

# Pope appeals for prayer and penance

VATICAN CITY—His Holiness Pope John XXIII began Lent with a radio appeal to Catholics to pray and do penance during the season for the success of the eccumenical council.

The Pontiff's Ash Wednesday address also called on Catholics to practice austerity, which he called the mark of a sincere Christian and the way to bring justice into the home and society.

Earlier in the day the Pope had knelt and placed ashes on his forehead. At his regular Wednesday audience he told the thousands of people attending that the ashes were a reminder of the certainty of death, which must come "to the father of souls and the Vicar of Christ, who is also a man and who will return to dust like all men."

BETWEEN the audience and the broadcast, Pope John left the Vatican to visit Rome for the Lenten season's opening stational ceremonies at Santa Sabina's church. There he again spoke of the ashes as a reminder that "our days are numbered" and urged Catholics to pray for the council's success.

"We are now entered upon Lent, the first Lent after the opening of the council," the Pope said in his broadcast. "It is the period most indicated to make progress in acquiring virtue and especially in the practice of charity toward God and man."

"The sublime harmonies of Revelation stand out in greater relief during the time of a council. . . . It is therefore the council which gives the tone to this year's Lent—particularly stressing the task of every good Christian to live the precept of charity rather than merely to contemplate and rejoice at this new flowering."

Pope John said that during Lent Christians should study and teach the eternal truths, and help to the hungry and homeless.

"You understand, dear children, that our words today are not calling you especially to external practices, although they have their own full worth," the Pope said.

"OUR WORDS," he continued, "are not immediately and solely a renewal of the anxious appeal to provide for your fellow men who are less fortunate than you (Continued on page 9).

## Groundbreaking set at Columbus

COLUMBUS, Ind. — Ground-breaking ceremonies will be held Sunday, March 10, at 2 p.m., to begin construction of the new St. Columba's parish plant. Brief services will be conducted by Father Patrick Gleason, pastor of St. Bartholomew's parish here.

The girls' choir of St. Bartholomew's, under the direction of Sister Mary Heine, O.S.B., will sing.

Father Gleason announced that the A. L. Young Construction Company of Madison, Ind., received the general construction contract on a bid of \$24,113. The parish buildings will be finished in St. Meinrad split-face sandstone exterior, while the interior of the church will be St. Meinrad smooth sandstone.



IN LENTEN DRAMA—John Griffin (left) stars as Demetrius and Glyn Courtney portrays Marcellus in the Catholic Theatre Guild's production of "The Robe" which is being given this weekend at the Council 437, K. of C. Hall, 1305 N. Delaware St., Indianapolis. Performances are at 8:30 p.m. Friday and Saturday evenings, and at 7:30 on Sunday. Tickets will be available at the door.

## Direct action moves against bias urged

CHICAGO—The National Catholic Conference for Interracial Justice has urged that Catholics take part in "direct action movements" against racial discrimination.

The conference's board of directors issued a statement declaring that "institutional cautiousness in race relations is not consistent with . . . the demands of justice and love."

"We offer our wholehearted cooperation," the conference statement said, "to these responsible leadership and taking concrete the stimulation provided by the National Conference on Religion and Race, and we urge other Catholic institutions and organizations to participate in a growing interreligious movement to end our society of racism."

NOTING that "recent years have seen the emergence of so-called 'direct action' techniques (Continued on page 9)

## Civil rights 'package' hit

CHICAGO, Ill.—President Kennedy's statement calling for new civil rights legislation is "a patchwork message that fails to take in many badly needed goals in the field of civil rights," a leader in interracial justice work said here.

"If this is offered as the package of legislation to commemorate the 100th anniversary of the Emancipation Proclamation, it ought to be a much more comprehensive message," said Matthew Ahmann, executive secretary of the National Catholic Conference for Interracial Justice.

He stated that although the President's message did not cover enough ground in the civil rights field, "the legislative proposals he made were good."

"That the rest of the President's desire to see firm progress in the civil rights area," said Ahmann, "depends less on the proposals he made than on his willingness to push vital legislation through Congress."

# Details for second session revealed by council leader

By WALTER M. ABBOTT, S.J.

MALINES, Belgium—Cardinal Leon-Joseph Suenens, Archbishop of Malines-Brussels and Primate of Belgium, said in an interview here that it had been decided the central theme of the Second Vatican Council would be Ecclesia Christi, Lumen Gentium (Church of Christ, Light of the Nations).

The cardinal, a member of the Council's Secretariat for Extraordinary Affairs and also of its Coordinating Commission, said "the first part of this theme title (Ecclesia Christi) would cover the Church in its internal aspect (ad intra), and the second part (Lumen Gentium) the Church's external aspect (ad extra)."

Modesty, gravity and scholarly bearing distinguish this tall, graying, fatherly prelate. When he told me what the theme of the Council would be, I congratulated him, for I knew it was the theme he had been working to achieve. Very modestly, he said: "Oh, but this was an idea which His Holiness Pope John XXIII put forward in one of his discourses before the Council." In a September 1, 1962, discourse, Pope John used the expression, Ecclesia Christi, Lumen Gentium, several times.

THE CARDINAL said that the meeting of the Coordinating Commission (Jan. 21-28) the Council's schemata were divided out among the seven cardinals of the commission. He added: "We met at Cardinal Giacomini's place in the Vatican, and by the end of the seven days we had all completed our revision of the schemata entrusted to us. We unanimously accepted the work of each cardinal. Substantial progress was made here."

"Incidentally," the cardinal added, "there has been a common mistake in the press about the schemata. One reads all the time that there were seventy or more schemata that had to be boiled down to twenty. Actually there were not seventy schemata. There were seventy or more fascicles (divisions), but in some cases there were a number of fascicles for one scheme."

Cardinal Suenens said "the

## Pope John is named for global peace prize

ZURICH, Switzerland—His Holiness Pope John XXIII has been awarded the 1963 Balzan Peace Prize by the International Balzan Foundation here.

The citation of the award noted that the prize "is intended as a public recognition of the Pope's activity in favor of brotherhood among men and among all nations through his appeals for peace and to the good will of men, and through his recent interventions on the diplomatic level."

IT ALSO SAID that the Pope's invitation of representatives of non-Catholic religions as observers at the Second Vatican Council created "between the churches of these confessions and Catholics a disposition toward greater understanding for the future which will have manifold and important consequences."

Among the members of the international committee which awarded the prize was Norair Sissakian, professor of biology at Moscow University, who said that both the Soviet government and Soviet Premier Nikita Khrushchev personally were "very pleased" that the Balzan Peace Prize was awarded to Pope John XXIII.

THE BALZAN foundation was founded in 1936 in memory of the Italian publisher Eugenio Balzan by his daughter, Angela Lina Balzan. It awards annual prizes for peace, human understanding, science and culture.

Among other winners of 1963 prizes was Samuel Eliot Morison of Boston for his 15-volume naval history of World War II, German composer Paul Hindemith, mathematician Andre Kolmogorov of Moscow University and Karl von Frisch, professor of biology at the University of Munich in Germany.



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### PASS RESOLUTIONS

## 3 Catholic U. faculties criticize speakers' ban

WASHINGTON — The faculties of three schools at the Catholic University of America have criticized the refusal of the administration to permit four prominent theologians to be considered as speakers at a campus lecture series.

The faculty of the School of Sacred Theology and of the Graduate School of Arts and Sciences and of the School of Canon Law, three of the nine schools which make up the university, said the institution has a duty to provide opportunities for public discussion of issues of "general intellectual concern."

"We had to boil all the material down, of course," the cardinal said. "Otherwise, the Council would have been longer than the Council of Trent."

In making an appraisal of how things went at the first session of the Council, the cardinal said, (Continued on page 9)

In identical resolutions, the faculties disagreed with the contention of the university's administration that the institution's impartiality on several controversial Church issues would be sacrificed if the four spoke on the campus.

THEY ALSO called for appointment of a committee to study "departure from proper academic procedure at this university as it touches the work of this faculty."

The faculty criticism is part of a controversy over a decision by the administration to remove the four theologians from a list of 12 speakers suggested for a Lenten lecture series sponsored by the graduate student council.

The theologians are: Father John Courtney Murray, S.J., a Jesuit seminary; Father Godfrey Diekmann, O.S.B., liturgical scholar and editor of Worship magazine; and Father Hans Knegging of the University of "Buechingen, Germany, a figure prominent in ecumenical council matters because of his book, "The Council: Reform and Reform."

MSGR. WILLIAM J. McDonald, rector of the university, has said

### Can't accept

NEW YORK—A previous engagement will prevent Father Gustave J. Weigel, S.J., prominent theologian and lecturer, from delivering the commencement address before the graduating class of the Catholic University of America.

Father Weigel confirmed here that on that day he will speak at commencement exercises at Alfred (N.Y.) University.

The four were removed from the list of candidates as speakers for the lecture series because they are known to hold "a similar, definite point of view" on certain

## Dismissal of professor draws faculty protests

WASHINGTON, D.C.—The faculties of the School of Sacred Theology and the Graduate School of Arts and Sciences of the Catholic University of America here were reported to have protested the dismissal of a priest as professor of New Testament.

A spokesman said the faculties had criticized failure to renew the teaching contract of Father Edward Seligman, a member of the Congregation of the Most Precious Blood.

IN DISCLOSING the action of faculty members, their spokesman called Father Seligman "one of the best New Testament men in the country" and claimed "his health would not have been a problem if his teachings had been more acceptable to the conservative group at the university."

The university said, however, that the teaching contract of Father Seligman was not renewed because of ill health. Father Seligman, 54, was reported to have suffered two heart attacks in recent years.

He had been a member of the Catholic University faculty since 1951. From 1952 to 1958 he was editor of the Catholic Biblical Quarterly.

THE FACULTY of the School of Sacred Theology voted, 18 to 2, with one abstention, to protest the non-renewal of his teaching contract. The Graduate School of Arts and Sciences adopted a similar resolution without a dissenting vote.

It also was reported that Father Seligman is currently teaching at a convent of the Sisters of the Most Precious Blood in Dayton, Ohio, and is expected to be named a Newman Club adviser at an eastern university next fall.

# Pupils get into the act on 'moving day' at St. Jude's, Indianapolis



MOVING DAY AT ST. JUDE'S—Thursday, Feb. 28, was "moving day" at St. Jude's School, an Indianapolis southside. Since September, 250 fifth, sixth, seventh and eighth graders have been attending classes in nearby Chartrand High School while a 10-classroom addition was being constructed at the parish school. The entire student body of St. Jude's—582 strong—was pressed into service to transfer the classroom furnishings.



ORDERLY MANEUVER—Many hours of planning paid off handsomely as the changes were made with a minimum of confusion. Boys carried desks, girls lotted chairs and supplies, and "small fry" carried books. The complete job, under the direction of Sister Agnes Virginia, S.P., principal, above, was accomplished in one hour and 15 minutes. It took six men a total of three days to carry the desks to the high school last September.



ONE OF THREE CROSSINGS—It took three "crossings" to cover the 150 yards between the two buildings. The above group of youngsters is being supervised by Sister Marie Michael, S.P. The new addition, shown in the background, brings the total number of classrooms at St. Jude's to 18. Fifteen are being used this year. Contained in the new wing are faculty lounges for Sisters and lay teachers, a library and storage rooms.



GETTING BACK TO NORMAL—Miss Cecilia Zoellner, left, and Mrs. Irene Balaban, lay teachers, direct the youngsters into the new classrooms. The disruption to the daily schedule was minor as classes were resumed before noon. Another amazing element of the move was that Chartrand's freshman class of 180 students and 100 St. Mark's School students attending classes in the high school were unaware of the move. (Photo-story by Paul G. Fox)

A VOCATIONS MONTH FEATURE

# The Notre Dame Story

## Varied mission of the Congregation of Holy Cross

MANY who know the University of Notre Dame, her spiritual, academic and intellectual accomplishments, and who cheer her famous team, "The Fighting Irish," do not know the real Notre Dame story.

cent campus today and a quick review of the University's ever widening activities do not reveal the essential role of a band of dedicated priests and Brothers of the Congregation of Holy Cross, the religious community which founded and operates Notre Dame.

Those who know and love the University, moreover, often do

not know that this school is but one of the many enterprises of Holy Cross. Actually, this relatively small community is busily engaged in every apostolic endeavor in many parts of the United States and in many foreign countries.

**THE CONGREGATION of Holy Cross** was founded in France in 1837 by Father Basil Moreau, a young seminary teacher inspired by a fierce determination to spread the knowledge and love of God at home and abroad through preaching, teaching and every other possible means.

France was still reeling from the bloodshed and chaos of the French Revolution, and God-hating men had won over the country, persecuted the Church, and killed or exiled thousands of priests, Brothers and Sisters. Unhappy peace had returned to the land, but a whole generation had grown up without knowing God.

Father Moreau's great heart bled for his countrymen and for the Church suffering in France, and he determined to do something about the situation. He gathered a few priests and formed a diocesan mission band. Shortly after, he took charge of a group of Brothers which had been founded by Father James DuJaurie and fused the two groups into one.

It hardly seems possible, but three years later, in 1840, his newly founded religious family was operating also in Africa. A year later Holy Cross was in the United States where Notre Dame was founded in 1862. Canada welcomed Holy Cross missionaries in 1847, and India in 1852.

Today the Congregation of Holy Cross numbers some 2000 members and has houses in all parts of the United States as well as in Canada, France, Italy, Spain, Brazil, Chile, Haiti, India, Pakistan, Uganda, Ghana, Liberia, with other foundations in other countries in the planning stage. (The Sisters of Holy Cross, also founded by Father Moreau, staff many colleges, schools and hospitals in the United States and abroad.)

**EVERY APOSTOLIC** work is carried on by members of the Congregation: teaching in universities, colleges, high schools; preaching missions, retreats, novenas, parishes, foreign missions on three continents; lazar missions in the southwest; chaplaincies in hospitals and convents as well as in the armed forces; writing, editing, publishing. Among Holy Cross publications are the *Ave Maria* magazine, the *Review of Politics*, the *Catholic Boy and Miss*, and *Today*.

Father Patrick Peyton of worldwide Family Rosary and Family Theater fame is a Holy Cross priest. In a span of 12 months recently, four Holy Cross priests were consecrated bishops — for Pakistan, Puerto Rico, Uganda and Panama. The late beloved Cardinal John F. O'Hara of Philadelphia got his start as a Holy Cross priest at Notre Dame where he was prefect of religion and later President. The famed Oratory of St. Joseph in Montreal, founded by a saintly Brother of Holy Cross, Brother Andre, and visited by thousands of pilgrims each year, is staffed by



ROSAIRY CRUSADE — Father Patrick Peyton, famed director of the Family Rosary Crusade, is a member of the Holy Cross Congregation.

priests and Brothers of Holy Cross.

The Brothers, in addition to teaching and working with underprivileged boys, held many important positions and performed many essential tasks within the Community at home and in the foreign missions.

They are secretaries, bookkeepers, painters, farmers, cooks, carpenters, electricians, maintenance men, etc. It is their vocation to serve God through the dedication of the vows of poverty, chastity and obedience and by their lives of prayer and sacrifice, using for Him whatever talents and skills they possess.

**PERHAPS NOWHERE** is a re God's guiding hand and Mary's smile more evident in the works of Holy Cross than at the University of Notre Dame. When the Community arrived on the scene just north of South Bend, Ind., in November, 1842, in the persons of Father Sorin and six Brothers, the lovely beauty of the snow-covered landscape and glistening lake was broken only by a rather worse-for-wear log chapel built to serve the Indians of the area.

Unhesitatingly, and relying on God's providence and an almost prophetic vision, Father Sorin dedicated the spot to Our Lady and dared to call it "The University of Notre Dame." And there he and his companions set to work to make it that.

In those days, besides running the school in the usual sense of teaching, serving the spiritual needs of the students and providing for their material wants, the priests and Brothers also literally "built" it. They were their own surveyors, architects, carpenters, brick makers, brick layers, plumbers, masons, etc.

for the growing campus. Fire, plague, stark poverty dogged their efforts but they were more determined to hew this school for Our Lady out of the Indiana wilderness.

Today Notre Dame stands as a living, vibrant monument to the zeal, the love, the "blood, sweat and tears" poured into her through 120 years of unremitting labor by priests, Brothers and Sisters of Holy Cross, aided always by the self-sacrificing loyalty and devotion of an army of laymen — on the faculty, in offices, in the student body, among the alumni and the myriad friends of the University. Today Notre Dame is one of the foremost institutions of learning in the world.

**IF FATHER SORIN** were to return today, what would he see? Besides a replica of the famous log chapel (the first one burned down) which served him and the Brothers as church and home in the first days, he would discover on the thousand-acre, two-lake campus some seventy buildings.

There are a Graduate School, Law School (the oldest Catholic law school in the United States), and four under-graduate colleges: Arts and Letters, Science, Engineering and Business Administration.

Father Theodore Hesburgh, C.S.C., heads a faculty of some 500 scholars, artists and artists serving over 6000 students. The latter come from every state in the union, four United States territories and forty foreign countries. There are 17 residence halls, each with several Holy Cross priests to care for the students.

In addition to the beautiful main church of the Sacred Heart, there are chapels in each of the student halls as well as in many other buildings on the campus, e.g., in the four seminaries and houses of training for Holy Cross priests and Brothers.

Notre Dame is truly a city in itself. Among its other facilities are restaurants, a hotel, barber-shop, fire department, police department, apartments for married students and their families, theater, laundry and dry-cleaning plant, hospital, shoe shop, golf course, book and souvenir store, men's clothing store, printing plant, post office, power plant to generate heat, light, power and air-conditioning, complete maintenance and service shops. The University also operates its own television station and two radio stations.

Finally, in the seminaries and in the Brothers' scholasticate on the Notre Dame campus, future priests and volunteers of Holy Cross receive a major part of the training which will equip them for whatever apostolic work they may be assigned to.



LANDMARK—Notre Dame students lounge on the campus in the shadow of the University's famous "Golden Dome" atop the Administration Building.



ARTIST—Father Anthony Lauck, C.S.C., a native of Sacred Heart parish, Indianapolis, is head of Notre Dame's Art Department. An outstanding sculptor who has won many prizes, here Father Lauck instructs one of his students.



FOREIGN MISSIONS—Father Joseph Voorde, C.S.C., a native of South Bend, baptizes a Bengali infant in the Holy Cross Fathers' mission in East Pakistan. About 50 priests and Brothers of the Congregation, together with the native clergy, serve in the Archdiocese of Dacca.



STUDENTS' RETREAT—A Holy Cross Father leads a student retreat on the campus of the University of Notre Dame. Here they pause for meditation at the 12th Station of the outdoor Way of the Cross. An annual retreat for laymen is conducted each year on the campus during the month of August.

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Some will teach at Notre Dame or in some other school of the Community. Others will man parishes and home and foreign missions, edit books and magazines, preach retreats and novenas, and carry on a multitude of other tasks in the spirit of their founder, Father Moreau, for the glory of God and the good of souls across the world.  
More information about the far-flung activities of Holy Cross may be obtained from the Public Information Office, St. Joseph Hall, Notre Dame, Ind.

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AT GRADE SCHOOL YCS MEETING—Approximately 450 pupils from 19 Indianapolis Catholic grade schools attended the recent meeting of the Young Catholic Students held at St. Anthony's parish.

EXPANSION URGED

AFL-CIO council backs aid to private schools

MIAMI BEACH, Fla.—The AFL-CIO executive council has urged that any program of Federal aid to education give non-public schools "as much assistance as is constitutionally possible."

The labor council, in a statement adopted here on President Kennedy's aid to education program, said the program "needs to be strengthened" as it applies to non-public grade and high schools.

"No American, whatever his religious beliefs, can fail to realize the extent to which non-public schools carry a large share of the burden of educating the young," the statement said.

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"These non-public schools face many of the same crises confronting the public schools. We believe that non-public elementary and secondary schools should receive as much assistance as is constitutionally possible."

Pope asks Canada Church for more mission help

OTTAWA, Ont.—His Holiness Pope John XXIII expressed his thanks to the Church in Canada for aiding in the missionary work of Latin America—and added that more help is needed.

The Pope wrote: "Without doubt, there is no diocese in your country which could not as a beginning assign to this end at least one or two ministers of God."

A letter from the Pope addressed to the cardinals, archbishops and bishops of Canada was made public by the Apostolic Delegation here. It asked the Canadian hierarchy to be "the interpreters and the messengers" of the Pope "among the worthy communities of religious men and women in your country."

THE POPE SAID "A remarkable number" of priests, religious and zealous laymen already are at work in Latin America. He added that the joy resulting from such generous zeal is tempered

SPEAKER — Father William J. Schmidt, S.J., president of Brebu Preparatory School, will be the guest speaker at the Chateaufort High School Parent-Faculty meeting at 8 p.m. on Thursday, March 14. "A Sound Mind in a Sound Body" will be the subject of his talk.

THE CHURCH AND THE WORLD Council body meets — Bishops' appeal — Lay congress

The Vatican

The Vatican council's Commission for the Lay Apostolate, Press and Entertainment met here to examine revisions of projects concerning the Church's relation to mass communication and the activities of the laity.

Pope John XXIII has appointed Archbishop Gemaro Verolino, Apostolic Nuncio to Costa Rica since 1957, as Secretary of the Sacred Congregation of Clergy.

At home

PROVIDENCE, R.I.—A budget to launch Rhode Island's new program of lending textbooks to private school pupils was sent to the General Assembly within

two weeks. The new program was signed into law by Gov. John H. Chafee on Feb. 27. Children attending parochial and other private schools will now be loaned textbooks in the subjects—science, mathematics and modern foreign languages.

JEFFERSON CITY, Mo.—Missouri's attorney general has held that children attending non-public schools can benefit from a tax-paid program of special education for handicapped children.

PATERSON, N.J.—Paterson's Bishop James A. McNulty came home convinced that now "is the critical hour in Bolivia—but it is not desperate."

Abroad

BUENOS AIRES — Two hundred and fifty-eight Catholic and

other private primary schools in Cordoba province announced they would not reopen March 11 after the summer recess unless the provincial government distributes funds it owes as a state contribution toward teachers' salaries.

LIMA—The shakeup in Peru's ruling military junta is not expected to change the country's good Church-State relations. A junta communique said that the armed forces "retired" Gen. Ricardo Perez Godoy (March 3) as leader of the junta which has ruled Peru since.

MEDELLIN, Colombia—The Bishops of Antioquia province have called on priests, religious and laymen to intensify their work in the social, economic and educational fields.

CANBERRA—Australian Minister for Immigration Alexander Downer has praised this country's churches for their work in promoting immigration.

minister said: "I believe that Australia's spiritual life cannot be strengthened by the migrants from the countries of the Old World, who have brought with them a long tradition of dedication to the Christian faith."

ROME—A world congress of Catholic laymen to help implement the decisions of the eccumenical council was planned here during a five-day meeting of the board of directors of the Permanent Committee of International Congresses of the Lay Apostolate.

VERONA, Italy—Five more Catholic missionaries are being expelled from the Sudan, according to information received at the motherhouse of the Verona Fathers and four Verona Missionary Sisters that they had to leave the Sudan within six weeks.

in the U.S. and a member of the board, said the congress would meet about 18 months after the council's end, perhaps during 1965.

Pope John went out to join with the people of his Rome diocese in marking the first Sunday of Lent. He drove from the Vatican to the Church of the Ascension, in a working-class parish in northeast Rome, for Lenten services at 5 p.m.

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POAU charges refuted in urban renewal tiff

WASHINGTON—A Federal official says a group active in disputes over alleged Church-State issues is guilty of unwarranted charges about Catholic involvement in urban renewal.

Urban Renewal Commissioner William F. Slayton said the group is Protestant and Other Americans United for Separation of Church and State, a Washington-based organization self-designated as defender of total Church-State separation.

Slayton said "particularly disturbing" are POAU charges that "through urban renewal Roman Catholic churches obtain far more than their fair share of such much less than other developers and less than its real value; the urban renewal program benefits the Roman Catholic Church at the expense of other religious and lay groups; and Roman Catholic churches receive preferential treatment from urban renewal officials and agencies."

our knowledge, neither have local agencies pursuing urban renewal objectives," Slayton said.

Slayton also noted that many schools and churches have benefited from urban renewal activities in their cities. He cites Baptist, Episcopal, Methodist and other denominations.

Slayton's letter has been distributed across the country to local public agencies engaged in urban renewal. They were told it was made available to answer inquiries about POAU charges.

VATICAN STAMPS VATICAN CITY—Vatican City will issue a special series of stamps supporting the Campaign Against Hunger of the United Nations' Food and Agriculture Organization (FAO) on March 21, 1963.

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INDIANA BELL THE NIGHT WAS HOT. The stars were bright. The young law graduate sat on the "spooning wall" on the campus at IU. and looked up at the sky. Over and over he whistled a melody that he had been "working" in his mind. It was Stardust. A lot has happened to Hoagy Carmichael's haunting tune since then. Stardust has been recorded more than any other song in history—over 350 different times. This world-wide favorite has been translated into 40 foreign languages. It's the most popular song ever to spin in a jukebox! Since that sultry evening in 1927, Hoagy hasn't had much time to practice law. For he has gone on to compose many more popular song hits—and a delightful song book for young folks, Songs For Children. Versatile Hoagy has also become famous in motion pictures and television. Since those days of 1927, Hoagies in general have made a lot of progress. Business and industry have expanded remarkably. The standard of living has risen steadily. The folks at Indiana Bell have kept pace with these developments. In 1927, there were only 4,000 Indiana Bell employees—now there are some 8,000. Today, more than 21,000 Hoagies share in the ownership of the Bell Telephone System. Now, as in the past, the men and women of Indiana Bell are dedicated to keeping your telephoning efficient and convenient. And the best is yet to come! Watch for new communication products and new services that will continue to maintain your Indiana Bell telephone service as the finest in the world.

Comment

The opinions expressed in these editorial columns represent the views of the editors... not necessarily the Catholic viewpoint.

Visiting clergy

It grieves us that the Pulliam newspapers—the Indianapolis Star and News—have fallen for the Communist line that religion has all but disappeared in Soviet Russia.

These papers have warned the public editorially that the Russian clergymen now on a tour of the United States are puppets of the Kremlin and not true Christians.

The four now being made by these Russian clergymen is clear proof that the Communists, after years of some of the most bitter persecution the Christian Church has ever experienced, have utterly failed in their avowed purpose to destroy all vestiges of religion.

Obviously, the Russian clerics would not be here without the permission of the Soviet authorities; indeed, the Kremlin must be quite aware of the propaganda value of such a tour.

But why is it that the godless Soviet state now wishes to appear open-minded toward religion when for years it went out of its way to let the world know that all religious institutions in Russia were closed and all the clergy were outlawed?

Those who are better informed than the Pulliam editors know that the Kremlin has been forced to soften its anti-religion crusade because of the staunch resistance of the Christian Church, not only in the satellite countries, but even in Russia itself.

Today in Russia there are some 20,000 Orthodox parishes, 73 dioceses, eight seminaries, two theological academies, and 70 monasteries with 5,000 religious, three-quarters of whom are women.

This is a phenomenal demonstration of the vitality of the Christian Faith, because it is only since 1944 that it was legal under the Soviets for religious institutions to exist at all.

These facts are based upon the authoritative study made by the Roman Catholic historian Donald Attwater and reported in his work "The Christian Churches in the East," published by the Catholic publishing firm of Bruce of Milwaukee, revised edition 1962.

The outlook for the Church in Russia is still bleak. The Patriarch of Moscow and other members of the Orthodox hierarchy are faced with a tremendous challenge in their struggle to preserve religion behind the Iron Curtain.

The contacts which the Russian clergymen are now making here in this country with their Christian brethren of the Free World must be a heartening experience. If the comfortable, pampered Christians in the United States can muster enough charity to welcome these distinguished visitors as brothers in Christ, they should return home with renewed courage and determination to hold firm in their Christian beliefs.

The National Council of Churches should be complimented, not criticized, for making their visit possible.

Textbook aid

The attention of self-appointed watch-dogs of the Church-State separation wall was focused this week on Rhode Island.

In addition to having the distinction of being the nation's smallest state, Rhode Island has another claim to fame—it has a numerical majority of Catholics. If Catholics will ever gain the upper hand because of "voting booth strength," it will surely happen first in Rhode Island.

Last week the Rhode Island legislature passed a controversial bill designed to make available to an estimated 51,000 non-public elementary and secondary school pupils textbooks in mathematics, science and foreign languages.

It would also include those pupils in a statewide uniform aptitude and intelligence testing program.

About 49,000 of the state's private school pupils attend Catholic schools.

Quick to see the inherent dangers of such foot-in-the-door legislation were the American Civil Liberties Union and Protestants and Other Americans United for Separation of Church and State (FOAU), both of which promised investigations and test court cases if necessary to determine the constitutionality of the action.

Not even Dr. Glenn L. Archer, executive director of the FOAU, however, sees much wrong in granting textbook aid to Catholic pupils. His organization would not make anything about such fringe subjects for Catholics, he commented, "if the demand could be stopped at this point."

"But we think this is a part of a larger design to get all-out support for church schools and church institutions," he said. "Such a demand would divide our communities into warring factions which our First Amendment was designed to prevent."

A much different attitude has been voiced on the subject of public aid for youngsters in private schools by a publication known to support the tenets of the New Frontier without dissent. In its March 2 issue, The New Republic editorially takes exception to President Kennedy's view that such aid is unconstitutional.

Pointing out that indirect subsidies already exist for private schools in the forms of free school lunches, transportation, science and foreign-language laboratories and real estate tax exemption, the magazine states:

"The state has an interest in ensuring that all pupils, whether publicly or privately educated, have a mastery of certain subjects, from the three R's to history and chemistry. The state can and should pursue this interest by subsidizing instruction in these subjects. So long as the state is mastering them it makes no difference to the state whether its instructors are Jesuits or agnostics, whether his classroom is owned by the Lutherans or the local school board."

"The national interest is in better education for all children, regardless of race, creed, or parental income," the editors reason. "No useful purpose is served if these children grow up knowing less history or less chemistry than children who attend public school."

But to return for a moment to Dr. Archer's comment, we are inclined to believe that so-called "warring factions" would not materialize in this country unless inflamed by groups such as he represents. In the meantime, we welcome the opportunity to allow the courts to decide this matter of textbooks in Rhode Island.

One world

In an article appearing in America last fall, Father Robert O. Johann, S.J., a member of the faculty of Loyola Seminary (N.Y.), observed:

"One of the most exciting developments of contemporary thought is his new insistence on the social character of man. That man is social by nature has long been recognized... that this trait, however, is not just one of many but is absolutely central and constitutive of man's being as a person is an insight reserved to our day... To be a man, therefore, is to be essentially involved in the work of forging a world that is always new, the world of communion. This is the world which alone provides a home for man, where he can be himself and yet not alone."

Although there is no specific indication in his article, we have often wondered if one would do interpretive injustice to Father Johann's "world of communion" if the idea were applied to that comprehensive reality of human life in the twentieth century, the "world" in its most common usage—the world of distance and confinement, of men and nations.

In "Mater Et Magistra," Pope John XXIII points out: "It can be said that contemporary problems of... importance, whatever their content may be... today commonly

QUESTION BOX

Is a house party proper in Lent?

By MSGR. J. D. CONWAY

Q. During Lent can one participate in activities such as having a card party at one's house, or square dancing in a private home on Sunday? What about such activities in a public place?

A. It is the spirit of the thing which counts. Lent is a time of penance. The entire liturgy of the Church emphasizes it. But the only law is that we fast on weekdays, if our age, health and work leave us subject to this law. Other means and manners of penance are of your own choosing. Penance and mortification are necessary for all of us; so you should do something, and it should be adapted to your special needs and capabilities.

However, you cannot do everything. It would hardly be wise to deny yourself all fun and recreation for 40 days. You might become unhealthily grumpy. But I would recommend that your Lenten activities be rather quiet and private, lest you distract other people from the spirit of penance.

Q. As a non-Catholic I have often been confused by conflicting explanations on certain subjects re the Catholic Church:

For instance, what are the circumstances or conditions under which a Catholic can remarry after divorce?

Just how does the Catholic Church recognize a legal marriage, or a marriage performed in another Church?

Can a Catholic ever marry a divorced non-Catholic?

Is baptism performed outside the Catholic Church recognized?

A. Questions about marriage and divorce, especially when they are hypothetical, involve so many factors that it is hard to give simple answers.

In general, if a Catholic has been validly married to another baptized person (Protestant or Catholic) and they have lived together as husband and wife, that Catholic cannot remarry while his partner remains alive. Civil divorce has no effect on the valid bond of their marriage.

The law of the Church requires that a person baptized as a Catholic be married before a priest and two witnesses under pain of nullity. So the marriage of a Catholic in a civil ceremony or in a Protestant Church is invalid. If parties so married should get a divorce they are both free to marry other partners.

People who have never been Catholics are not obliged to be married before a priest. So the Church recognizes their marriages as valid, whether they be before a justice of the peace or a minister. If two baptized Protestants are married in this manner, and their valid marriage is consummated, the bond is just as firm and indissoluble as Catholic marriage. As long as they both live there can be no question of the marriage of either of them to a Catholic in the Church. And a marriage attempted outside the Church would be invalid.

When either or both parties to a marriage are unbaptized, there is a possibility that the valid bond can be dissolved. This can be done in certain circumstances too complicated to be discussed here and now. We call such dissolutions the Pauline Privilege or the Privilege of the Faith.

The Church teaches that anyone can validly baptize, if he does it properly. He must intend to obey the command of Christ, he must use water as a sign of cleansing (sprinkling or pouring it on the person to be baptized or immersing this person in it), and he must say the words proper to the sacrament: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

The Church presumes that the baptisms administered in most Protestant churches are valid. In practice investigation is usually necessary to make sure that a particular baptism was properly given. And such investigation is often difficult and inconclusive.

Q. It seems to me that more Catholics should be reminded of the words of Cardinal Jules Saliege, Archbishop of Toulouse: "A strong Christian is not a part of a system. He is a revolutionary in the good sense of the word. He revolts against all injustices, but especially against those which do not affect him."

A. I am sure that St. Paul would agree: "Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed?" (II Cor. 11:29).

The Sermon on the Mount was one of the most revolutionary talks ever given: a call to revolt against the established system of the world. And one of its precepts is that we must love everyone, even our enemies (Matt. 5:43-48). We are simply putting the love of neighbor into practice when we revolt against the injustices done to him. We do not really love him if we can see him unfairly treated and not feel the hurt of it in our own heart.

present supernatural and often global dimensions."

Only a few centuries removed from an age when European ships first probed the uncharted seas of the New World, we then recall Donne again: "No man is an island, intire of itselfe." Sputnik, Teletar—and Hiroshima—have confirmed his declaration.

A Russian scientist said last year in London that rockets have made the world "a single town." (Barbara Ward modified and lightened this metaphor, when she herself once defined the world as "a single neighborhood of potential atomic destruction.")

So, to acknowledge forcefully the validity of a world order invites visions of horror—and hope. It is to impose on ourselves the challenge, once posed by Adlai Stevenson, of possessing "a generous vision of the great human family."

With equal (and no less controversial clarity), Norman Cousins offered his concept of this challenge last July in the Saturday Review:

"People have developed a world reach without a sense of world consciousness. They look to the nation as the highest and broadest manifestation of their collective identity. ... Far more immediate and serious is the prison of absolute national sovereignty. ... The primary difficulty is that not enough people think of themselves as members of the

human family, determined to create those initiatives that are essential for its well-being and ennoblement."

Before Alice Widener could cancel her subscription to One-Worldism, Mr. Cousins had also noted immediately: "This doesn't mean that the nation as an organization has to be eliminated in order for man to be free." (Years before, in a 1948 Atlantic Monthly excerpt from his book, "Education In A Divided World," Doctor James B. Conant remarked: "We can be both intensely American and yet international-minded, both loyal to the unique manifestations of democracy in the United States and staunch friends of free societies of all types wherever they may be found.")

Thus accepting the promise of a "world of communion" will involve a little violence to our nationalistic impulses and instincts. This may also pose some problems for our more unexplored, unexamined ideas about being members of the Mystical Body of Christ.

Will we be able to see ourselves, in our last prayers of the day, united in a bond of brotherhood and pity with an African praying, too, in the silence of a Kenya night? Will we be able to see ourselves in a new dimension of fellowship with those who depict their Christ with the features and clothing of a non-Western culture?

In a spiritual, social, or political dimension, "world communion" is quite "exciting." Perhaps no other alternative exists.

BUT STILL GROUNDED



CONTROVERSY

Says dairy surplus is contradictory

By JAMES L. VIZZARD, S.J.

Every logical person shudders when he speaks of food surpluses in a hungry world. Especially tragic and contradictory is the dairy surplus.

The U.S. government now has in storage over 250 million pounds of cheese and over 500 million pounds of nonfat milk powder. Denmark, Sweden and Ireland also have large surpluses of dairy products.

Meanwhile, hundreds of millions of people in the underdeveloped areas suffer from a lack of animal protein.

The following are the number of grams of animal protein consumed during 1956-58 per person per day in various parts of the world: North America—66; Europe—58; Latin America—24; Near East—14; Far East—8.

A lack of adequate animal protein can cause several diseases the most serious of which is Kwashiorkor. This disease occurs most frequently in young children after weaning. Typical symptoms are body swelling, wasting and skin sores. Unless promptly treated by the administration of supplementary protein, the child usually dies.

THE MAJORITY of African children suffer to some extent from protein deficiency at some period in their lives. This condition is also prevalent in Central and South America, Asia and the Far East.

Whole milk given to children at weaning time is one of the best ways to prevent Kwashiorkor. By reason of our huge dairy surplus, we have the ability to make this remedy available to millions of children in underdeveloped areas.

In its 1961 Food for Peace program, the U.S. government donated 650 million pounds of dry nonfat milk powder to approximately 70 million people in emerging nations, of which 30 million were children. In this manner five billion eight-hundred million pounds of reconstituted milk were distributed in 1961.

DR. ROLAND Bartlett, professor of agricultural economics at the University of Illinois, is spearheading an effort to make reconstituted whole milk available to hungry people overseas. The adding of about 3 1/2 butterfat to the nonfat milk powder now shipped to emerging nations would make the reconstituted beverage more nourishing and tastier. At the same time, a useful purpose would be provided for our growing surplus of butterfat.

Dr. Bartlett recommends that sterilized cream be sent with each shipment of nonfat milk powder. Nine U.S. Dairies are now producing sterilized cream.

This product is truly sterile. All organisms in it have been destroyed. It will remain fresh and sweet indefinitely in tins without refrigeration.

Reconstituting whole milk from nonfat milk powder and sterilized cream is a simple process. It can be done in a pall or a drinking glass. All that is added to the milk powder and sterilized cream is then added very much as you add cream to your coffee.

The cost of sending sterilized cream overseas is high, but not prohibitive. This product is cheaper and more palatable than butter oil which is now being sent to some emerging nations.

IN ORDER that this plan may go into effect, it must be approved by officials of both the Department of Agriculture and the Food for Peace program. I have recently contacted these officials and find them very much interested in the plan.

A letter from you might prompt them to make a favorable decision. Address your letters to Orville L. Freeman, Secretary of Agriculture, and Richard W. Reuter, Director of the Food for Peace program, Washington, D.C.

It is illogical to speak of dairy surpluses in a milk-hungry world. It is immoral to tolerate Kwashiorkor and other protein deficiency diseases while we have the ability to eliminate them.

(Question Box Continued)

Q. I would like to know if you have any suggestions on breaking up cliques in a classroom? Sister talked about it in her recent column, but we didn't come up with any remedies. Out of a class of 24 there are about four or five of these cliques, and we don't really know how to break them up.

A. As a sophomore in high school you should spell that word clique. These petty cliques actually keep the old school spirit from clicking. If Sister does not know the remedy far be it from me to propose magic solutions. All I know is for you to realize that these cliques—exclusive, partisan and probably snobbish—are contrary to charity, are immature social groupings, are contrary to harmony in the classroom, and prevent balanced character development.

If these facts are once realized possibly your classmates will break up the cliques of their own determination. External force can hardly do it.

OPINIONS

'Sell' Catholic Press, teen-ager urges

To the Editor: I am 16 years old and a junior at St. Mary Academy. This past week my English class has been devoting its time to discussion of the Catholic Press. Many reports which were given orally contained figures and percentages on the reading habits of different groups of society, such as college graduates, and I was really surprised to learn of the small percentage of Americans that take the time and trouble to read at all. And even more surprising is the minute number that read Catholic publications.

I was glad to see that you had some articles in your February issues of The Criterion on Catholic Press Month, but I am beginning to think that the average high school graduate or student doesn't know of or doesn't believe in such an organization. I feel that it is your duty to find a way to wake up these people to their responsibility as members of the human race and society.

Rosanne Banich, St. Mary Academy, Indianapolis

An appeal

To all our readers know what becomes of their contributions to the Catholic Salvage Bureau? (Clothing, furniture and miscellaneous items, must be mended and repaired before they are ready for distribution. Some items are given to needy families, those financially handicapped through unemployment, fire or other domestic difficulty.

Some merchandise is sold. Although the Salvage Bureau is a charitable organization, it too, has overhead expenses—truck, salaries, rent, utilities and employees.

We are doing our best, with what we receive, to help the needy. In 1962 clothing and furniture given to the needy amounted to nearly \$1000. This could not have been done without our Catholic families' generous contributions, which are tax deductible.

The coming spring housecleaning season. Help us to help others. The Management, Catholic Salvage Bureau, Indianapolis

Racial justice

To the Editor: Congratulations to The Criterion on its continuing campaign for racial justice.

There are an estimated 175,000,000 Negroes in the world. Of this total 14,804,000 inhabit the U.S.A.

The individuals who remain so rabidly prejudiced should remember how the Negroes happen to be in this country; every time they argue against integration.

White men brought the Negro to this country in 1619, as indentured slaves. Perpetual servitude seemed to be a winning idea, so we became advocates of slave

Mrs. Patricia D. Holland Fairland, Ind.



THE YARDSTICK

Ideas for implementing Religion, Race parity

By MSGR. GEORGE HIGGINS

The objective of the National Conference on Religion and Race is not another organization, but a cooperative involvement of religious leadership in a solution of local, regional and national problems.

(1) Set up a committee of the top religious leadership of the community. Examine the situation. A survey has shown that a first and essential step is establishing the support of the president of the local Council of Churches, the president of the Council or Board of Rabbis, and the Catholic bishop or archbishop. (Smaller communities will have to adjust to their local circumstances.)

Committee chairmanship should be drawn from official non-staff religious leadership. Whatever approaches are necessary should be made to reach these persons for their cooperation before other steps are taken. Through personal or telephone contact approaches are necessary should be made to reach these persons for their cooperation before other steps are taken. Through personal or telephone contact ap-

(In two recent columns I referred in rather glowing terms to the National Conference on Religion and Race held in Chicago in January under the joint auspices of the Social Action Department, of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America. Last week, it was emphasized that while the National Conference was undoubtedly very successful as meetings of this kind go, it would prove to have been much ado about nothing unless its recommendations are implemented as soon as possible at the local level. This week, for those who would like to initiate a program in their own communities, I present, without comment, the substance of a Report by the temporary follow-up committee of the Conference.)

approach should then be made to all the local equivalents of the churches and organizations involved in the National Conference to secure commitment and involvement from the top leadership of each.

More will be accomplished through an approach to top leadership than through the social education and action outlets of religious groups. It is extremely important that from the beginning you observe the following:

a. Include representation from as many of the sponsoring groups as are found in your community.

b. Include in a consultative capacity persons with a high knowledge, experience and skill in racial matters, e.g., Urban League, NAACP, local and state agencies in racial matters, state and Federal agencies in your communities.

c. Relate directly to existing agencies carrying on program; e.g., mayor's commissions.

d. Insure that the group from the beginning is interracial. (This is not guaranteed by the structure of the major religious groups) and that responsible leadership be involved.

e. Include representation of other ethnic groups, e.g., Puerto Ricans, Cubans, Orientals, Indians, etc.

2. Plan a meeting or series of meetings in which representatives are given a report of the conference, and can look frankly at the local situation, its needs, and the potentials for change. Local circumstances dictate the ways by which this must proceed, and whether the meetings should be local, regional, or statewide in nature. If some of the organizations there are already existing channels of cooperation, governmental or voluntary.

3. Make use of existing resources of personnel in large communities, there are staffs working on behalf of the organizations which participated in the conference. Such staff resources might be put at the service of the local committee, particularly in view of growing inter-religious cooperation.

4. Select a local agenda which is specific and important. This could include non-discriminatory principles which affect the religious institutions of the community themselves (e.g., hospitals limiting religious instruction practices); joint reaction to tension caused by racial incidents, and support of individuals involved in racial as well as religious problems, etc.

On issues in which program is already being undertaken by governmental and non-governmental (e.g., housing) action by the religious leadership should be carefully coordinated with community efforts. At an early date, therefore, local communities should become intimately related to and supportive of responsible existing programs.

5. Make use of the mass media, e.g., by panel reports on the conference to community follow-up. The National Conference had an extensive coverage in the press, and on radio-television. Stories on local follow-up can be linked to ones of activities in other communities. Contact the Conference Secretariat for information on available kinescopes and other materials.

6. Please send accurate and full reports of your plan, programs, and actions to the interim Conference Executive Secretary, the Rev. Dr. Galen Weaver, 259 Park Avenue South, New York 10, New York, Area Code 212-675-2121; and the Rev. Arthur E. Walsley, 281 Park Avenue South, New York 10, New York, Area Code 212-Spring 7-9160.

7. For assistance in developing the follow-up work of the conference, a new Conference Steering Committee is in the process of formation. In the meantime, questions about the follow-up may be addressed to the Rev. Dr. Galen Weaver.

SYMPOSIUM REPORT

CHICAGO—"The World Today" will be the title of a symposium report to be presented by the editors of America's national Catholic weekly review, on June 8 and 9 at Rosary College in suburban River Forest. The symposium is sponsored by the Thomas More Association of Chicago and Rosary College's department of library science.

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Latin vs. vernacular

LAVE, Peru—It's easier to memorize something in a foreign language than in your own tongue. That is the claim of Father John M. Schiir, M.M., of New York City after his experience with his Almira Indian parishioners here.

"The Aymaras speak little or no Spanish," Father Schiir said. "For the most part they are illiterate, therefore, the Spanish I speak is of little help in teaching them religion."

"I decided to teach them the sung parts of the Latin Masses. To my surprise they picked it up so quickly that now I celebrate a High Mass for them each morning. The interest and response is tremendous."

"The Aymaras found great difficulty in memorizing prayers in their own tongue. Some of them couldn't learn even after years of trying. But it was a different story with the Latin. They caught on fast, and now the Mass attendance is triple what it was before."

3-fold reform seen as result of council

MINNEAPOLIS—Reform in the life of Christians, in theology and of the Church itself, are goals of the Second Vatican Council, a council expert said here.

Father Georges Tavard, A.A., a consultant to the council's Secretary for Christian Unity, said in a talk at the University of Minnesota Newman Center that part of the work for reform has already been accomplished in the project on the liturgy.

The Assumptionist priest, author of several works on Christian unity, said it is difficult for Catholics to think of the Church in terms of reform because reform is associated with the Reformation, which in turn is associated with Luther and Calvin, "who are supposed to have had been men."

BUT THE NOTION of reform "has a totally acceptable meaning within the context of Catholic doctrine," he stated. The Fathers of the Council, he added, had a theological idea of conversion, "a call to convert ourselves to God."

Reform, in Catholic thought, also includes the notion of "penance for the sins of individuals

and for shortcomings which impede the work of the Church and distort her image."

Reform in the life of Christians would be aimed at their daily lives, Father Tavard said, but more particularly at their lives as Christians, in "moments that have a liturgical setting."

"The liturgy is the center of reform," he said, "because it is the central source of inspiration."

FATHER TAVARD, who is chairman of the theology department of Mount Mercy College, Pittsburgh, said theological reform would mean "going back to the basic sources of theological thought."

He said such an approach involves the following: "Recovering the Biblical substance of Catholic tradition—using Revelation in Biblical form as the essential source of Catholic thinking rather than the scholastics."

A pastoral orientation which is "much more a preaching of the Word of God," but purely academic, technical theology which is "meaningful only to professional theologians."

Rio archbishop raps 'selfishness of rich'

RIO DE JANEIRO—The selfishness of many rich people is a "more serious and urgent problem than communism itself," Auxiliary Archbishopelder Camara of Rio de Janeiro said in a television broadcast.

Archbishop Camara said that this is the basic reason for the fact that "the Alliance for Progress is dead." The prelate, who is head of the national office of the Latin American Bishops' Conference (CELAM), said he was talking "as a man talking to other men" rather than as a Brazilian addressing North Americans. Part of his talk was retrocast to emphasize the need for reform.

Gites Latin America need for counselors

CARACAS, Venezuela—One of the great needs of the Church in Latin America is the presence of youth counselors in high schools and universities, Cardinal Humberto Quintero told a delegation of visiting North American and German religious.

The delegation, representing the Conferences of Major Superiors of Men Religious (CMSM) in the United States, Canada and Germany, is studying possibilities in connection with the Holy See's request that they send 10 percent of their personnel to the aid of the Church, in Latin America.

basses abroad by the Brazilian Foreign Ministry (Feb. 21), it he said:

"WEALTHY people of Latin America talk a lot about mass reforms but brand as communists those who decide to put them into practice."

"It is easy to understand: The rich of Latin America continue to hold 80 percent of the land on which the continent of 200 million people and have a degree of idealism and faith in the future measured by the deposits in banks in the United States and Europe. Unhappily, your rich also create problems: Let Kennedy say it. The selfishness of many rich people and their blindness is a much more serious and urgent problem than communism itself."

"ANOTHER serious problem for the alliance is the interference of the Marshall Plan had a direct connection with the President of the United States. Now the administrator of the alliance has to go through at least four persons before reaching Kennedy."

"An annual aid of two billion dollars for 10 countries is a doubly a mark of good will, but insignificant for real economic development. Liberty is only a sonorous empty word for two-thirds of humanity who are without homes, without clothes, and without food, without a minimum of education and without real work."

WHAT OF THE DAY

Serpentine but good

By REV. JOHN DORAN

"They were looking at a new abstract painting. The ooohs and ahhs were emanating from the crowd. 'Ah, so sensitive, so delicate.' Then more pontifically: 'I must say unequivocally that this painting is an abstract masterpiece. Indeed, there is no hiding the truth, never have I seen a finer method.'"

It was a novel picture. It had been produced by a small corn snake with oils rubbed upon its little grey belly. Crawling around on the surface, this very serpent had regurgitated to the abstract critics a new thrill in art, a new masterpiece, a new high in the field of the abstract.

Now, really, I'm not kidding; I'm simply reporting a recent art event in Baltimore. I was a bit intrigued by this happening because it represented the abstract reactions I got from a column last summer on the art in the Guggenheim museum in New York.

There is a terror in this debase-ment of art. It is stealing from man his power of communication from soul to soul through the material world of form and color, a power which the Great Artist gave to human artists for the enrichment of mankind. Soulless art must, by definition, be inhuman, and when twiggled in by humans be degrading.

Private school aid wins backing of 'New Republic'

WASHINGTON—The New Republic magazine said here it backs private school aid to church-related schools would be constitutional.

The weekly magazine also said that "the case for public support of private schools depends upon public control over those activities it supports."

The magazine's editorial said the state has an interest in ensuring that all school children receive a mastery of certain subjects.

"The state can and should pursue this interest by subsidizing instruction in these subjects," it said.

"So long as the student is mastering them it makes no difference to the state whether his instructors are Jesuits or agnostics, whether his classroom is owned by the Lutherans or the local school board," the magazine said.

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Leaves \$100,000 to Church

PHILADELPHIA, Pa.—A \$100,000 fortune, amassed by a parish sexton here during his long lifetime, has been willed to the Catholic Church.

With the exception of a little over \$1,000 left to relatives, the estate of Henry Mullin, sexton of St. John the Evangelist's parish in Philadelphia, was bequeathed to three Church institutions: St. Charles Seminary, Overbrook, Pa.; St. John's Church; and St. Francis Seminary, Loreto, Pa.

Mr. Mullin, who died February 21 at the age of 82, had been the sexton at St. John's for 26 years. Although he refused to accept more than \$50 a week in pay, he made a large amount of money through frugal living and wise investments.

INDIA: HARVEST IN MARCH

THE FLOODED RICE FIELDS of southern India have been drained. The tall-standing heads with their close-packed seeds are gathered in. After threshing, the grains, still encased in their brown hulls, are called paddy. Each year at this time the millions of acres of rice are harvested in the state of West Bengal.

THE ABANDONED appear for the harvest at ARPPOOKARA, in the diocese of CHANGASCHERRY. They come to beg paddy for some 200 orphans, aged, handicapped and ill under their care. Whatever they receive now must last for the whole year. SISTER CARMELA tells us sadly that many who seek admittance at ST. JOSEPH'S must be turned away. She cannot meet mounting debts and lack of space makes the work doubly hard. The Sisters have only one room for themselves; another small corner for a chapel. They need a real chapel, a house for the Sisters, as well as an infirmary where those coming in with contagious diseases can be isolated. A gift of \$2,000 will relieve the strain on these valiant women. Will you, for ST. JOSEPH'S FEAST this month, help a house dedicated to him?

SPRINGTIME IN GALLIEE "Because He was a man as well as He was God. He loved His own God-mirrored hills. His crumbling Jewish soil. He bowed to Roman rule and dared none to rebel! But on the windblown out of Narnai. We know He loved them well!—Kleen Daggan

Right now those "bills of Gallies" where He so often walked are ablaze with color—red, blue, white. The narcissus ("Rosa of Sharon") shines in the sunlight. . . . Whole hillsides are covered with the blossoms of the "Field of the Lord" and with pink fox, crocuses, iris, honeysuckle and hyacinths. And for a day no longer before the Crucifixion, Peter, in answer to Our Lord's question, uttered his immortal reply: "Thou art the Christ!" In appreciation for the MASS STIPENDIUM and other gifts you send us, we would like to give you a small memento—a card with flowers from the Holy Land. Or we gladly send one to the friend or relative in whose name your offering is made, if you wish.

"EGG MONEY" "Egg money" traditionally goes to the farmer's wife for her use. Recently a woman wrote us that for years her egg money was given for the education of a seminarian. . . . At times she wondered if the sacrifice were worth while. Then came word that the young man is now ordained. . . . Children themselves, this good couple have been given great happiness by their devoted seminarian.

You also can help educate a seminarian or Sister in one of our mission lands. \$2 a week for six years pays for a seminarian's training. \$3 a week for two years prepares a girl for religious life. . . . Or you can join a group of "SISTERS CLUBS; CHRYSTOMUS CLUB for seminarians MARY'S BANK for Sisters.

Kindly remember us in your will. Official title: THE CATHOLIC NEAR EAST WELFARE ASSOCIATION DEAR MONSIGNOR RYAN:

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Edited by the Cleric Seminars of West Baden College

Mail bag

Editors' Note: In keeping with our promise to publish the publishable letters which have come to us, we are starting to print the letter file to w. Thanks to all those who have written so far...

Yet many teenagers think that yesterday was "old-fashioned" and behind the times. And as a result, many things which our parents would consider vulgar and immoral, they see nothing wrong in.

Therefore, prolonged kissing, embracing, necking, and the like, are thought of by them as "just following the crowd" and even sometimes something done "just for kicks."

Editor's Postscript: We think there are some very good ideas in the above letter. What do you think? Let's hear from YOU.

Table tennis tournament in spotlight

More than 550 paddlers are expected to participate in the annual Junior CYO Table Tennis Tournament, beginning Sunday, March 10, at the Table Tennis Center, 324 E. New York St., Indianapolis.

Play will be conducted in two divisions: Freshman-Sophomore and Junior-Senior, with five events slated in each division.

DOUBLES eliminations, including the mixed doubles, will be held Monday evening at 7 p.m. in the Freshman-Sophomore division.

ALL MATCHES involving girls will be best two out of three games; boys' events will be on a basis of best two out of three games, except the finals, which will be three out of five.

Players are to bring their own paddles; the CYO will furnish balls. No entries will be accepted after noon, Friday, March 8.

REX MUNDI UPSET

No Catholic school left in tournament

By FRED W. FRILES

Yes, friends, we're sorry we mentioned it -- referring, of course, to the speculation last week on the chances of a Catholic team winning the 1963 Indiana State High School basketball tournament.

At the Butler Fieldhouse, Cathedral's Irish stayed with Broad Ripple's eventual sectional champions for three quarters, then ran out of steam to lose, 61-59.

OTHER CREDITABLE (if losing) performances by Catholic teams include DePaul's 52-39 loss to Berne, the sectional winner at Adams Central; St. Mary of Anderson's 56 to 44 defeat by Alexandria, a team which eliminated Anderson, a pre-tourney favorite, in the championship game; and Ft. Wayne Catholic's 60-41 loss to sectional titlist Concordia.

St. John's, Logansport, deserves a tip of the hat for holding Washington's sectional kings to a 51-47 edge in an afternoon semi-final that could have gone either way.

With that, we put away our cloudy and battered crystal ball for another year. Will a Catholic team win next year's state championship? Time will tell.

Sudden thought: Isn't it a blessing for the headline writers that Auebenandsee got eliminated?

Little Flower wins own '67' tourney

Little Flower, Indianapolis, won its '67 League tournament with 29-28 victory over St. Mark's, Indianapolis. The team finished the season with a 16-1 record.

The All-Tourney team included: Mike Dunn and Mike Hauer, Little Flower; Jim Armour, Holy Spirit; Joe Daeger, St. Mark's; Charles Keller, Holy Cross; and Jim Conroy, St. Philip Neri.

Mission nuns

MADRID—Madrid Radio reported here that 16,431 Catholic nuns from Spain are now serving in overseas missions.



TWO STRAIGHT JUNIOR TITLES—This St. Rita Junior CYO team accomplished the virtually impossible, winning a second straight Archdiocesan Junior CYO Basketball championship by beating St. Joan of Arc in Archdiocesan title game competition.



ARCHDIOCESAN SENIOR CYO CHAMPIONS—Cathedral's Senior CYO basketball team capped an undefeated season in CYO competition by winning the Archdiocesan Senior Tournament at Secunia High School, equating Holy Trinity of New Albany, 63-59, in the title game.

Semi-finals set in Quiz

The annual Criterion Quiz Contest enters the semi-final round Sunday, March 10, with matches scheduled at 3 p.m.

St. Catherine's No. 1 meets St. Christopher's No. 1 at the CYO office, and Holy Trinity No. 2 challenges Christ the King No. 1 at St. Joan of Arc.

The winners will meet in the annual Radio Finals in the studios of Station WFMT (1260) in Indianapolis. The match will be held at 8 p.m. on Thursday, March 14.

Father John Efford, Archdiocesan CYO Director, will serve as moderator for the finals, assisted by Father Patrick Smith, of Marian College, and Ferd Keller,

CYO publicity director. The contest winners will receive \$10 in cash, the runners-up \$20, and the two losing semi-finalists \$10 each.

CHARTRAND HIGH SCHOOL

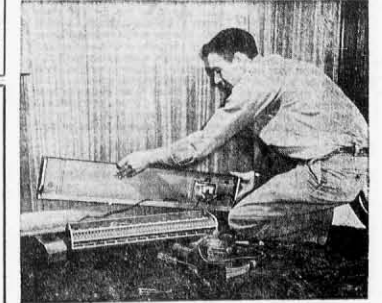
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Spring sports schedule announced at Marian

The spring sports schedule for the Marian College Knights was released this week by Walt Fields, athletic director. Fields will coach the baseball squad, while Father Patrick Smith and Father John Efford will coach golf and tennis, respectively.

Baseball: April 2, at Indiana State; April 5, Rose Poly (two games); April 7, at Xavier (two); April 9, Concordia; April 11, Indiana State; April 13, at Hanover (two); April 14, at Wabash; April 20, at Indiana Tech (two); April 27, Villa Madonna; May 4, at Anderson (two); May 5, at St. Joseph (two); May 11, at Earlham (two); May 18, at Franklin (two); May 21, at Butler (two); April 6, St. Joseph; April 10, at Indiana Central; April 11, at Wabash; April 18, at Franklin; April 19, at Earlham; April 29, Anderson; April 28, at Hanover; April 27, at Concordia; May 4, at St. Joseph; May 7, Taylor and Indiana Central; May 16, Concordia; May 17, State Meet at Coffin.

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Cy Cipher

MARIAN AWARD—Parishes are asked to notify the CYO Office as to the number of candidates for the Marian Award no later than Thursday, April 4.

ONE-ACT PLAY CONTEST—Directors met on Tuesday, March 5, to iron out details for the annual One-Act Play Contest, which is scheduled to open during the week of March 17.

ANNUAL SONGFEST—The annual CYO Parish School Songfest has been set for Sunday afternoon, April 28, at the Butler Fieldhouse, Indianapolis. Fur-

XAVIER MISSION SISTERS, Invite generous young women to help with souls for Christ in January and February. Write: MISSION SISTERS, c/o: FRANCIS XAVIER, Fraser, Michigan

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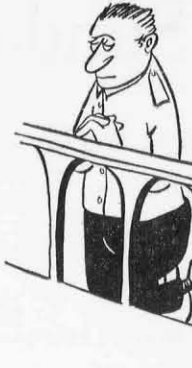
BENEFIT SCHOOL EQUIPMENT FUND

WORKING TO BEAT HELL

Adults are not all bad!

By JOSEPH T. MCGLOIN, S.J.

Whenever you talk to teen-agers for any length of time about their problems, you always seem to get back to the subject, adults. . . . When you discuss teen-agers with those most concerned—their parents, teachers, counselors—by some coincidence or chance you come back to the same subject, adults.



The list could go on and on. And while it might never include any whole truths, it would contain a few good ones specifically on parents. Because it is the adults who edit the pornography, and who censor the campus ads and suggestive shows, the adults do not obviously care for nothing but material goals. Adult example is a factor in teenage psychology.

But WHILE adults do have an effect on teen-agers, let's not imagine that they can steal anybody's free will. Example never forced anyone to do anything against his will. . . . The example in the world can't touch your will. . . .

So, blame the adults for all you want, teen-agers, but don't forget that you always have the power to do it. . . . "The character he" is always your exclusive right. . . .

Philadelphia hosts 'Liturgical Week'

PHILADELPHIA — The Archdiocese of Philadelphia will be host to the 24th North American Liturgical Week from August 11-18, 24th Archbishop John J. Krol of Philadelphia announced.

Liturgical Week, sponsored by the Liturgical Commission and headquartered in Washington, is an annual meeting open to all clergy, lay and religious interested in the liturgy, and a wider knowledge of the Church's life of worship.

Theme of the 1963 meeting will be "The Renewal of Christian Education."

THE WEEK IN LITURGY

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

March 10 SECOND SUNDAY OF LENT. Today's Gospel continues the lesson of last week's ember days: Jesus as fulfillment of all that Moses had done for the Old Covenant. . . . Transfiguration is the kind of "preview" that heightens faith, expectancy, eagerness . . . and that gives incentive for moral discipline (First Reading).

Perhaps it can teach us something, too, about the relation between liturgy and the rest of life, between our moments of public worship and our moments of work, rest, recreation, family and civic duties. Liturgy, public worship, should be a "preview" of sorts, a preview of heaven, of ultimate beauty and love and harmony, something that lifts up men's hearts and renews their spirits.

The Eumenical Council showed its concern over the fact that Catholic public worship, especially Sunday Mass, is in most places still far from this. Ugliness (in art, architecture, vesture) rather than beauty; isolation and individualism (I don't want to be bothered during my prayers and meditation) and unity. Silence and mental ecstacy (priest muttering, congregation not responding, everyone going about "his own business") instead of vocal harmony. As for the "little Easter," Sunday Mass parish is a transfiguration experience for every parish.

March 11 MONDAY, SECOND WEEK IN LENT. Lent is a retreat, preparing for the feast (Easter Vigil) of our Baptism in the Lent Jesus, in the Gospel He says: "It is myself you look for." And the Collect, or opening prayer, asks "that your servants in punishing their bodies by fasting from food may abstain from sin by striving to be holy." We do not abstain from sin by cataloging faults and avoiding them, but only "by striving to be holy." And when we look for holiness, "it is myself you look for."

March 12 TUESDAY, SECOND WEEK IN LENT. Those who do not believe in applying our modern knowledge of ancient languages and literary forms to the Bible will still see in today's Gospel a condemnation of Jewish and Christian etiquette. But the whole thrust of the Mass and the Gospel reading is toward trust in God, toward the

LOOK TO THE GOOD EXAMPLE OF ADULTS AS WELL AS THE BAD

you'll see that there are some adults who are giving you the most wonderful example. You do have to look, though.

You may have heard of a couple doctors—like Dooley and Schweitzer? And you're certainly aware of the thousands and thousands of heroic foreign missionaries who give up their comfort and even their lives for God's will, very poor.

But look a little deeper than that.

I was addressing a group of teen-agers at a Colorado Youth Congress on one occasion, and was holding up some of these headlines as examples, when I noticed one of my adult ushers quietly moving some latecomers into the rear of the auditorium. And, seeing him, it occurred to me that I was missing the boat. I was trying to bring out the example of great men, true, but right here before me were, perhaps, even greater ones.

AT THESE annual Congresses—known as "The Rocky Mountain Youth Congress"—there were always droves of men and women willing to give what little time they had to seeing that the conventions were successful. They were always droves of men and women willing to give what little time they had to seeing that the conventions were successful. They were always droves of men and women willing to give what little time they had to seeing that the conventions were successful. . . .

worship of God, and away from all varieties of idolatry. Men may be, and often are, His instruments, but they are never Him. Lent warns us against placing our trust elsewhere than in Him, against allowing our etiquette to carry us to the point of forgetting our basic baptismal equality.

March 13 WEDNESDAY, SECOND WEEK IN LENT. Today's Gospel continues the lesson of yesterday's. The Christian community, the new People of God, will have order and hierarchy, as will any society of human beings. It will have "herd," but no "herding" or "over" the rest. It will have power, but no vaunting of power. The Son of Man came to serve and to give. The answer to the evil times upon us (First Reading) is God's rescue in Jesus' Resurrection (Gospel).

March 14 THURSDAY, SECOND WEEK IN LENT. Lent's rehearsal of the great themes of the Old and New Testaments, its exposure of salvation history, offers us another chance to "listen to the Word of God" (Gospel), to place our trust where it belongs (First Reading). Lazarus' poverty is a symbol of the helplessness of the human race, a helplessness which has great potentiality for receiving and responding to God's blessings.

March 15 FRIDAY, SECOND WEEK IN LENT. Even our sins, the sins of which we repent especially during this Lenten retreat (Collect, Psalm), cannot frustrate the providence and the design of God. His messengers, and even His Son (First Reading and Gospel) we may reject, persecute and kill. Yet that stone "has become the chief stone at the corner" (Gospel). Our confidence and trust finds expression in today's Communion Hymn: "You will walk over us, Lord, and keep us safe from this world for eternity."

March 16 SATURDAY, SECOND WEEK IN LENT. The failure of Israel to respond with love to God's love, generously to His generosity, is held up to the New Israel, the Church, frequently during Lent. Both Scripture lessons today, as yesterday's Gospel, tell the same story. Esau, the younger, loses his blessing to Jacob—come later. And the repenting wanderer disappears with the passion of his return even the complacent habitus of God's household.

IN THE WHOLE CHRIST

Supreme judgment

By ABP. EMILE GUERRY

It is he who was appointed by God to be judge of the living and of the dead.

Our Lord Jesus Christ, as God and Man, will be our supreme Judge in His role as Head of the Mystical Body. Because He is the Son of God, the Wisdom born eternally of the Father with Whom He is equal in all things, the power of Judge is eminently fitting for Jesus Christ. But it is also in His glorified Humanity that He will judge us on the Last Day.

We may, indeed, take heart that, as Man, His Justice will then be tempered by His mercy. Furthermore, His role as Supreme Judge on the Last Day helps us to a better understanding of His authority, as Head, over our consciences during our life on earth.

The truth of His judgment

Jesus Christ is not like those earthly judges who are always liable to error, who are victims of an insufficient knowledge of a situation, capable of being influenced by passion or by exterior pressure, and obliged to apply the law and exact obedience to it, without always taking into account that they themselves are fallible men set up in judgment over fellow creatures.

On the contrary, Christ possesses all the qualities which secure just judgment: wisdom because He is "full of grace and truth" (John 1), and zeal for rectitude which ensures that the sentence will be pronounced only with a loving regard for justice, without hatred or spite.

Of course, for this very reason, those who, during their whole life, have revolted against Christ, have ignored or rejected Him, can await with fear and trembling the appearance before the Supreme Judge, on that day when the power of His Justice is manifested. But those who, despite their failings, and with a consciousness of their poverty and a conviction of their misery, have constantly sought to return to their Divine Master, should await with confidence that justice, in itself so terrible, when the final sentence is pronounced.

Since He is Justice and Truth, Christ will take into consideration, among the very elements of His judgment, His own knowledge and exact appreciation of the limitations and weaknesses of human nature. He will not judge men as He judges the angels.

The one thing alone He seeks for that man should acknowledge, and that in that hour and during his earthly life, that he is a man, that is, a creature, and a sinful creature. This truth will readily be proclaimed by those who, despite their errors, have sought Him humbly during their whole life, and find themselves suddenly face to face with this glorious Humanity of Christ.

They will themselves request that the sins which they have humbly confessed on earth, may be revealed; they will themselves acknowledge, in the light of His Holiness, all their sins and all their misery; that the Infinite Goodness of Christ may be made more manifest: they will cast themselves with complete confidence on His Mercy, at the feet of that adorable Master Whom they are at last contemplating in all the splendor of His glory.

Bonds of intimacy and solidarity

Our Lord is not like one of human judges who can pronounce only on external evidence, and who is compelled to pass sentence in the name of society and to punish actions which are externally and socially evil, whatever may have been the intentions of the culprit.

Christ sees the inner reality: "the searcher of hearts and reins is God" (Psalm VII, 10). Nothing escapes the all-seeing eyes of His Justice: "The judge ascends His awful throne. Each secret sin shall then be known" (Dies Irae).

Since He is the Head of the Mystical Body, Christ will first judge us on our social behavior towards the other members of that Body. He will judge us on "our innumerable sins, offences and negligences," in their bearing on the common good of the whole Mystical Body. Christ Himself has declared that He will judge us on our acts of charity towards our brethren (Matt., XXV, 31-46).

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The modest aims secretly given, the widow's mite, the cup of water given in His Name, and all other charitable actions unseen by men, shall then have their true weight in the balance of the Just Judge.

On that awful day, those searching eyes of the Judge will terrify the hypocrites, the Pharisees, and all those who have hidden their disorderly lives under a mask of virtue. But all those who have multiplied their interior acts of love, who have practiced hidden virtues and offered their sufferings for the redemption of their fellow men, shall hear, in that great hour, their (Continued on page 9)

FAMILY CLINIC

Charges hubby's parents haven't 'accepted' her

By JOHN L. THOMAS, S.J.

Shouldn't parents treat all their married children as equals? . . . husband's folks have never really accepted me and seem to go out of their way to show it. They'll even get together and plot for their married daughters and their families.

It is not easy to be objective in such matters. Because the satisfactory parent-child relationships developed in individual families easily come to be taken for granted, unthinking parents—and children—frequently resent the necessary changes in the pattern required by marriage. According to their narrow view the new in-law should simply be "absorbed" into the established pattern.

In some cases this pattern is well formed even before marriage during the courtship period, and when this happens, newlyweds may find it difficult to exert their independence or show adequate concern for both branches of their family tree. . . .

I think everyone accepts your general principle that parents should treat all their married children equally. . . . You state that his folks have never accepted you. This may or may not be true—we can easily be mistaken in our judgments concerning what others think of us—and the cause may be found in you or in them. . . .

At any rate, you seem to have sound reasons for believing that you are not treating your family and your family with the same consideration that they show to their other children, and you naturally have wanted their son to marry you—or to marry at all! You may find it difficult to relate to the fact that older people—your parents or his—

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In such cases, the first point to consider is that regarding the reasons involved, we cannot make people like us, and we cannot make people dislike us.

parental home, dutifully following its accustomed schedule of family gatherings, celebrations and vacations. Overlooking the fact that the new unit is related to two sets of parents, they may blame the new in-law if the young couple fail to conform to their plans for the family.

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In such cases, the first point to consider is that regarding the reasons involved, we cannot make people like us, and we cannot make people dislike us.

THIS IS CATHOLICISM

Thou shalt not kill

Only totally evil, which it is not. Pain sin is totally evil.

Q. Why are pain and suffering not totally evil?

A. Pain and suffering are not totally evil because they can occasion much moral good, not only to the sufferer himself—by purifying his soul and giving him an opportunity to practice patience, fortitude, and trust in God; but also to those who take care of the sufferer—by arousing their compassion, charity, and sympathetic understanding.

Q. How does mercy killing tend to disorganize human society?

A. Mercy killing tends to disorganize human society because, if the practice became widespread, it would destroy much of the incentive to medical research; it would deprive people of confidence in their physicians; it would make them fear and distrust their own relatives; it would awaken the greed and selfishness of heirs; it would cause financial upheaval, especially to life insurance companies; it would en-

gender legal chaos, since the definition of murder would be no longer clear-cut.

Q. Is mercy killing always a mortal sin?

A. Mercy killing is simply murder, or suicide, or both.

Q. Is abortion always a mortal sin?

A. Abortion, or the direct killing of an unborn infant, is always a mortal sin, because it also is simply murder.

Q. May an abortion be performed to preserve the life of a mother or to save the reputation of an unwed girl?

A. No, such courses of action are sinful. One is never permitted to use a bad means to attain a good end.

Q. Is there a difference between abortion (the direct, intended killing of an unborn child) and certain other operations which are performed on pregnant women, and which sometimes result in the death of the fetus (insurance companies); it would en-

Advertisement for The Christian Brothers of Ireland, featuring a portrait of Brother Edmund Ignatius Rice and text describing their work in education and social services.

In the vineyard THE CHRISTIAN BROTHERS OF IRELAND . . . were founded by Edmund Ignatius Rice, who was born in Collon, Co. Kilkenny, in 1782. He was almost 40, and a wealthy business man in Waterford when he determined to dedicate his life and wealth to the education of youth. . . .

Advertisement for Radio & TV Apostolate, featuring a schedule for Rosary Radio Program and information about Daniel P. O'Reilly and Funeral Homes.

BEST SINCE 'GIGOT'

'The Lion' is an exciting film

ONLY in The Sunday Times

By JAMES W. ARNOLD

The producers of "The Lion" have made a stunning and exciting film out of a mediocre novel...



As a movie with something intelligent to offer both young people and adults, it is the best since "Gigot"...

Flubber. It is hard to say which alternative is more depressing.

On the kids' level, "The Lion" is a magnificently photographed fable about a child (Patricia Franklin) who is buddy-buddy with all the animals in her step-father's East African game reserve...

compound with the family. Capaine still loves Holden, but she'll stay on with Trevor if he'll allow the child to go back with her father to the dubious advantages of American civilization.

Surrounding everything are the vast rolling plains and dark-shadowed mountains of Kenya, shot superbly in color by Ted Scaife, with startlingly fresh views of the native inhabitants ranging from fierce tribesmen to antelope, rhinos, hippos and elephants.

No elephants ever loomed as big as the beasts shown here. One charging hippo comes so close that the chomp of his jaws seems to swallow the first seven rows of the orchestra.

Actor Holden contributes not only his usual smooth virility, but also a certain grace...

The climax throws together all the principals, including the lion (a time animal actor named, unimaginationly, Zamba), in a hectic, bloody fight in a drenching bush rainstorm.

Most so-called family shows (including the Disney products) are basically children's entertainments with a few jokes, pretty girls and Fred MacMurray...

BOOKS OF THE HOUR

'The Other America'

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

One of the more embarrassing things a reviewer must do now and then is to admit that a really good book has completely eluded him.

rich. Not so, says Mr. Harrington, with a wealth of documentation and statistical proof to back up his contention.

The "other Americans" live, the book begins, in an invisible land, which partially accounts for our ignorance of their existence.

Again, even the poor of America can be relatively well-dressed and the uniformity of much of American costume tends to aggravate the difficulty of telling poor from reasonably well-to-do.

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As Catholics we may be happy that the original husband and wife get back together. But the beauty is in how it happens: each makes a sincerely unselfish gesture, with no real hope of personal profit.

In this action film, the people, for a change, are as real as the animals. The combination brings about a sense of wonder at the power and love of the Creator.

SCHOLARSHIPS NEW YORK - Catholic high school students in the New York archdiocese have won a total of 904 scholarships offered by the State Board of Agents.

Radio and Television SCHEDULE listing various radio and television programs across different areas like Indianapolis, Connersville, Evansville, Madison, North Vernon, New Albany, Richmond, Salem, Shelbyville, Tully, and Terre Haute.

An interesting chapter called "The Three Favorites" points up the peculiar characteristics of three population groups: the "beat" intellectuals who have deliberately chosen this way of life...

Here he is perhaps overly sympathetic and not sufficiently questioning about the degree to which at least some of these could help themselves. It is demonstrated in a separate chapter, "If You're Black, Stay Back," that American Negro poverty is a special kind of problem and a frightening one.

Still another identifiable group of poor is made up of the aged, death with in a chapter ironically titled "The Golden Years." Some 10,000,000 of these are not covered by Social Security; they are almost all in need of some sort of medical care (the most expensive item in the budget of the poor).

Worst of all, so many of them are alone—either because of pride, of inability to make contact with their peers, or because their poverty that makes telephone bills unthinkable.

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# Tic Tacker

An Archdiocesan pastor was on hand to greet one of the visiting Russian church leaders this past week. Father Patrick Gleason, pastor of St. Bartholomew's parish, Columbus, was one of 15 dinner guests of Columbus industrialist J. Irvin Miller to honor Archbishop Nikodim, director of the department of external church relations for the Russian Orthodox Church. Miller is president of the National Council of Churches, the group responsible for the touring clergyman.

Father Gleason relates that Archbishop Nikodim, through an interpreter, spoke on what the Orthodox Church can and cannot do in Russia. The prelate said that the hierarchical organization of the church in Russia is similar to that of the Catholic Church in the United States.

The personal observations of Father Gleason were that the visitors are real churchmen, not Soviet political agents, and that they are genuinely interested in promoting peace through love and service to God.

**NAMES IN THE NEWS** Mary Ellen Farley, a member of Immaculate Heart of Mary parish, Indianapolis, was named to the Dean's List at the College of St. Joseph, where she is a freshman. . . . Chris Biehl, a freshman at St. Edward's University, Austin, Texas, did the 50-mile hike one better last week. He and another freshman hiked 60 miles in 11 hours and 53 minutes. Biehl is a member of St. Catherine's parish, Indianapolis, and a graduate of Catholic High School. . . . Harold A. Chloupek, president of the Lilly Varnish Company, Indianapolis, has been named to the president's council of Brebeuf Preparatory School. He belongs to Immaculate Heart of Mary parish. . . . Dean's List scholars at St. Mary's College, Notre Dame, include two archdiocesan students—Rosemary C. Mason of Indianapolis, and Mary Elizabeth Harris of Terre Haute. . . . Cliff Dickman, a Richmond sporting goods dealer and member of Holy Family parish there, is the new president of Downtown Richmond, Inc. . . . Thomas Day Lectures, executive secretary of the Indiana State Teachers' Association and president-elect of the National Education Association, will speak on the relationship of politics and education next Thursday, March 14, at Marian College. Time: 8:15 p. m. . . . Fred Priestley, State Deputy of the Knights of Columbus, had Indiana State Fair Newman students about the history of the K of C and the work of the lay apostolate this past week in Terre Haute. . . . A present student and a graduate of Schulte High School, Terre Haute, made news this week. Jan Prox, Schulte senior, was named state and national finalist in the Westinghouse Science Talent Search contest. David Carline, a senior at Marquette University's College of Journalism, has won the \$1,000 Andrew Hamilton award which will allow him to spend eight weeks this summer in intensive study of the controversial government news control.

**SIGN COVER STORY**—The March issue of The Sign magazine features a cover story on Cardinal Joseph E. Ritter, Archbishop of St. Louis, and former Archbishop of Indianapolis. Robert Donner, the author, says the Cardinal emerged from the first session of the Vatican council as a "new leader of the American Church."

## Bellarmino honors Cathedral sets Henry Cabot Lodge sports banquet

LOUISVILLE, Ky. — Henry Cabot Lodge, former U.S. Ambassador to the United Nations, has been named to receive the 1963 Bellarmino Medal of Bellarmino College here. The medal is awarded annually to a person "who, on the national or international scene, exemplifies in a notable manner the virtues of justice, charity and temperance in dealing with difficult and controversial problems."

Lodge, now director general of Atlantic Institute, is the ninth recipient of the honor. Mgr. Alfred E. Horrigan, college president, said the presentation will be made at a college ceremony here on June 10.

## Jesuit to conduct women's retreat

INDIANAPOLIS — The women of St. Joan of Arc parish will hold their annual retreat March 15, 16, and 17, at Fatima Retreat House. Father Edwan Weiler, S.J., will be the retreat master.

Reservations can be made with Mrs. Claud Pisenberger, AT 3-6024. Ladies from other parishes are invited to attend.

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**Annual Acies**

INDIANAPOLIS—The annual Acies of the Legion of Mary will be held Sunday, March 24 at 3 p.m. at St. Mary's Church, New Jersey and Vermont Sts.

Active and auxiliary members, as well as all Catholic women, will be invited. Their non-Catholic relatives and friends are invited to attend.

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**Calendar**

**FRIDAY, MARCH 8**  
Lenten Fish Fry at Chartrand High School, 2350 Frague Blvd., from 4 to 8 p.m.

Fish and Shrimp dinners served from 5 to 9 p.m. at Secunia High School cafeteria, 3000 Newland Ave.

**A Ladies Party** from 7 to 11 p.m. at St. Christopher Church, 530 W. 16th St., Speedway. Friday spaghetti, lake baked beans, fish and other sandwiches. Fish-Fry-Carry-Outs from 4:30 to 7 p.m.

**SUNDAY, MARCH 10**  
A Bake Sale after all the Masses in St. Rita's parish hall, 190 and Arsenal Ave.

A combination **Hat and Card Party** at 6 p.m. at Little Flower hall, 14th and Bosart.

**THURSDAY, MARCH 14**  
The Catholic Interracial Council will meet at 8 p.m. in St. Thomas Aquinas Annex, 47th and Illinois Sts.

**SATURDAY, MARCH 16**  
St. Patrick's Third Annual Homecoming in the school hall, 950 Prospect St.

**SUNDAY, MARCH 17**  
A Fried Chicken Dinner will be held at 11 a.m. at St. Patrick's lahey. 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 school class.

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

# Catholic U.

(Continued from page 1)

of theology especially was 11 to 3. The dean of the arts and sciences graduate school is Joseph J'Connor and the dean of the theology school is Father Walter J. Schmitz.

The six of the eight members of the canon law faculty reported to the faculty on the resolution. The other two members were out of town.

**THE FACULTY** of the graduate arts and sciences school agreed to the content of its meeting, including quotations from Catholic newspapers critical of the decision of the trustees, and to the university's board of trustees.

Mrs. John P. McClafferty, assistant to the rector for university development, said in response to newsmen's inquiries about the resolutions of the faculty and arts and sciences graduate faculties, which preceded by several days the action of the canon law faculty, that the resolutions of the faculties of two schools cannot be regarded as the "official" view of the entire teaching staff of the university.

He also stated that the regular procedure for referral of university matters to the board of trustees is for this to be carried out through the rector.

Mrs. McClafferty added that the meeting of the trustees of the school faculty's meeting are not formally approved until they are read and adopted at a subsequent meeting, assuming that regular parliamentary procedure is followed.

**MEANWHILE**, a spokesman for the university disclosed the names of the persons on the administration had approved for invitation to speak under the auspices of the graduate student council at all three sessions. He invited, the spokesman stressed, since frequently an individual is not invited to speak until it is known that he or she actually is in Washington at some specific time during the session.

Those approved by the administration are:

Father Walter Berghardt, S.J., Woodstock, Md.; Father Wilfrid Dean, professor of philosophy, Georgetown University; Father William Lynch, S.J., Fordham University, Kentucky; Anne Porter, author of the novel "Ship of Fools"; Paul Rieneer, faculty of arts, University of Paris; Philip Harper, editor, Sheed and Ward publishing company; Dr. Karl Stern, professor of philosophy, McGill University, Montreal; Frank Sheed, author and lecturer; and Bishop John J. Wright of Pittsburgh.

Dean Sheed spoke at the university February 14 and Sheed is scheduled to speak March 26. Bishop Wright spoke at the university on Monday, but that is not under the auspices of the graduate student council.

# Council

(Continued from page 1)

it was important to remember two discourses that Pope John gave, one on September 11, before the Council began, and the other on October 11, the opening day of the Council.

"Perhaps not enough attention was paid to the Pope's September discourse," he said. "Actually it gave the program of the Council in a nutshell. The second discourse gave our method, with its stress on the positive rather than the negative; it was to be a 'new' pastoral perspective rather than of juridical condemnations, etc."

"When we began our work," the cardinal continued, "we found ourselves confronted with a schism that was very juridical in content and in tone. We lost a lot of time pruning this away. Things went slowly at first, but there was a grace of the Holy Spirit operating all the while in the fact that the bishops were able to get to know each other. It meant an enrichment of the life of the Church, and that is important."

"IN THE NEXT session of the Council," he observed, "there should be even more opportunity for these meetings and discussions between bishops. As everybody knows, we have the conference now, but that is not enough."

Cardinal Suenens said he considered it providential that discussions at the Council began with the topic of the liturgy.

"It was one of the better prepared schemata," he stated adding: "We soon got down to the next matter of how to define the truth in a language or terminology appropriate to our times. The pastoral view, it was seen, had to be preferred over the juridical and scholastic approach. Some of the bishops, of course, as theologians were more keen on the doctrinal and juridical approach, but they came around to seeing the necessity of the pastoral approach."

The interview ended with an important statement from the cardinal about the connection of the Council's work with the movement toward Christian unity.

"I am sure," he said, "that the next session of the Council will see a study of the relationship between the Pope and the bishops. I hope that the definition of papal infallibility which was made at the First Vatican Council will be re-expressed in a manner that will remove many misunderstandings on the part of Protestants and members of the Orthodox churches."

"We must stress the collegiality of the bishops, the fact that the college of bishops is a body of bishops descended from the twelve apostles and inherits their leadership of Peter and his successors. By our attention to the fact of the collegiality of the bishops we will show the Orthodox that we are thinking along a line that means so much to them. By stressing the role of the college in the Church, we will reassure the Protestants that we hold something very dear to their heart: the sharing of the people in the royal priesthood of Christ. Thus, the Second Vatican Council will be an act of charity toward separated brethren—Orthodox, Anglicans and Protestants—just as it will be an act of charity to Catholics in St. Rita's gymnasium, 800 N. Arsenal. The public is invited.

# Bias

(Continued from page 1)

as effective and prudent instruments of social change," the conference directors added. "Despite occasional misuse, or occasional over-reaction, generally they have been productive of constructive change, the reduction of open racial discrimination, and an opening of racial prejudices."

The statement also said that "the upheaval which takes place in the white conscience, when confronted by such action, ultimately seems to be constructive and beneficial."

**ON NON-DISCRIMINATION** clauses and on discrimination in Catholic education, the directors of the conference had the following to say:

"Religious organizations and institutions have responsibility to see that their spending is not done in such a way as to perpetuate racial discrimination. Merely expensing this position has little effect on discriminatory racial patterns."

"The National Catholic Conference for Interracial Justice urges Roman Catholic organizations and individuals to eliminate non-discrimination clauses in their construction, supply and service contracts."

"The National Catholic Conference for Interracial Justice urges lay and clerical Catholics to support the program in integration in Catholic school systems of the seven Catholic dioceses which still have non-discrimination clauses in their charters."

Chairman of the Conference's board of directors is Raymond M. Hilliard.

**CONCERT SLATED**

INDIANAPOLIS—The Link Belt Chorus will be presented in a choral concert by St. Rita's Choir on Sunday, March 10 at 4 p.m. in St. Rita's gymnasium, 800 N. Arsenal. The public is invited.

# Pope

(Continued from page 1)

by making their needs your own. Such an appeal is always being made by the Church.

"But We wish above all to exhort you to make use of Lent to apply yourselves, in keeping with each person's vocation and condition, to the very grave duty of religious instruction and to give to penance that true and efficacious place which belongs to it."

Pope John emphasized the duty of studying and meditating on the events of the life of Christ which God has wished to communicate to man." He continued:

"Thus, only in this light does man find himself; he comes to know his arduous and urgent duties and dedicates to the generous practice of penance as a sign of love for the Cross. It is thus that the sincere and willing Christian is recognized."

"It is only by an austere way of life, which lives and puts into practice the poverty and self-denial taught by Our Lord Jesus Christ that the domestic and social order can be decisively moved toward renewal in truth, in the freedom of the sons of God and in a justice that is truer and deeper because it is capable of taking from oneself to give to the poor and destitute."

**THE POPE NOTED** that the Church does not call Catholics "to mere external practices but to serious tasks of love and generosity for the good of their brothers."

Pope John commented:

"That is Lent. That is the practice of true penance and it is what the Lord expects from everyone."

The Pope concluded:

"Let not the enjoyment of this world's goods render our hearts inoperative; by them to be led the minimum necessary to feed themselves, to cover their nakedness and to gather their family under one roof."

Pope John visited Santa Sabina's in 1960 and 1961. In 1962 he took part in the procession from St. Alexius's church in Santa Sabina's. This year, the Pope spoke at the stational ceremonies, but did not take part in the procession.

In his talk, Pope John noted that this was the fifth time since his election to the papacy that he had visited Santa Sabina's at the beginning of Lent. He said it was a great comfort to him to begin prayers of penance in union with the universal Church. He spoke of the history of papal participation in Santa Sabina's Lenten ceremonies and referred to the year-long convale which had elected Pope Honorius IV (1263-1267) in an adjoining monastery.

# Archbishop Guerry

(Continued from page 7)

merits openly proclaimed by their Divine Master. Nay more, He will call them to sit by Him that they may join with Him in judging the world (Matt. XXIX, 28).

Lastly, Jesus Christ is not like those human judges for whom the accused persons are just strangers, unworthy of their interest and even despisable in their eyes.

The Divine Word has taken our human nature. He has lived among us, and knows what it is to suffer as we do. His human Heart has taken pity on our weaknesses, as the Apostle Saint Paul assures us: "For we have not a high priest who can assist with compassion on our infirmities; but one tempted in all things like as we are, without sin. Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid." (Heb., IV, 15, 16).

Furthermore, since Christ is the Head of the Mystical Body, He will be judging His own members: those for whom He has given His life; those whom He has incorporated in His Church, to live a life of intimate union with Him; those whom He has led through all dangers, making Himself their constant companion and the ever present witness of their temptations, their infirmities, their falls—but also as their good will, their efforts and their victories.

O Jesus, whose unshakable confidence gives us to know that He Who will one day judge us at the supreme tribunal, is the one who will have so often visited us, and Whom we shall have received sacramentally into our souls; the same Lord Who will have conspired, sustained and strengthened us. No other than You, O our beloved Head, our Redeemer, our elder Brother.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victor Blvd., Staten Island, New York.

**PEARSON MUSIC CO.**  
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INDIANAPOLIS — David Condon, Chicago Tribune sports columnist, will be the guest speaker at the 93rd annual St. Patrick's Day Communion Breakfast on Sunday, March 17. The breakfast will be held at 9 a.m. in the Murat Temple following the 7:30 a.m. Communion Mass in St. John's Church. The affair is sponsored by the Ancient Order of Hibernians.

Mr. Condon succeeded the late Arch Ward as the author of the Tribune column "In the Wake of the News," the oldest continuous sports column in the United States.

Tickets for the breakfast may be obtained from Sullivan's Pharmacy, 5202 N. College Ave., AT 3-1325. The general chairman is Joseph L. Hunt, AT 3-7308.

**Shamrock Drive meeting scheduled**

INDIANAPOLIS—The 14th annual Shamrock Drive of the Ladies of Charity Church, 2510 N. Capitol Ave.

Mrs. Paul Beece, 3rd vice president, has been named chairman of the drive by the president, Miss Marie Lewman. Proceeds of the event will provide relief among the needy.

Members will solicit donations for the shamrocks in area banks on Friday, Mar. 15; department stores on Mar. 15 and 16; parishes on Mar. 17.

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AROUND THE ARCHDIOCESE

Tell City, Clarksville plan Pre-Cana series

TELL CITY, Ind.—A series of Pre-Cana conferences for couples planning to be married this year will begin Sunday, March 10, at St. Paul's Church. All couples in the Tell City Diocese are eligible, and are urged to attend. The sessions will open at 2 p.m. and continue until 3:30 p.m. with a coffee break between periods. Lecturers for the sessions are: Father Thomas Lyons, of Siberia; Father Eugene Weidman, of Troy; Father Charles Kraevitz, of Leopold; and Father Paul Voigt, of Tell City. There are three people who will serve as leaders on discussions of the financial, economic, medical and legal aspects of marriage.

Fr. Walsh

(Continued from page 7) direct, not intended killing of an unborn child? Yes, there is a difference. It is never permitted to attack the life of an unborn child and kill him outright. On the other hand, if a pregnant woman is suffering from a serious disease or some other organic disorder, an operation may if necessary be performed on her, even though it is foreseen that it will occasion the death of the child within her. Obviously, it is often very difficult to determine what operations are permitted and what are forbidden by God. A pregnant woman, therefore, should never consent to an operation which threatens the life of her child without first consulting a conscientious physician and a competent spiritual adviser.

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PLAN COMMUNION BREAKFAST—The Associates of St. Joseph, lay auxiliary of the Holy Cross Brothers, will hold a Communion breakfast at the Marriott Hotel on Sunday, March 10. The breakfast will follow the 9 a.m. Corporate Communion Mass at St. Peter and Paul Cathedral. Shown above, left to right: Brother James Lick, C.S.C., moderator; Norbert O'Connor, president of the organization; and Mrs. Arthur LeBon, secretary.

Brother Ernest Ryan dies at Notre Dame

NOTRE DAME, Ind.—Funeral services were held here Wednesday, March 6, in Sacred Heart Church for Brother Ernest Ryan, 65, who died Monday, March 4, at Holy Cross House, in March 2, 1953.

HE EARNED HIS undergraduate degree at the University of Notre Dame in 1925, and subsequently earned the bachelor of library science degree at Catholic University, Washington, D.C., and an M.A. degree at the University of Portland, Portland, Oregon.

His teaching posts included Beitz Memorial High School, Evansville, and Cathedral High School, Indianapolis, where he taught for five years.

Brother Ernest founded the Duaric Press in the early 1930s as an outlet for books for juveniles, most of them biographies of saints or of other outstanding Catholic figures.

UNTIL RECENT years Brother Ernest wrote all manuscripts for Duaric Press books and directed the book production and marketing himself. He wrote more than 100 books since 1935, most of them biographies of saints styled to various reading level.

Surviving are three sisters and one brother, who live in Elyria, Ohio, and one brother who resides in California.

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Bloomington parish sets annual play

BLOOMINGTON, Ind. — The Monsignor's Players of St. Charles parish, have announced the cast for their third annual Lenten production, "Behold the Man" by Daniel A. Lord, S.J. The play will be presented on consecutive week-ends, March 10 and April 6, in the parish auditorium. Curtain time is 8 p.m.

The parts of Joachim, a wealthy Jewish banker, and Ruth, his wife, are to be portrayed by Robert and Rita Klausmeier. James Ludwig will be Judas, and William McDonald will be Pilate. The part of Pilate's wife, Poretha, will be taken by Mary Lou McDonald. Leo Hickman will be seen as a cynical and rather detached Roman visitor to the home of Joachim.

VICTOR RADANIT as John, and Catherine Siffin as Miriam, will be the young couple deeply touched and affected by the appearance and message of the new Messiah, Christ. The part of Christ, around whose trial and death all the action centers, is to be taken by Denzil Rich.

THE PLAY is concerned with the effect the Messiah, Christ, has upon the lives of people who receive his message. The play, in a unique manner, emphasizes the fact that Christ's message challenges the modern man and woman as keenly as it did at the time of His trial and crucifixion.

JESUIT NAMED WASHINGTON—Father Austin E. Miller, S.J., dean of student affairs at Creighton University, Omaha, Neb., has been appointed a public member of the newly-reconstituted Federal Advisory Council on Employment Security, Secretary of Labor W. Willard Wirtz announced here.

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FARMER'S VIEW Worth saving

By DANA C. JENNINGS For forty years, it seemed like, nobody much besides the Popes, the National Catholic Rural Life Conference and a few farm families themselves seemed to think farm families counted for aught. Now we're beginning to hear defense from other quarters: "The family farm has been the backbone of American agriculture. It was the family farm that transformed this nation from a wilderness into the most efficient and productive country the world has ever known. The family farm is still the most efficient farm in the world. Government studies have proved this." —James G. Patton, president National Farmers Union.

"Home is where the family is, and the family is the building block of the democratic nation. Those who would destroy democracy seek first to break up the family. The farm home should be home at its best, in the home the child learns the lessons of democracy."

TOURISM EXPERT ROME—The emceus council will have an expert on tourism who it reconvenes to September. At the close of the first Italian Congress for Pastors of Tourist Resorts, it was announced that His Holiness Pope John XXIII has named the organizer of the congress, Father Giovanni Arrighetti, O.P., to be a council expert "on matters of tourism."

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On Sunday, March 17, the bake sale will be repeated after all the Masses at St. Bridget's Church, 801 N. West St.

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# Deny claim about Sudan expulsions

VATICAN CITY—Vatican Radio has rejected a claim by the Interior Minister of the Sudan that his government's expulsion of Christian missionaries is a simple attempt to rid the country of the relics of colonialism.

The real goal of the Sudan, Vatican Radio said, is "to impose the Muslim religion, the Arab language and customs on the people of the southern Sudan, who belong to a different race and have different traditions."

THE VATICAN (Radio commentator) said: "The authoritative representative of the Khartoum government, reacting to criticism in the international press on the religious persecutions being carried out in that country, tried to present these painful events in the southern Sudan as a simple carrying out of a scholastic policy which is part of the program of national unification."

The (Interior) Minister stated that the Khartoum government had the right to confiscate the schools run by the missionaries and replace these people by trustworthy teachers, since these schools had been created and financed by the colonialists.

"The truth is that the missionaries have to build their schools many years before they received subsidies from the British government, which regularly gave them substantial funds only in the 10 years of its administration."

(Sudanese Interior Minister Mohammed Ahmed Iwra gave his version of the expulsions—which in the past several months have totaled over 120 missionaries, including 90 Catholics—in the Khartoum newspaper, the Sudan Daily. Similar statements were issued by heads of Sudanese diplomatic missions in various Western capitals, including Washington.)

VATICAN Radio continued: "The mass expulsion of missionaries from the Southern Sudan cannot be justified by the confiscation of the schools, which was carried out in 1957. The expulsions began only a few months ago and after the Missionary Societies Act came into force."

Vatican Radio dealt with the Iwra assertion that the expulsions of missionaries look to account the personal position of each missionary individually. It said:

"These expulsions on the contrary are ordered indiscriminately. For example, warrants of expulsion were issued against a Sister who died two years earlier and against a brother who had returned to Italy two years previously."

VATICAN RADIO said that Interior Minister Iwra tried to convey the idea that only those missionaries who had been engaged in educational work are being expelled. "The fact remains," it said, "that the Missionary Societies Act forbids missionaries and the native clergy the exercise of every kind of religious or relief activity. It is also true that priests, Sisters and Brothers who have never been engaged in educational work have been expelled from the country."

The commentator reported that only 22 priests are left in the Vicariate Apostolic of Juba in the Southern Sudan.



CCD CLASS FLOURISHES AT ST. PHILLIP'S—A group of 40 St. Philip's parishioners, Indianapolis, are participating in a year-long study of the Mass as part of a Confraternity of Christian Doctrine program, led by Father Bernard Riegel, assistant pastor. A portion of the group is shown above at a recent meeting. Purpose of the study group is to gain a greater personal appreciation for the Mass. At the conclusion of the program several volunteers will conduct small neighborhood discussion groups on the same subject. (Staff photo)

## ARCHBISHOP HEENAN

# Gives educational plan to keep Britain moving

LIVERPOOL, England — Archbishop John C. Heenan of Liverpool has issued a four-point educational plan to keep Britain afloat from cultural and economic bankruptcy.

He called for quick action to provide:

- More centers of higher education.
- Improvement in teacher status, including the payment of adequate salaries.
- Continued growth of parents' teacher associations.
- Immediate steps to meet the national shortage of university enrollment.

Archbishop Heenan was speaking to 800 teachers here at a "campaign for education" rally organized by the Liverpool Teachers' Association under the chairmanship of Sir James Mountford, vice-chancellor of the University of Liverpool.

STRESSING the need for continued state spending on education, the Archbishop said: "Too many politicians fail to see that if we continue to fall behind other countries in education the whole of our economy will suffer. Without more widespread opportunity it will be impossible to hold our own in the world. Other nations invest in education in the sure knowledge that it will produce dividends. If we continue to be neglectful now, we shall become culturally and economically bankrupt."

The prestige of the teaching profession is "the fundamental challenge," the Archbishop said. Only when teachers become "as respected as the scientists and the industrialists" will they be able to influence the politicians. The teachers themselves should have a sense of vocation and should also be avid readers, he said.

"If they never open a serious book or read educational jour-

nals but take their ideas from television and the popular press, they must relapse into semi-illiteracy," the Archbishop added. "A cultured mind becomes coarse if it is not nourished."

Calling for nationwide development of parent-teacher contacts, Archbishop Heenan told the teachers that "heroic efforts" would be needed to persuade parents to cooperate. The majority of parents of present-day students had a poor education and their ideas about higher education need altering.

CALLING FOR urgent measures to provide for the thousands who will need and deserve university education during the next decade, the Archbishop said the key to the problem is immigration. It should be possible to run two shifts for undergraduates taking university courses. The short university terms could be extended, he said, and evening courses should not be despised.

Tremendous sacrifices will have to be made and scholars and scientists already in industry would have to become part-time lecturers, according to the prelate. He said that wonders could be achieved, given sufficient enthusiasm and imagination.

Criticizing people who suggest that the government is spending too much on defense and too little

## Sees more frequent councils in future

MADRID, Spain—A high official of the emmanuel council has told Spanish Catholics that they can expect such councils to be held more frequently in the future, to keep pace with a rapidly-changing world.

Archbishop Casimiro Morello Gonzalez of Zaragoza, one of five council undersecretaries, also said that council decisions will soon bring changes to the entire Church in some fields, and other decisions will affect particular segments of Catholics.

By convening frequent councils, he said, the Church will be able to adapt itself better to the quickened march of history, strengthening the practices that prove effective and amending those that turn out to be weak.

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on social services, Archbishop Heenan said:

"It is, of course, pitiful that any community should have to spend so much of its resources on the means of destruction and leave itself too impoverished to help and educate its citizens."

"But the dull fact is that national defense is the government's responsibility. Until peace, God, universal disarmament comes it is the plain duty of governments to risk the accusation of wasteful expenditure rather than betray national security."

"Place yourself in the position of the government minister. If the security of citizens depends upon you personally, would you in fact abolish all service ministries and give all the money to the Ministry of Education? Would you be prepared to proclaim to potential enemies that Great Britain is no longer disposed to defend itself?"

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## Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are Confirmations:

Friday, March 8—Bedford, Deacons' Conference, 10:30 a.m.; Tell City, Deacons' Conference, 3 p.m.; St. Meinrad Seminary, Tonsure, 8 p.m.

Saturday, March 9—St. Meinrad Seminary, Ordinations, 8 a.m.; Tell City, St. Paul, 2 p.m.; Bloomington, St. Charles, 7:30 p.m.

Sunday, March 10—Connersville, St. Gabriel, 2 p.m.; Batesville, St. Louis, 4:30 p.m.; St. Vincent, Shelby Co., 8 p.m.

Tuesday, March 11—Indianapolis, Holy Angels, 7:30 p.m.

Monday, March 12—Indianapolis, St. Patrick, 7:30 p.m.

Thursday, March 14—Indianapolis, Nativity, 7:30 p.m.

Sunday, March 17—Iberianum 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, Deacons' Conference, 10 a.m.; Brookville, St. Michael, Lawrenceburg, Deacons' Conference, 3 p.m.; Brookville, St. Michael, 7:30 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, Deacons' Conference, 10 a.m.; Albany, St. Mary, Deacons' Conference, 3 p.m.; Floyd Knobs, St. Mary-of-the-Knobs, 7:30 p.m.

Saturday, March 23—New Albany, Our Lady of P.L., 8 a.m.; Clarksville, St. Anthony, 10:30 a.m.; Jeffersonville, Sa e r e d Heart, 3 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, NCCW Mass, 11:45 a.m.

Sunday, March 31—Martinsville, St. Martin, Blessing of Cloths and Confirmation, 10 a.m.; Indianapolis, St. James, 2 p.m.; Indianapolis, 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, Blessing of Palm, 11 a.m.

Sunday, April 7—Indianapolis, St. Luke, 2 p.m.; St. Monica, 4 p.m.; Indianapolis, Holy Spirit, 7:30 p.m.

Monday, April 22—Greenfield, St. Michael, 7:30 p.m.

Tuesday, April 23—Franklin, St. Rose of Lima, 7:30 p.m.

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7:30 p.m. Thursday, May 9—Indianapolis, St. Simon, 7:30 p.m.  
Friday, May 10—Indianapolis, St. Thomas, 7:30 p.m.  
Saturday, May 11—Indianapolis, St. John of the Arch, 7:30 p.m.  
Sunday, May 12—Indianapolis, St. Ann, 7:30 p.m.  
Monday, May 13—Indianapolis, St. Roch, 7:30 p.m.

7:30 p.m. Tuesday, May 14—Indianapolis, Sacred Heart, 7:30 p.m.  
Wednesday, May 15—Indianapolis, Catherine, 7:30 p.m.  
Thursday, May 16—Indianapolis, St. Ann, 7:30 p.m.  
Friday, May 17—Indianapolis, St. Bridget, 7:30 p.m.

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