got to do with the Philippines? What have the Philippines got that America hasn't? Well, where are the Philippines anyway? Are they on the map?

I must hasten to say that the Philippines are on the map, indeed, teeming with some 80 million people. I might add that Spain and America helped place over 7,100 islands on the map, for which we are sincerely grateful. It is Spain that we thank for bringing us the faith.

BUT IT IS TO AMERICA that we just as gratefully turn for answers to our questions of the present world. To you, America, we owe our principles of democracy, our political system, our religious liberty. With you, we share a hatred of godlessness, of Communism, of ugly, out-dated colonialism. Like you, we resent any Church interference in the free exercise of our God-given, inalienable rights.

But unlike you—and I say this without cynicism—we are an overwhelmingly Catholic nation with precisely your type of democracy. This, to my mind, is highly significant to the problem we have proposed. For in its final analysis, the problem of whether the Catholic Church is a menace to democracy comes down to whether democracy can exist and prosper in a country where the Catholic Church also exists and prospers. How has democracy fared in the Catholic Philippines?

(To be continued)

CYO Convention dates announced

The CYO Office this week announced the dates for the annual Archdiocesan CYO Convention, which is sponsored and planned by the Junior CYO Youth Council, set for Friday, Saturday and Sunday, April 19, 20 and 21, at Secunia High School, Indianapolis.

CYO Executive Secretary William S. Sahan has requested that out-of-town delegations mail their registrations to Deacon CYO Directors as early as possible so that housing facilities can be lined up. In charge of housing for the convention are Mel Ayers, Little Flower, and Frank Rogers, Holy Spirit. Joseph Delaney, Little Flower, is general chairman.



1963 CABET ARCHDIOCESAN CHAMPIONS—This happy group from St. Paul of Tell City is riding on top of the CYO Cabet Basketball world, at least in the Archdiocese of Indianapolis. The lads in the final game, in the semi-final round St. Paul managed to sneak by Holy Trinity of Indianapolis, 28-26, to earn a spot in the finals. The triumph affirmed Tell City's ranking as the No. 1 city in Cabet Archdiocesan competition. This was the parish's fourth title in nine years. Shown with the new champions are Assistant Coach Jim Vaal (back row, left); Head Coach Earl Will and Priest Moderator Father Howard Quinn (back row, right). Student Manager David Hodde is kneeling at the right in the front row.



HOLY SPIRIT FRESHMAN-SOPHOMORE TOURNAMENT CHAMPIONS—The Holy Spirit Freshman-Sophomore Tournament, long known as "upset heaven," kept its reputation unscathed in the 1963 renewal which came to a close February 17. Holy Trinity, which finished out of the money in regular season play, came on like Swaps Silky Sullivan, and the San Francisco Giants in the tournament to win the title going away. The West-siders knocked off St. Mark in the championship game, 50-42. The new champions are pictured here, in the traditionally happy pose, with their coach, Everett Howe (back row, left).

Table tennis tourney winds up this Sunday

The annual Junior CYO Table Tennis Tournament is scheduled to close Sunday, March 17, with semi-final and final competition in all events. The tourney drew a record 826 entries. The Freshman-Sophomore mixed doubles will lift the lid on Sunday's play at 12:30 p.m. at the Table Tennis Center, Indianapolis. Doubles events will be brought down to the semi-final round before matches are played in the semi-final and final rounds. Following are matches already determined for Sunday's semifinals: Freshman-Sophomore girls' singles—Thelma Wilson, St. Cath-

Instant brains

CHUCUITO, Peru—Civilization doesn't always keep pace with the rumors about it. Maryknoll Father Juan J. Cameron of Los Angeles had to shake his head when a Quechua Indian came into his mission here and asked for a pill or potion that would cure his inability to read or write.

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Catholic Press members offering scholarships

LOWELL, Mass.—The Catholic Journalism Scholarship Fund, Inc., sponsored by members of the Catholic Press Association, is offering undergraduate and graduate scholarship grants to American and Canadian students interested in a career in Catholic journalism. The aim of the fund is to provide a steady flow of well-trained and well-educated journalists needed by the growing Catholic Press of North America.

Layman reads Epistle, Gospel

BOSTON—A layman read the Epistle and Gospel at a dialogue Pontifical Mass offered here by Cardinal Richard Cushing, Archbishop of Boston. Thomas F. Quinn, a past president of the Boston Archdiocesan Council of Catholic Men, did the reading at the Mass in Holy Cross cathedral. More than 1,400 Catholic lay persons attended. Cardinal Cushing called for "a loyal priesthood of the laity" to help counteract "the appalling ignorance of people, young and old, as to their Faith."

One-Act Play Contest draws record entry list

An all-time record total of 52 productions are scheduled for this year's Junior CYO One-Act Play Contest. Included are 38 comedies and 13 serious offerings. Cities outside of Indianapolis entered in the competition include Terre Haute, Bloomington, Madison, Shelbyville and Connersville. COMEDY division eliminations open on March 21. Serious division first-round competition begins on March 29. Chartrand High School will host the comedy finals on April 6 and the serious finals on April 7. The CYO Office is studying the possibility of introducing a "consolation bracket" for the comedy division in view of the bumper crop of entries.

Under this arrangement, all plays selected in the first round eliminations would compete in a separate contest with members of the CYO Junior Youth Council serving as judges. CYO OFFICIALS have announced that no additional scenery or lighting will be permitted in this year's competition. Another innovation will be the use of a single judge for each contest round, rather than the three judges used in former years.

151 foreign nuns studying at U.S. women's colleges

CHICAGO—A total of 151 Sister-students from foreign nations now receive cost-free education at U.S. Catholic women's colleges.

Sister Josetta said there are now 92 Indian Sisters and 53 Latin American Sisters in the program. There are also two Sisters each from Burma, Thailand and Nigeria.

This is 70 above the total for the past academic year. The value of the scholarships involved is now about \$1.4 million, according to the director of the pioneer project which was begun in 1950. Sister Mary Josetta, president of St. Xavier College and chairman of the program, said the students, largely Latin American and Indian Sisters, are attending 45 colleges.

THE PROJECT is designed to give Sisters from needy areas of the world a general education, but also to equip them with special skills which they can pass on to other members of their communities when they return to their homeland. Training being offered the Sisters includes medical technology, nursing, social work, home economics, science, art, music and teaching.

THE PROJECT is conducted under auspices of the National Sister Pivization Conference, a cooperative organization of American sisterhoods.

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Cy Cipher

CADET BOYS' WRESTLING—Entry deadline for the CYO Cadet Boys' Wrestling Tournament is March 26. The event is scheduled for March 30 at Secunia High School and is open to 7th and 8th graders. TRACK AND FIELD—Entry deadline for the Boys' Track and Field Dual Meet League is Thursday, March 21. CYO SPRING SPORTS—Entry deadline for Cadet Girls' Kickball, Junior Girls' Kickball and Cadet Boys' Spring Baseball is Thursday, March 28.

CLASS PLAY INDIANAPOLIS—St. Agnes Academy Seniors will present a modern comedy, "Announcing Anton" by Oliver Price for their class play this year. Twin casts will perform Friday and Saturday nights at Cathedral High School, 1416 N. Meridian St. Curtain time both nights is at 8:30 p.m.

Saint Francis College. Fort Wayne, Indiana. Four year undergraduate program. Courses leading to B.A. and B.S. in Liberal Arts, Health Administration, Elementary and Secondary Education. Graduate Business Master of Science in Education degrees with majors in School Guidance and Counseling, Reading, Mental Retardation, and general student teaching. Single room dormitory facilities. Apply, now women's residence facilities, year-round, including two summer sessions. Write Director of Admissions, 2701 Spring St., Fort Wayne, Ind.

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Purifying the body

By ABP. EMILE GUERRY
Know you not that your bodies are the members of Christ...

of our bodies, and has descended from this our duty to respect them...

WORKING TO BEAT HELL

The fool says in his heart

By JOSEPH T. MCGLOIN, S.J.

Sometimes, when you can no longer avoid meditating on the things you read in the papers...



Now ignorance, which is simply not knowing any better, can be excusable. But stupidity is acting against what you know or should know...

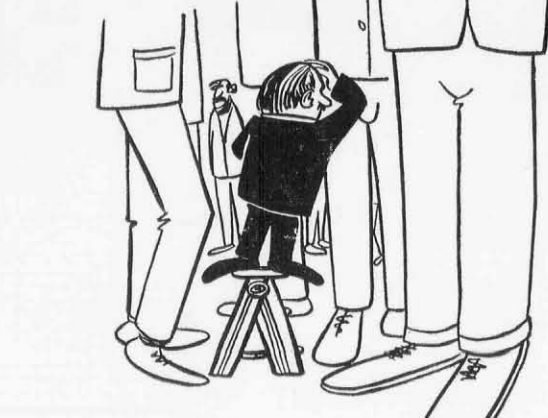
One such inane conception has already been dreamed up in Wisconsin, where an old man who is close enough to clericality to know better...

Now it is one thing to work oneself into being a speculative atheist. It is quite another to be stupid enough to say there is no God because so-and-so said so...

The astronauts orbited the earth at a distance of a little over a hundred miles, since it is 92 million miles to our sun...

Once they've checked all these orbits and it has been determined from Wisconsin (and not God before he explores even one orbit), then, with a little elementary study, they can perhaps begin to understand that God, being immaterial, would be pretty hard for them to see anyhow.

Any honest teen-ager knows how hard it is to see God. This is a degree of stupidity one



A LITTLE MAN ONCE STOOD ON A LADDER AND SAID HE COULDN'T SEE GOD FROM UP THERE

has to "grow up" into. A few other rather well known young men, the American Astronauts, in a 1962 Christmas message, put the matter with beautiful simplicity:

"The Russian cosmonauts have reported that there are no angels in outer space. But in the panorama of earth and stars visible there is ample proof of the majesty of the universe and its Creator."

With a normal sized mind you can see God in space all right. But a small mind can't even see

Him in the vast reaches of Memnonne Falls (Pop. 2500).

Many teen-agers nor their parents can afford to be so stupid. Moreover, they have to be able to recognize stupidity when they see it.

We believe in God, and yet we adults passively allow these people to dictate means of inching God out of our lives.

There was, for instance, the little high-school freshman girl newly enrolled in a public school in a small midwestern town. The teacher discussed prejudice one day, and had tried to justify it for the forecees, for instance, that his drinking will cause serious trouble at home, or will expose him to violent temptations against chastity...

To make the discussion more concrete, the teacher asked what seemed a perfectly safe question, "And how many in here are prejudiced against Catholics?" A few scattered hands went up, and then, suddenly and determinedly, my little friend's hand went up.

FAMILY CLINIC

By JOHN L. THOMAS, S.J.
Why do some married couples quarrel each day? After almost five years of marriage we have no major differences — she's a good wife and mother — yet I am myself frequently bickering over a lot of little things...

On the other hand, Frank, you are clearly concerned about your tendency to quarrel easily. Frequent spats, even though they many end very quickly are bound to leave you somewhat tense, uncomfortable in each other's company, and perhaps not a little humiliated with yourself.

Second, you should analyze your own conduct when you quarrel. On such occasions, most couples focus attention on their partner's actions, forgetting that these may only be reactions to something in themselves.

The Gospels

Jesus performed many miracles on men's bodies. The Evangelists record more than 100 such miracles, and are sometimes content with the general formula: "And all that was done to him which he did in his body."

First of all, in order to prove His divine power, He sought to establish His divine and inviolable action on the soul, by the clearly visible evidence of His power over the body.

Jesus desired, above all else, to kindle in those who witnessed His miracles, an ardent faith in His Divinity. He also desired to manifest His merciful goodness towards those who were suffering, so that He might reach their souls through the healing of their bodies and awaken in them a lively faith in the Omnipotence of His Divine Mercy.

All the human senses are subject to His power: He gave sight to the blind, hearing to the deaf, speech to the dumb, motion to those who were paralyzed.

Christ does not bring an attitude of angelic spirituality to His relationship with men. He sees men as composed of soul and body, of spirit and matter.

Moreover, when a soul has been raised from the dead, the spiritual consolations and the richer joys of Christ's Real Presence; when it has really felt, through a sincere and generous love of Christ, the happiness of a life shared with Him...

It is impossible to deny the influence of the body on the spiritual life of man through the play of heredity, the influence of personal disposition, and the relationship existing between our human nature and the laws of the universe.

Through the Blessed Eucharist
Saint Paul has given the profound explanation of the dignity

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

March 17 THIRD SUNDAY OF LENT. The subject of faith in the supernatural order to which faith introduces us of flesh and blood is the message of the Gospel today.

March 18 MONDAY, THIRD WEEK IN LENT. The rich baptismal symbolism of the story of Naaman and Elisha is evident in the First Reading.

March 19 ST. JOSEPH, HUSBAND OF OUR LORD. St. Joseph is also and consequently part of the Church. Today's Mass hymns this just man who was providentially entrusted with the task of providing that family situation necessary for Christ's birth.

March 20 WEDNESDAY, THIRD WEEK IN LENT. The prayers and hymns of today's Mass

express our special Lenten consciousness of sin, our repentance, our forgiveness. And both Saint account (First Reading) and burning criticism of pharisaical tendencies in religion (Gospel) tell us to be sorry for the real thing, far real sins—quite different sometimes from the breaches of habit, social custom, systems of etiquette, which it is so easy to place as a shield between ourselves and the living God.

March 21 THURSDAY, THIRD WEEK IN LENT. Today's commemoration of the holy physicians Cosmas and Damian proclaims Christ as healer (Entrance Hymn, Gospel, Offertory Hymn). It doesn't proclaim Christianity as some kind of bottled remedy, but the Lord as healer, a personal relationship. And the First Reading continues yesterday's warning against making this relationship one of mere mechanical, merely institutional. No good, teaches the prophet,Jeremias, to repose confidence in the institutions and means of religion without love, without the human will, without moral effort.

March 22 FRIDAY, THIRD WEEK IN LENT. Though man's approach to God, his worship of God, is sacramental and institutional (human nature requires signs, words, tangible things), yet God is a spirit, and those who worship Him must worship Him in spirit and in truth (Gospel). Both Scripture readings have reference to baptism and the water symbol even while both stress the primacy of interior faith and trust.

March 23 SATURDAY, THIRD WEEK IN LENT. Because Baptism, the Easter sacrament, washes man clean of his sins yet leaves him free and capable of sinning again, the Collects of the Mass (as St. Paul's) frequently ask our Father to grant us through our fasting the grace to abstain from sin.

The First Reading speaks of God's punishment of sinners in the presence of the innocent. The Gospel goes further and teaches His forgiveness to the sinner, the guilty. In Penance or confession we have a second baptism, an opportunity to be cleansed again and to hear the words "Go now, and do not sin any more" (Communion Hymn, Gospel).

compable" taste — he liked women, she liked men.

On the other hand, Frank, you are clearly concerned about your tendency to quarrel easily. Frequent spats, even though they many end very quickly are bound to leave you somewhat tense, uncomfortable in each other's company, and perhaps not a little humiliated with yourself.

Second, you should analyze your own conduct when you quarrel. On such occasions, most couples focus attention on their partner's actions, forgetting that these may only be reactions to something in themselves.

One of the first lessons that couples must learn at marriage is that premarital expectations must be redefined in terms of reality.

Many partners become impatient, irritable, and quick to anger not because marital conditions are unusually trying, but because they are not what was expected. No partner—not even the best—is perfect.

You have probably heard about the Hollywood couple who wished to obtain a divorce on the grounds that they had "in-

Husband and wife always bickering

disatisfaction with one's mate is felt so acutely because living together involves inescapable intimacy and little pretense. Within the home, partners normally tend to be themselves, displaying less restraint and greater variability of mood and conduct than in public. All of these factors have a potential source of frustration for couples who insist that reality must conform to their expectations rather than vice versa.

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Risking life, health

By JOHN WALSH, S.J.
Q. Is it a mortal sin to risk one's life or health if one has no grave reason for doing so?

Q. Is sterilization always a mortal sin? Sterilization, or depriving the body of the power of reproduction, is a mortal sin if the operation is performed for the purpose of preventing the birth of children; it is not a sin at all if, for example, the reproductive organs are diseased and are removed to save the health of the whole body.

Q. Is all use of alcoholic beverages prohibited by the Fifth Commandment? No. Moderate drinking—that is, drinking to the point where one experiences mild exhilaration—violates no commandment of God.

Q. When is drunkenness a mortal sin? Drunkenness to the extent of losing one's senses, or of being no longer able to distinguish between right and wrong, is a mortal sin. Any drunkenness less than these extremes is, in itself, a venial sin.

Q. What is meant by saying that any drunkenness less than these extremes is a venial sin? Excessive indulgence in strong drink can be a mortal sin if the drinker knows that serious consequences will follow from his act: if he forecees, for instance, that his drinking will cause serious trouble at home, or will expose him to violent temptations against chastity, or will seriously weaken his character, or will put him in proximate danger of becoming an alcoholic, or will provoke him to drive his car recklessly, or will encourage others to become drunkards.

Therefore, although one's drunkenness may not be a mortal sin in itself, it may be a mortal sin because of the drinker's recklessness of the evil effects which will follow from it.

Q. When is it allowable to use dope or narcotics? Dope may be taken to alleviate severe pain, or induce necessary sleep, or quiet the nerves, or to produce some other good effect. Because dope is so dangerous, however, it should be taken only when recommended by a doctor and only in the amounts prescribed.

Q. Why are anger, hatred, envy, and the desire for revenge listed as sins against the Fifth Commandment? Deliberately to foster these feelings is a sin because God commands us to love all men, even our enemies, as ourselves; these feelings are frequently regarded as sins against the Fifth Commandment because they provoke one to physical violence and even murder.

Q. Is anger sinful? Anger, either with oneself or with another, is not sinful if it is prompted by a justified desire to correct and punish wrongdoing and to improve conduct.

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

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Advertisement for 'Radio & TV Apostolate' with contact information and details about their programming.

Advertisement for 'Funeral Homes' by Abdon O'Riley-Hurt, featuring a portrait of Daniel F. O'Riley and details about their services.

ARTISTIC IMPACT

'To Kill a Mockingbird' called brilliant movie

By JAMES W. ARNOLD

It's easy enough to kid the adult trend in movies, a phrase which often means simply that the torture scenes are bloodier, the dialogue more Freudian, and the love scenes more athletic than they were 20 years ago. Yet the movies have grown up; they are trying worthy themes that would have been impossible to film in the 1940's, and often doing it with a technical brilliance that makes even post-Oscar winners look like Confession magazine stories.



In essence, "Mockingbird" is about a good man bringing his children through their first traumatic contact with evil. Atticus Finch, the gentle lawyer, is a man who loves what is worth loving: beauty, justice, honor, his fellow human beings. Such an ideal of truly civilized masculine virtue—how far from the stereotype of the gruff anti-intellectual, miscegenating, sexual Napoleon—is rarely seen in films. "Mockingbird" is notable alone for its beautiful detailing of what for them should be, all the more im-

pressive because Americans seem to have misapprehended their father-image somewhere among the Willy Lomans and Dagwood Bumsteads. The evil is hate—the blind, implacable hate of what is strange or different or only half-American. The film gets at it two ways. One is through race-hatred, that conspicuous abscence around the American conscience which seems to dominate our art as it does our souls. Atticus, the lawyer who loves the law, agrees to seek justice for a Negro falsely accused of raping a white woman. "Why do it," asks his tomboy daughter, Scout, "if you don't have to?" Atticus replies: "If I didn't... I couldn't ask you not to do something again." He is wise enough to see that the child is judging in terms of that fiercely true of one piece, to destroy its parts is to destroy it all.

Hate is also expressed in the typical children's attitude toward the adult world. The on-again, off-again neighborhood recluse whom they have never seen but envision as a fanged, drooling bogymon.

As usual, ignorance proves a faulty window on reality. Boo represents rather the unseen spirit of goodness in the world, leaving traces of its benevolence (the gifts in the tree) that are treasured and waiting only for a crisis to show its strength against the Satanic.

Miss Lee's simple thesis, that personal goodness and honor win the ultimate victory, comes across repeatedly with vivid power. (The script is by Horton Foote, also a Southerner.)

After the trial, which Atticus wins at least partially by forcing the jury to deliberate for hours instead of minutes, the Negroes in the courtroom balcony remain seated until Atticus is ready to leave. Then the Negro minister nudges the children (who have been there since they don't belong): "Stand up," he orders gently, "your Father's passing." Goodness, courage, selflessness—not arrogant—bring the white man deference and respect.

The Evvels played Tennessee Williams-style by James Anderson and Colin Wilton repeat the stupidity and violence of extreme racism (almost too patly). Another psychology is deftly handled in the attempted rape scene, where Atticus sits calmly on the porch of the jail facing a group of angry farmers. The issue is undecided until Scout begins chatting with the father of a playmate. Commonplace reality and simple human contact shatter the hysteria, shamed before the questioning eyes of innocence, these decent men disperse.

Other themes: Do not return evil for evil (Atticus takes Ewell's rifle and even his spittle with only an icy stare). Children cannot be isolated from ugly reality ("I wish I could... but that's never possible"). The need for compassion ("To understand a man, consider things from his point of view; climb into his skin and walk around in it"). All this is content; perhaps it's enough, in regard to form, to observe that "Mockingbird" has eight Oscar nominations, including best picture.

Also noteworthy in this age of status-seeking directors, Robert Mulligan may be the first Catholic alumnus (Fordham) to capture that august bronze statue. His achievements here surely include subtlety of insight (especially the fleeting gesture, expression or tone of voice), his handling of the children (non-professionals Mary Badham and Philip Alford, both of Birmingham) and the sensitive talents of veteran Gregory Peck (as Atticus).

The cast is heavy with gifted Broadway players little known to screen audiences, a factor which adds the movie's extraordinary real-life qualities. Oddly, Maycomb, Ala., was built in Hollywood because Miss Lee's hometown has been diseased by TV antennas and neon signs. Cameron Russell Hartman ("Fate for Life") prowls its Union-built streets with a poet's sense of lighting and angle—most of it seen in close-up about knee-height where the children are. Elmer Bernstein's soft, tinkling, slightly atonal score ably assists the fragile, nostalgic mood.

Adults will be touched by flashes of insight into childhood (their own as well as their children's). Sample: the playmate who introduces himself bluntly: "I'm John B. Harris, and I can read." The skills of everyone are revealed in one of the bedtime scenes, in which Scout constantly badgers her brother with questions about her dead mother: "Was she nice? ... Was she pretty? ... Does Atticus miss her? ...?" As the brother answers with bored affirmatives, the camera drifts to actor Peck, listening but motionless, sitting quietly in the night on the porch, alone.

MUSIC MAN LEAD—The lead role in the spring musical production at Marian College will be taken by Robert Moran, instructor in the college's speech and theatre department. Casting for other parts in "The Music Man" is still underway. The production will be presented May 17 and 19 in the college auditorium.

St. Vincent's opens intensive care unit

INDIANAPOLIS—A new, nine-bed intensive care unit has been opened by St. Vincent's Hospital. The unit is equipped with oxygen, suction, defibrillator, cardiac pacemaker and other lifesaving equipment and drugs. Sister Mary Helen, D.C., administrator, said that it is not a "recovery" room, but rather facilities for patients requiring round-the-clock attention.

Chairman of the intensive care committee is Dr. Harry C. Becker. Sister Mary Emily, D.C., is supervisor.

St. Mark's slates spaghetti dinner

INDIANAPOLIS—Cherished family recipes will be combined to make the finest gourmet dish possible when St. Mark's March committee of mothers present the annual spaghetti dinner on Wednesday, March 27. The dinner will be held at St. Mark's parish hall, 1025 South and Edgewood Avenue, from 5 p.m. to 8 p.m. A swift carry-out service will be in operation.

Mrs. Mary Koors and Mrs. Agnes Osham are general co-chairs. The public is invited.

STUDY CLUB TO MEET—INDIANAPOLIS—The Irvington Catholic Woman's Study Club will meet at the home of Mrs. John Murphy, 5239 Lowell Ave. on Wednesday, March 20, at 1 p.m. Mrs. J. P. Stephens will present a paper on "The Angels and the Knights." Mrs. A. Z. Farrell will preside.

Radio and Television

Table listing radio and television programs for various stations and times, including Indianapolis Area, Connersville Area, Evansville Area, Madison Area, North Vernon Area, New Albany Area, Richmond Area, Salem Area, Tell City Area, Terre Haute Area, and Wabash Area.

BOOKS OF THE HOUR

'The cloud is lifted'

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

With the publication of "Newman: Light in Winter," Doubleday, \$7.95 Meriel Treavor's extremely well-done biography of the great Cardinal is complete in two volumes.

The end of the first volume, taking the story up to 1854 when Newman at just about the lowest point in his life to us. He was physically and financially broken by the Achilli trial, intellectually repudiated or suspected by great numbers of Catholics, an object of either suspicion or pity to the rest of the world that knew about him. "With the Achilli trial," Miss Treavor begins her second volume, "Newman reached zero in English society."

But Newman knew that he had to press on, and to take up other challenges—the most immediate of which was that of establishing the Catholic University in Ireland. That distressing and discouraging episode is dealt with in detail, and the heroism of Newman well enough described, as he argued and cajoled with recalcitrant bishops, an unwilling laity, and a doubting clergy.

More than five years of precocious energy, physical and mental, went into what he was to call his

"campaign in Ireland," and the work was failure. Or so it seemed, but out of it all came that "perfect handling of a theory," as Walter Pater called "The Idea of a University," surely one of the most thrilling and convincing descriptions of "the office and work of a University."

More trials awaited Newman after this failure. There was the mysterious matter of his projected translation of the Bible, which Newman was given to believe the English bishops approved—but the approval was never forthcoming for the translation. There was his great hope of being allowed to return to Oxford as chaplain or advisor to the Catholic students—but Manning forbade the students to attend the university and Newman to serve them. There was the constant intramural fighting within the Oratory, between its two houses of Birmingham and London—Newman against the volatile and unstable Faber.

On a larger scale, Newman battled the group that he called "The Three Tailors of Tooley Street": Manning, Ward, and Talbot. Manning's position grew stronger almost daily, as it seemed that Newman's weakened at the same pace.

There was a sudden thrust of Newman's reputation with the publication of the "Apologia pro Vita Sua" in 1864. In replying to Dr. Kingsley's charges that the Roman clergy were, in general,

liars, Newman accomplished far more, and if he still had a long way to go in vindicating himself with his fellow-Catholics, he had a great triumph among Protestants, and the whole Church profited thereby.

The Vatican Council of 1870 brought about the triumph of the party opposed to Newman; of course, he accepted immediately and without qualification the definition of Infallibility, even though much of English interpretation this as still another defeat for him.

Then came a decade of comparative calm. Newman settled down to writing, to strengthening the Birmingham Oratory, to the writing of innumerable letters, to putting down fragments of autobiography—and to preparation for death.

And then, 1870, "the cloud is lifted from the forever," he could write, with the news that Pius IX

had made him a cardinal, despite what must always appear a last-ditch effort by Manning to keep Newman in discredit.

Just short of one golden year remained, and Newman lived them to the full, still occasionally able to stir up theological controversy, still directing the destinies of the Birmingham Oratory, still influencing the intellectual life of England and—it is not too much to say—the world.

Reviewing the first volume of this work, I suggested that Miss Treavor's greatest contribution is her ability to present fresh material in fresh form—to say, in short, something new and valuable about one of the great intellectuals of all time.

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NCCW units to study interracial problems

WASHINGTON—A miniature version of the successful Conference on Religion and Race held in Chicago in January will be featured in the National Council of Catholic Women's leadership training institutes this year.

Mrs. Joseph McCarthy, NCCW president, said final plans are being drafted for the series of six three-day institutes, the first of which will be "Challenges: 1963."

The institutes will be held in Hershey, Pa., March 23 to 25; French Lick, Ind., March 27 to 29; Miami, Fla., April 4 to 6; Highland Park, Ill., September 12 to 14.

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Based on the Chicago conference proceedings, the second day program of each institute will be titled "Challenges: 1963 and Love." The main topic of discussion will be the challenge of race relations in such fields as education, employment, housing, and social services. Participants will be invited to join in the session, Mrs. McCarthy said.

Held biennially since 1951, the NCCW leadership training institutes are open to leaders of Catholic organizations. Eligible are officers and committee chairmen of national, diocesan, and parish organizations, and officers of these groups.

Lecture on painting is slated at Woods

ST. MARY-OF-THE-WOODS, Ind.—"A Graphic Analysis of Two Ways of Painting" is the topic of a lecture-demonstration to be given by Grant Reynard at St. Mary-of-the-Woods College here Tuesday, March 19, at 8 p.m. A limited number of admission tickets are available for friends of the college. Program chairman is Sister Catherine Joseph, S.P.

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Tic Tacker

NAMES IN THE NEWS—Two pupils of St. Mark's School, Indianapolis, got a taste of state government (and a report for their civics club) by serving as pages during their recent visit to the first Indiana General Assembly. They are: **Joe Miller** and **John Stucky**. . . . Someone recently wrote to inquire who was the music teacher at **Cathedral High School**, responsible for the school's fine showing in the state-wide music contest. He is **Brother Eugene Weisberger, C.S.C.**. **Father Maurice Dugan**, principal of **Mary's** parish in Hammond, represented his city's Catholics at the cornerstone ceremonies there for Beth Boruk, Richmond's first Jewish temple. **Father Dugan** was one of several religious and civic leaders present for the occasion. . . . A **Tell City** native—**Sister Mary Benita, O.S.B.**, a member of the Benedictine community at **Lebanon**—is eligible to compete for a two weeks' free vacation to Hawaii as an entrant in the "Teacher of the Year Contest" in Evansville. She is principal of St. Joseph's School, Evansville. . . . **Father John P. Dolan, C.S.C., Ph.D.**, professor of history at the University of Notre Dame, will discuss the Reformation at St. Meinrad on Wednesday evening, March 28. . . . Retired **Archabbot Ignatius Ester, O.S.B.**, will return to St. Meinrad to offer the Solemn Pontifical Mass and preach the sermon on the Feast of St. Benedict, March 21. **Archabbot Ignatius** is chaplain to the Benedictine Sisters of **Our Lady of Grace Convent**, Beech Grove. . . . **Father Robert L. Kitchin**, principal of **Chartrand High School**, Indianapolis, will speak at the **Father-Son Breakfast** to be held at **Holy Name parish**, Beech Grove, Sunday, March 17. . . . More than 200 students of **Our Lady of Providence High School**, Clarksville, responded to the call for try-outs when OLP instructor **Raymond Day** announced that "Showboat" would be the school's first musical.

TRAPPIST DIES—**Father Bellarmine (John) McQuiston, O.S.C.U.**, a native of St. Philip Neri parish, Indianapolis, died a few days ago in a Trappist Monastery in Utah. He had joined the Trappists in 1941, after belonging to the Society of Jesus for 15 years. He was ordained in 1953. **Father Bellarmine** was a 1922 graduate of Cathedral High School.

AROUND ABOUT—A flap of the coin sent one Junior CYO team into the finals of the CYO-Criterion Quiz Contest this week and sided another. In the semi-final round, **Christ the King** and **Holy Trinity**, both of Indianapolis, had the edge in the regular round, but the extra round, and tie-breaker. Having exhausted every other means, the judges flipped a coin to see which team would be allowed to answer a bonus question to decide the match. Holy Trinity won, but neither team could have answered the easy question. So, Holy Trinity advanced to the finals played last night against St. Catherine's. Members of the news team are: **King**, **Tom**, **Ernie**, **Guertlin**, **Barbara Vandivier**, **Susan Fox** and **Jerry Otto**. . . . **Bracefoot Prep School** will hold its third entrance examination for eighth grade pupils who will begin high school next fall on Saturday, March 16, at 9:30 a.m. . . . Among the many fine grade school science exhibits conducted throughout the area are those of **St. Louis School, Batesville**. Forty seventh and eighth grade youngsters there recently displayed 20 experiments and demonstrations in the school's modern science lab. . . . Speaking of science exhibits, there are a total of 60 entries in the Central Indiana Science Fair from Catholic elementary and secondary schools in Indianapolis. The Fair will be held in the Indiana University Medical Center on Saturday, March 16. Good luck.

Indianapolis, Aurora schedule Legion Axies

Annual Axies ceremonies for Legion of Mary members will be held Sunday afternoon, March 24, in Indianapolis and Aurora.

The Indianapolis observance will be held at 3:30 p.m. in St. Mary's Church, with Bishop Henry A. Pinger, O.F.M., delivering the address. He will speak on the Ecumenical Council, which he attended last fall. The Aurora ceremony will begin at 3 p.m. in St. Mary's Church. **Father Philip Jones**, assistant pastor at St. Mary-Michael Church, Madison, will be the speaker.

THE ANNUAL Axies—a word meaning "an army in battle array"—features the solemn dedication of Legion of Mary members to the Blessed Virgin and is held annually on the Sunday nearest the Feast of the Assumption. In addition to the collective

consecration of members, and the sermon, the ceremonies will include the recitation of the official Legion prayers, hymns and Benediction. Active and auxiliary members are invited to bring their friends, both Catholic and non-Catholic.

In addition to the See city, the Indianapolis Axies includes Hamilton, Brownsburg, Bloomington and Terre Haute. Aurora representation will include parishes in Madison, Seymour, North Vernon, Lawrenceburg and Aurora.

MEMBERS of the Indianapolis Continuum who need transportation are asked to contact any of the following Transportation Committee members: **Joseph Sackenheim**, WA 5-7410; **Bernard Alerding**, ST 6-2486; **Francis Buchman**, PL 6-8212; and **William Hammond**, WA 5-1385.

John Griffin, of St. Philip Neri parish, is the president of the Indianapolis Continuum.

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

Lenten Fish Fry at Chartrand High School, 3200 Prague Rd., from 4 to 8 p.m.

SATURDAY, MARCH 16 Assumption Parish Social from 6 to 11 p.m. in the school hall, 117 Blaine Ave.

St. Patrick's Third Annual Homecoming in the school hall, 550 Prospect St.

SUNDAY, MARCH 17 A Fried Chicken Dinner will be the homecoming highlight at St. Patrick's today. Serving begins at 11 a.m. Also booths and prizes.

A Social in the Latin School Auditorium, 520 Stevens St., from 2 to 6 p.m. Sponsored by parents of the senior class.

A Bake Sale after all Masses in St. Bridget's school hall, 815 N. West St.

A Beneficent Card Party at 2:30 p.m. in Sacred Heart Annex, 1501 S. Meridian St. Sponsored by the Kindergarten Mothers.

WEDNESDAY, MARCH 27 Indianapolis District Council of Catholic Men dinner meeting, 6:30 p.m. Msgr. Downey (Southside) K. of C. (Theopolis Hall, Southside) at U.S. 31. All men invited.

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

Calendar

FRIDAY, MARCH 15 Fish and Shrimp dinners served from 5 to 9 p.m. at Secunia High School cafeteria, 5000 Nowland Ave.

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

Lenten Fish Fry at Chartrand High School, 3200 Prague Rd., from 4 to 8 p.m.

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Theatre Guild sets auditions

Auditions for the final play of the season for the Catholic Theatre Guild, "The Curious Savage," by John Patrick have been announced by the director for the Catholic Theatre Guild, **Mary East**.

The auditions will be held Sunday afternoon, March 17, at 2 p.m., and Tuesday evening, March 19, at 7 p.m. The site will be the meeting room of the Knights of Columbus Council 437, 1365 North Delaware Street.

The three-act comedy has parts for five men and six women. It will be presented May 2, 4, and 5.

Who will be the guest speaker at the 33rd annual St. Patrick's Day Communion Breakfast sponsored by the Ancient Order of Hibernians on Sunday, March 17, Breakfast will be served at 9 a.m. in the Murat Temple, following the 7:30 a.m. Communion Mass in St. John's Church.

(Continued from page 1) who had practically no Protestants or Orthodox in their countries shared the concern of His Holiness Pope John XXIII for Christian unity.

• Dogmatic definitions which would have "closed doors" were avoided.

• The European bishops discovered that their American counterparts shared their "pastoral intentions."

• An air of freedom, encouraged by Pope John, permeated the discussions and the voting.

A particularly impressive result of the council, according to **Father Kueng** was the general consensus reached during the discussions.

When the votes were tallied, he stated, it was found that there was almost total unanimity. "On most questions," he said, "there were only 50 or 60 dissenting votes out of some 2,000. In one case there were a little over 100."

"This consensus was all the more astonishing," **Father Kueng** added, "because it was in the direction of progress and a serious renewal of the Church."

He said that at the council's first session the "schemata" presented by the bishops were generally too numerous, too long, repetitions and not related to one another.

The Swiss-born theologian referred to these schemata as "products of a theological school not representative of the Church as a whole."

He said the schemata are now being revised and, most important, coordinated by a special commission.

AS A RESULT, he added, the schemata to be presented to the second session of the council in September will be less theoretical, more pastoral and more adapted to modern times.

Father Kueng predicted that "there will be more decentralization of the liturgy."

"Its essence will be the same in every country," he explained, "but there will be concrete adaptations to local needs. It will be more easily understood by the faithful and they will be able to participate more fully."

He said there would be no immediate adoption of the vernacular, but that the principle of its use would be accepted.

Father Kueng will speak at Boston College on March 21 on "The Church and Freedom." He has numerous other engagements including one at Notre Dame University on March 25.

RE-EVALUATION of the episcopal office and decentralization in the Church must not be understood to mean that the Second Vatican Council will give more power to the individual bishop in his diocese. More power in this connection means more independence for episcopal conferences, with legislative power to apply and adapt the general norms valid for the Church Universal.

In the application of the liturgical renewal, regional bodies of bishops will determine the path to be followed.

The bishops will learn to feel co-responsible for the Catholic life in whole areas entrusted to them. There will be ecclesiastical forces at work making the bishops more conscious that they are teachers and leaders in the Church.

Bishops become more powerful when they are able to orientate and adapt Catholic life in their churches to the needs of the people, without the handicap of a uniform legislation destined for the Church Universal.

We may be certain that the dialogue structure within the exercise of supreme authority in the Church, brought out at the Vatican Council, will qualify the relationship of superior and subject throughout the Catholic Church.

The bishops engaged to dialogue with the central authority of supreme jurisdiction will find it natural to enter into dialogue with the people for whom they are responsible.



SPEAKER—David Condon, Chicago Tribune sports columnist, will be the guest speaker at the 33rd annual St. Patrick's Day Communion Breakfast sponsored by the Ancient Order of Hibernians on Sunday, March 17, Breakfast will be served at 9 a.m. in the Murat Temple, following the 7:30 a.m. Communion Mass in St. John's Church.

Bishops

(Continued from page 1) and to baptize men in the name of the Blessed Trinity. Together they received the power to exercise the sacramental life of the Church.

The supreme role of Peter within the Twelve did not invalidate their common calling as the foundations of the Church.

Now Jesus as the Pope is the successor of St. Peter so the bishops as a whole (the episcopal college) are the successors of the Twelve.

This doctrine has immediate practical consequences. A bishop in the Catholic Church is not only the head of his diocese; he is also, and first of all, a member of that body which has the care of the Universal Church. He is co-responsible for the life of the whole Church.

AT THE COUNCIL, the bishops rediscovered this mission again. Suddenly they realized what the apostolic office to which they are appointed means in the Church of God. In union with the Pope, their head, the bishops exercise their sacred ministry for the good of the universal Catholic community. At the council the collegiality of the bishops has become an outstanding fact.

Could this co-responsibility for the Church Universal find expression in an organizational structure after the council? It certainly could! The creation of episcopal conferences as legislative bodies is already a partial exercise of the bishops' collegiality.

But there would be a way of giving even more perfect expression to episcopal collegiality. If an ecclesiastical body were created at Rome, convening every two or three years, and made up of bishops delegated by the various episcopal conferences, the Pope and these bishops together could discuss and determine the ways of the Church and the adaptation of Catholic life to the needs of the day.

This is a plan proposed by many bishops. In this way the collegiality of the bishops would be constantly exercised.

From this description it becomes obvious that there is a certain dialogue structure in the exercise of supreme authority in the Church. While the Pope, as the successor of St. Peter, has supreme jurisdiction in the Church, he is, at the same time, a member of the episcopal college and, as such, engaged in dialogue with his brethren, the other bishops.

A greater consciousness of this dialogue structure, such as the bishops gained at the Vatican Council, will change considerably the quality of Catholic life. There will be greater diversity.

MSGR. CARDINALE recalled that in 1879, on the eve of the fall of the Papal States to the Kingdom of Italy, 32 nations had consulates in cities of the Papal States. Among those represented were the United States and Russia.

MSGR. CARDINALE wrote that "the resumption of the appointment of consuls (by the Vatican), can be justified by the new circumstances created by the recognition of the papal temporal power in the Lateran Treaty of 1929." He observed that currently, consular duties are being performed by diplomatic representatives of the Holy See and by those diplomatic missions received by the Holy See.

The Cardinal article was occasioned by an international conference on consular relations which opened in Vienna on March 4 under United Nations auspices. The Holy See was invited to participate, and was represented by Msgr. Agostino Casaroli, undersecretary of the department for negotiation for Extraordinary Ecclesiastical Affairs.

O.M.I. PRIEST DIES **TWICKENHAM, Mass.**—**Father Clarence McIntyre, O.M.I.**, a former assistant pastor at St. Bridget's Church, Indianapolis, died Sunday, March 10, in Grand Rapids, Mich., following an operation. Funeral services were held at the Oblate Novitiate Chapel were Friday, March 15. Burial was in the Oblate Cemetery.

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A knowledge of rural life seen aid to mission work

ST. PAUL, Minn.—"Presuppose some acquaintance with the philosophy of rural life and related problems," the Archbishop of St. Paul said here.

Urging participation in a Rural Life Day here March 30, Archbishop Leo Rinz said: "If on the international level our statesmen and civic leaders cannot be isolationists, then surely it behooves members of the Mystical Body of Christ to have concern for their brethren wherever they be.

"One of the focal points for the Church today is Latin America where the gravest of problems arise from the soil. The

Parish Volunteers for Latin America, the Peace Corps, and in fact our whole lay missionary endeavor presuppose some acquaintance with the philosophy of rural life and related problems."

Stating that the Church had a rural beginning and that "the message of Christ as recorded in the Gospels is given to us from a rural background and in parables containing images such as the sower, the shepherd, the seed, the vine, the harvest," the Archbishop urged participation by both city and country residents, adding:

"Mutual relationships between country and city people, although excellent for the most part, do admit of improvement."



CHARLES E. STIMMING

Stimming given post with NCCJ

Charles E. Stimming, president of the Archdiocesan Council of Catholic Men, will serve as advisory board co-chairman of the Indianapolis chapter, National Conference of Christians and Jews.

He was named to assist in planning and carrying out the work of the NCCJ Indianapolis chapter in the field of human relations along with Robert D. Jackson, and Ernest R. Lee. All three are Indianapolis business executives.

Other members of the chapter advisory board include: Thomas W. Binford, Father Raymond T. Bosker, Edlon Campbell, George E. Clark, Alvin Cohen, Bishop John P. Crane, Rabbi Maurice Davis, Robert Elyonson, John J. Elder, Burk Friedlander, J. William Julian, Mrs. Howard L. Kahn, Donald V. Kane, Thomas Kibler, Marnel L. Leve, Miss Josephine Madden, Mrs. G. Harmon Malloy and Alfred Stokely.

Among its activities, Stimming is program committee chairman for the Indianapolis Senior Citizens Center, a member of the Community Welfare Council and the President's Council of Breuref Prep School. He is a past president of the Serra Club of Indianapolis.

Other officers include: William Stamm, 1st vice president; Fred Priester, 2nd vice president; George Obenchain, secretary; and John Cluzar, treasurer. Moderators are Father Joseph Boehm.

Members of the group's board of trustees are: Tom Connelly, Edward Becko, Paul Marietta and Charles Pfister.

Assumption sets dual card party

INDIANAPOLIS—Two card parties have been scheduled in the Assumption school hall 1109 S. Blaine Ave., on Sunday, March 17. Playing begins at 2 p.m. and again at 7 p.m. Euchre and other social games will be played. In addition to individual table prizes, there will be door prizes, love prizes and booty prizes. The grand prize is a six quart electric cooker and fryer. Refreshments will be served between sessions.

Mrs. Joseph Mervar and Mrs. Nolan Hoover are co-chairmen. The public is invited to attend. The proceeds will benefit the school improvement fund.

A wire from the President

LIMA, Ohio—President and Mrs. Kennedy have expressed their "hopes and prayers" for a happy family for a couple here who are the parents of identical quadruplet daughters.

Mrs. Philip Axe, mother of the quadruplets, said the telegram from the President and First Lady was buried in a pile of congratulatory messages, and she discovered it the day after it arrived (March 7).

"The telegram said in part: 'This is, indeed, a most memorable and joyous event in your lives, and you have our sincere hopes and prayers that you and your children will have a life full of health and happiness.'"

The quadruplets, born (March 4) in St. Rita's Hospital, have been named Susan Marie, Anna Marie, Rita Marie and Julia Marie. Mr. and Mrs. Axe are members of St. Charles parish.

Sister Joseph Marie dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held here today for Sister Joseph Marie (Finerman) who died Wednesday, March 13, after an illness of more than a year.

A native of Indianapolis, Sister Joseph Marie attended St. Agnes Academy before entering the community of the Sisters of Providence in February, 1923.

During her teaching career, she was assigned to St. Anne Academy and St. Joan of Arc in Indianapolis as a music teacher. From 1955 to 1961 Sister Joseph Marie was Superior at St. Philip Neri School, also in Indianapolis. Her last appointment was at the Annunziata School, of St. Louis, where her health failed.

Surviving is a brother, Joseph P. Finerman, of Columbia, Ind.

Fr. McGloin

(Continued from page 7) too, "I am a Catholic," she said firmly. At this the teacher became flustered and tried to cover up her embarrassment. "Well, even you prejudice against Negroes, for instance?" she asked. "No," the girl replied, "Jews." "No." Finally, the teacher insisted, "Well, there must be someone you've prejudiced against. Think."

The girl thought for a moment, and then finally came up with the answer. "I'm prejudiced all right," she said. "Against those who are prejudiced."

There's no use trying to improve on that answer.

Terre Haute parish sets Girl Scout observance

TERRE HAUTE, Ind.—The annual observance of Girl Scout Sunday will be held at St. Margaret Mary Church at the 7:30 Mass on March 17th. All Girl Scouts of the parish from second grade Brownies through Senior Scouts will attend Mass in a body with their leaders. A procession from the school will be led by the flag bearers, Ann Applegate and Diane Thompson. Color guards will be Karen Norrick and Marjorie Nichols. Prayers will be led by Nancy Bill, Teresa Brentlinger and Janice Klepzt will be in charge of seating.

A breakfast will be held immediately after Mass in the school activity room. Sheryl Laken will serve as mistress of ceremonies. Songs will be led by Susan Shelton, Roseann Maloney will give a short history of the Juliet Lewis Fund and each troop will present their gift.

Approximately 125 Girl Scouts and their leaders are expected to attend. Father Amos McLoughlin, pastor, Father Joseph McKinley, assistant pastor, and Mrs. Arthur Cooper, neighborhood chairman, will be honored guests.

Tell City women install officers

TELL CITY, Ind.—The new officers recently installed to serve St. Paul's parish Council of Catholic Women are Mrs. Oscar Birchler, president; Mrs. George Sablehaus, vice president; Mrs. Carl Stuehrk, secretary; Mrs. Herbert Scheible, treasurer; and Mrs. Frieda Cronin, Sergeant-at-arms.

Miss Katherine Paalz, installing officer, and Mrs. William D. Dauby, deaconery president and installing chaplain officiated at the installation ceremonies.

Abp. Guerry

(Continued from page 7) correction and a seed of immortality; and You demand of us that, is each of our Commissions, we should abandon ourselves more and more to the transforming action of Your adorable Body.

Guerry, "In the Whole Christ" St. Paul Publications, 2187 Victory Blvd., Staten Island, N.Y.

FARMER'S VIEW Foreign aid

BY DANA C. JENNINGS

Too many of us bemoan the allegation that rising populations in developing countries offset the good done by foreign aid; therefore, we should stop helping these countries. The house burns more fiercely so let's roll up our hoses and go back to the station.

"Too many people" is the slogan of the let's-not-help-them body boys. They don't notice that where people have education and tools so they can be productive, they are an asset and not a liability.

Belgium and Holland are the most densely populated places on earth and cannot begin to grow enough food for themselves, but no one wants that these prosperous nations are "overpopulated" because their skillful, industrious people are assets. Foreign aid thinking has progressed a little bit in this direction but has far to go.

Little by little we are beginning to see the wisdom of regarding aid not as a hand-to-mouth hand-

out but as a leg-up to help suffering people help themselves.

Some of the better thinkers are trying to get foreign aid to include more than simply a meal for today and to include seeds, tools, books and even such simple things as pencils and paper, along with technicians to teach them how to do the little things better and how to do new and better things.

Carried far enough, this revolutionary concept will eventually mean that the populous countries would be the prosperous countries.

And it is prosperous countries that become good customers for our stuff we want to sell.

More importantly, this is the Christian way.

LATIN-FINNISH MISSAL HELSINKI, Finland

The first Latin-Finnish missal has been published here. Catholic publications are rare in Finland where Catholics number only 2,200 in a total population of 4.5 million.

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Lutheran leader sees signs of hope for unity

PORTLAND, Ore. — Four signs of hope for Christian unity—and three questions—were stated by a Lutheran ecumenical leader here.

Pastor Max Lackmann, internationally known Evangelical Lutheran minister from Germany, who is in the United States for conferences with the secretary of the League for Evangelical Catholic Reunion which he helped to found, spoke at the University of Portland.

"The movement set in motion by the Second Vatican Council cannot now be stopped—even if Pope John is unable to lead the council to its conclusion," he said.

"The ancient portals of the 2000-year-old Church have begun to open. But they will open wide enough for all of us who wish to come."

A delegate-observer at the first session of the council, Pastor Lackmann said his impressions included signs that "the Catholic Church is on the verge of presenting in a new way its concept of unity and the ecumenical task, which will cause many—but certainly not all—non-Catholics to revise and reconsider their concept of the Church and contribute their part to the dialogue which the Catholic Church has already begun."

"In conversation with one member of the council, the Pope professed himself as a 'heretic'—one who daily learned by listening to the opinions of others in the council," Pastor Lackmann added.

"When I was a young man, it was quite impossible for me to believe that a Pope could learn," he said.

BEYOND THE ROLE OF Pope John, Pastor Lackmann cited the openness of council deliberations and the authority granted the college of all bishops, as well as regional episcopal conferences, indications of "a decentralization of great magnitude which has already begun."

"The Pope kept himself almost entirely in the background," he said. "It was never present in the council hall during the deliberations. When he intervened, it was for the sole purpose of giving guidance to the council's operations and bringing to a satisfactory conclusion the opinion of a majority which was not quite the required two-thirds."

The ecumenical orientation of the Council Fathers' speeches indicated that "Catholic man-logic has been replaced by dialogue," Pastor Lackmann stated.

He noted that Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, had maintained close contact with non-Catholic observers, given them seats of honor at the council sessions and furnished them with copies of all topics to be covered in deliberations.

"There were about 20 speakers every day of the session," he said. "When Cardinal Fathers spoke, one could hardly assume they would forget the separated brethren who were listening from seats right behind their backs."

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Bishop Fletcher said, however, that "experience shows... Federal aid programs of any kind seldom retreat, but always expand."

He pointed to widely different interpretations of "the goal and essence of unity" among non-Catholic churches, including the view of his own group, the League for Evangelical Catholic Reunion, which aims at a reunion based on recognition of the authority of the Pope, but retaining theology, liturgy and priest-hood of Evangelical Lutherans.

Pastor Lackmann cited Pope John's distinction "between eternal truths and the form of their linguistic habit" as a milestone toward a re-examination of the wording of dogmas with an eye toward dialogue with other Christians and non-Christians, together with "the respect of the Pope for the fact that non-Catholics share certain doctrine truths and also practice them."

"The Pope has shown open dislike of dogmatism and ecumenism alike that faces only the past," he said. "He is giving up, of course, nothing of the Church's essence—the Pope is a Catholic, surely."

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Little Rock bishop raps education aid measure

LITTLE ROCK—The Bishop of Little Rock declared that President Kennedy's Federal aid to education proposals would penalize parents of private school children.

Bishop Albert L. Fletcher, in a pastoral letter read in all churches said the aid proposal "unjustly discriminates against parents who exercise their constitutional right to send their children to a private school of their choice."

The BISHOP also said he sees no constitutional difference between Federal assistance to all colleges and their students and U.S. aid on the elementary and secondary level.

The President's bill does not propose any help for parochial and other private grade and high schools, but it would treat all four-year colleges and graduate schools equally.

'Wait and see' advice hit

CLEVELAND—Advice to "wait and see" can kill religious vocations, Archbishop Edward P. Hagan has warned.

Archbishop Hagan, Bishop of Cleveland, urged parents to give "warm encouragement" to their children if they show an interest in the priestly or religious life.

In a pastoral letter opening a diocesan vocations week observance, he cautioned: "All too often a 'wait and see' attitude—the worldly advice to 'fast material pleasures first or even outright opposition to the vocation—has destroyed more effectively than any persecution of Christ and His Church."

Archbishop Hagan declared that "no greater blessing or honor can come to a truly Christian family than the gift of a vocation to one or more of its members."

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Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are Confirmation: Sunday, March 17 — Hibernian Breakfast, Richmond, Holy Family, 2 p.m.; Richmond, St. Mary, 4 p.m.; Richmond, St. Andrew, 7:30 p.m. Monday, March 18—Richmond, St. Andrew, Deacony Conference, 10 a.m.; Brookville, St. Michael, Lawrenceburg Deacony Conference, 3 p.m.; Brookville, St. Michael, 1:30 p.m. Tuesday, March 19—Columbus, St. Bartholomew, 7:30 p.m. Thursday, March 21—Indianapolis, St. Rita, 7:30 p.m. Friday, March 22—North Vernon, Deacony Conference, 10 a.m.; New Albany, St. Mary, Deacony Conference, 2 p.m.; Floyd's Knob, St. Mary-of-the-Knobs, 7:30 p.m. Saturday, March 23—New Albany, Our Lady of P.H., 8 a.m.; Clarksville, St. Anthony, 10:30 a.m.; Jeffersonville, Sacred Heart, 7:30 p.m.; Jeffersonville, St. Augustine, 7:30 p.m. Sunday, March 24 — New Albany, Holy Trinity, 8 a.m.; New Albany, Holy Family, 10:30 a.m.; Greensburg, St. Mary, 4 p.m.; Shelbyville, St. Joseph, 7:30 p.m. Monday, March 25 — Indianapolis, St. Christopher, 7:30 p.m. Tuesday, March 26 — Indianapolis, St. Catherine, 7:30 p.m. Thursday, March 28 — Indianapolis, St. Bernadette, 7:30 p.m. Friday, March 29 — French Lick, NCW Mass, 11:45 a.m. Sunday, March 31 — Martinsville, St. Martin, Blessing of Church and Confirmation, 10 a.m.; Indianapolis, St. James, 2 p.m.; Indianapolis, St. Jude, 4 p.m. p.m.: Greenwood, Our Lady of Greenwood, 7:30 p.m. Monday, April 1—Indianapolis, Holy Cross, 7:30 p.m. Tuesday, April 2—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, April 4 — Indianapolis, St. Anthony, 7:30 p.m. Friday, April 5—Indianapolis, Cathedral, Bishop of Indianapolis, 11 a.m. Sunday, April 7—Indianapolis, St. Luke, 2 p.m.; Monica, 4 p.m.; Immaculate Heart, 7:30 p.m. Tuesday, April 23—Franklin, St. Rose of Lima, 7:30 p.m. Wednesday, April 24—Indianapolis, Holy Spirit, 7:30 p.m. Thursday, April 25—Indianapolis, Our Lady of Lourdes, 7:30 p.m. Friday, April 26—Indianapolis, Marist, 7:30 p.m. Saturday, April 27—Indianapolis, Marist, 7:30 p.m. Sunday, April 28—Indianapolis, NCW Board Meeting, 3 p.m.; NCW Board Dinner, 4 p.m. Real NCW Luncheon, 12 noon. Tuesday, April 30—Indianapolis, St. Mary Church, Mass-Lovers' Guild, 5:30 p.m. Wednesday, May 1—Indianapolis, Our Lady King, 7:30 p.m. Thursday, May 2—Indianapolis, St. Mary, 7:30 p.m. Friday, May 3—Indianapolis, St. Francis de Sales, 7:30 p.m. Saturday, May 4—St. Leonard Archbishop, 7:30 p.m.

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ARCHBISHOP Emile Guerry of Cambrai, whose See is in the mining area, said: "Over and beyond all political, economic and technical considerations, which are not our responsibility, we have the duty to raise our voice and guard against the worst."

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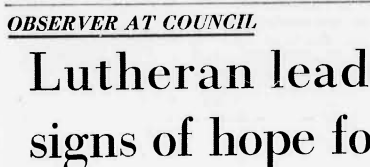
Bishop Gerard Hugué of Arras, president of the mining region, stated in a pastoral letter: "Many people are perhaps dismayed by this strike, thinking of the coal which will no longer be distributed freely. Let them also think of the causes which have driven the miners to this test of strength. They are discouraged because they feel they are abandoned and misunderstood."

THE BISHOP continued: "We know well enough how difficult the work of those people is, how their health is endangered and how uncertain their future is."

"How could I avoid thinking of the suffering of the men and women in the coal mining areas? They must know that I sympathize deeply with their situation, and I want to tell all Christians that one cannot be disinterested when faced with it. This strike affects all of us. We must feel ourselves to be a part of all misery."

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