JESUIT AND JEW

Debate school aid issue

WASHINGTON — A Jesuit educator and an American Jewish Congress spokesman took opposite sides on the constitutionality and desirability of Federal aid to private and parochal schools in a nationally televised debate.

Father Neil G. McCluskey, S.J., dean of education, Gonzaga University, Spokane, Wash., appealed to Americans for a recognition of the threat to private education many Catholies see in massive federal aid to public schools exclusively.

Committee on Law and Social Action. described himself as an advocate of "absolute separation of Church and State." He criticized the Catholic Bishops' request to Congress for loans to schools as "a gimmick." Father McCluskey, associate editor of America magazine and author of "Catholic Viewpoint on Education." and Mr. Pfeffer, author of "Church, State and Freedom," appeared in Program, "The Nation's Future (Slarch 18).

dederal aid to public schools ex-clusively.

LEO PFEFFER, national direc-or of the Jewish organization's to join the studio audience in

HE ADVOCATED long-term loans, such as recommended to Congress by the National Catholic Welfare Conference, and income tax credits for lution costs as legitimate extensions of present governmental recognition and aid to private schools.

to private schools.

Mr. Pfeffer said Catholic requests for Federal aid, even in the form of repayable loans, represent the most servious assault upon separation of Church and upon separation of Church and let aid Catholic requests would force non-Catholics to support parochial schools against their will and threaten to fragmentize U.S. education among religious groups.

The attorney proposed a plan under which parochial school students would attend public schools for secular subjects and go to church-related schools for classes in subjects on, or closely related to, their religious beliefs.

we would all gain."

"Int let us be practical and realistic," he continued. "In 30 states in the union today non-public school children cannot get a ride on a bus. There has been all sorts of difficulty all over the nation. . When the science testing program was started, (as the states of the st

Catholic solons free to differ on school issue

WASHINGTON—The National Catholic Welfare Conference's top legal authority reiterated the view that Catholic congressmen are free to judge Federal aid to edu-cation legislation in accordance with their own consciences.

with their own consciences.

William R. Consedine, head of
the NCWC's legal department,
said in a radio interview (March
21) that congressmen must make
their decision upon the objective
facts involved.

"Congressmen have their own problems, they have to assess their own interest and they are perfectly free to judge the legis-lation in accordance with their own consciences

do nothing to intertere with ine free exercise of a congressman's conscience." This opinion on the Catholic congressmen's responsibility in view of the charges by Catholic spiritual leadors that Federal Aid which overlooks private and paro-chial schools is unfair was also given by Mage. Frederick of lucebwalt, director of the NCWC's education department, in testi-mony before a House subcommit-ter.

Polish church-state tension approaches exploding point

Charges of Gomulka answered by Cardinal

WARSAW—Sharp verbal clashes here between Poland's top Communist leader and the spiritual head of the nation's precommantly Catholic populations away growing Church-State tensions approaching the explosion point.

In a lengthy speech opening the campaign for the April 16 national elections, Wladyslaw Gomulka, First Servertary of the Polish United Workers (Communist) Perty, Charged that the present between the Polish capture of the Church and the control of the Church and the capture of the Church and the wregime.

Ile said the Vatican "needs some martyrs to propagate its policy and has chosen Poland as its most likely subject." He said the Vatican "needs some martyrs to propagate as its most likely subject." He said the Vatican "needs some martyrs to propagate its leaves the control of the c

of this."

Meanwhile, in two sermons here Cardinal Stefan Wyszynski, Prinate of Poland, repudiated any suggestion of Vatican pressure on the Polisi episcopacy. He denounced the Communist rulers as "Caesars" and declared that the real issue in the country was the government's drive to separate the people from their historic faith,

Faffier McCluskey argued that the same crisis seen by advocates of Federal aid to public schools exists in private schools which earned more than six million chil-arylet, he said, these children are verlooked in current Federal aid proposals. He said massive Fed-eral aid to public schools threat-east optice private education out of the market. THE CARDINAL charged that here were 20 state-sponsored organizations conducting "a program of atheiration, laicitation, undifference and rationalism of the conduction of the

Holy Week services begin Palm Sunday

Traditional Holy Week services will again be observed in churches and institutions throughout the archdiocess as final preparations for the joyous feast of Easter begin.

The series of observances will commence with the blessing and distribution of palms on Palm Sunday, March 26. Archbishop Schulte will officiate at the blessing and the part of the property of the

Mass.

In ALL OTHER churches the principal Mass on Holy Thursday will be celebrated in the evening. Archbishop Schulte has again granted faculties for the celebration of a Low Mass in the morning as well as an additional Low Mass in the evening. Use of this the control of the children of the Children

HOLY THURSDAY

The Saven Subdeacons:
Rev. Halp's Staushelm, Rev,
Richard Zong Rev. Harold Kneuven, Rev. Joseph McNally, Rev.
Robert Molnthaus, Rev. Donald
Schneider, Rev. Fred Schmitt,
Deacon of the Holy Chrism:
Rev. William Fisher
Deacon of the Holy Oil:
Rev. Charles Frazee
Subdeacon of the Oil of the Sick:
Rev. Ralph Stanshelm
Seer of the Care
Metropolitan Crossbearer:
Rev. John Schoettelkote
Masters of Ceremonies:
R. Rev. Henry Hernman, Rev.
H. Francis Van Benten, Rev. Willan Ripperger.

shut-ins who are unable to attend

H. Francis Van Benten, Rev. WilL. Francis Van Benten, Rev. WilThe Charling for the Mass and
The Charling for the Mass and
the Blessings will be by the
Clergy Choir.
Holy Communion will be disfributed at this Mass.
The Holy Olis will be dispensed
after this Mass, in the vestibule
office of the Cathedral, until 11:45
A.M., and again from 12:30 P.M.
until 2:30 P.M. After that hour the
Clergy may apply at the
Cathedral Rectory.
The Chancery
By order of the
Mass Reverend Archbishop



VOL. I, NO. 25

TROUBLE IN HUNGARY

Archbishop risks arrest

VIENNA—The acting head f the Bishops' Conference rejected, reports said. of Red-ruled Hungary has protested against the arrest in February of nine priests accused of conspiring against the state and has dared the commu-nist regime to jail him too.

nist regime to jail him too.

The protest was made by Archishop Jozsef Kriesz of Kalesza, who was arrested in May of 1951 and sentenced to a 15-year prison term for "acts of espionage." He can be seen to be seen to be seen to be seen to the middle of 1936, According to reports reaching here, has now stated in a letter to flungarian Premier Ferenc Muennich:

THESE MEN have been my collaborators for years, I personally assume responsibility for everything they have done. If these priests are convicted, then I should be convicted, I request that you arrest me too and jail me with my friends."

me with my friends."

In mid-February, Radie Budapest identified the nine arrested
priests as Fathers stavan Tabody,
Laszlo Irkvay, Laszlo Irkva,
Goorery Leoley, Fernet Coal,
Oedon Lemard, Oedon Barlay,
Gyoergy Peess, II gives no details
of the plot in which they were
allegedly implicated.

Other reports from commu-nist Hungary indicate that more than 50 priests have been ar-rested and are awaiting trial on various charges, including "im-morality" and crimes against the state.

the state.

It has been reported that on
two recent occasions the Hungar-ian Bishops have entered into negotiations with Hungary's Dep-uty Premier, CRUB Kallai, The Deputy Premier, reports said, demanded that the Bishops active-by cooperate with the communist government and either cutatil or abolish what remains of religious

AFRICAN YOUTH

BRUSSELS—The Young Christian Workers' movement is now active in more than 30 African nations, it was reported here by its founder, Msgr. Joseph Cardijn.

education. Both demands were rejected, reports said.

MEANWHLE, reports continued, liungarian fuchs have carbonies of 1,000 prierches at longer of the continued, liungarian fuchs have carbonies of 1,000 prierches and content transfer or dismissal of a private provided for the content transfer or dismissal of a private provided for the content transfer or dismissal of a private provided for the content to the reputation of the correct provided for his provided f

Pope John pays tribute to Irish missionary zeal

ARMAGH. Northern Ireland—
pose John XXIII, in a special message hailing the solemn opening
here of the Patrician Year—it
commemorates the 1.500th and a bunneversary of the death of St. Patrick, Apostle of Ireland — john
terick, Apostle of Ireland — john
glowing tribute to the missionary
acal of the Irish people.

"Your Forefathers," he said,

with an altogether special glory."
"Generally speaking." he speaking." had,
"any Christian nation will produce a greater or lesser number
of priests. But Ireland, that beloved country, is the most fruitful of mothers in this respect. in
the number of priests, diocesan
nuns and Sisters to which she
gives birth, she is second to none;
to no other nation does she yield
this palm."

to no other means. The state of the state of

ing of the Gospel."
"Your forefathers," he said,
"were not merely devoted to the
Catholic Faith, they were on fire
with read to propagate it, they
realized that the saftvation won hy
catholic flow fire feederner, was
forefaither to the fire freederner, was
realized, too, that the most agrealized, too, that the most agreptable return they could make
to God for having received the
light of the Gospel was to spend
themselves generously in diffusing that light far and wide? ing that light far and wide

In their "undaunted loyalty" to the Faith, the Irish people, the Pope recalled, had to "endure many bitter and lengthy trials; want, hard labor, exile; mockeries and stripes, bonds also, and prisons; they were tempted; they were tempted; they deep to the death by the aword (Heb. 11: 36.37).



DEAD HEAT—Judges at last Saturday's CYO Cadet Plano Contest in Indianapolis couldn't decide which of these two young ladies was the better musician, so they awarded duplicate prizes. The it decision was no surprise, however, to Paula Kaperak, left, and Timmee Maloy. You see, their respective music teachers are identical twins. Sister Carole Ann. S.P., left, is Timmed's music instructor at St. Thomas Aquinas School, Indianapolis, while Sister Charles Ann. S.P., is a teacher at St Ann's School, Terre Haute. (Staff photo)



the Church in a penitential preparation. You have been preparing your soults to drink in full of the consolations and joys engendered by the conviction of Christ's Resurrection which we commented on Easter Day. During the next few days, you have yet to follow the Church through the mysteries of Christ's passion and death to partake in the joys of His triumphant return from the grave. From the limitless storehouse of graces merited by the sufferings and death of Christ, may you share, in abundance, of His choicest gifts. In His divine plan, He has made them available, the properties of the properties

Archbishop's Letter

We wish you one and all a most blessed Easter. During these days of Lent you have followed Our Holy Mother the Church in a pentiential preparation. You have been preparing your souls to drink in full of the consolations and joys engendered by the conviction of Christ's Resurrection which we commemorate on Easter Day During the Church which we commemorate on Easter Day During the Church which we commemorate on Easter Day During the Church was the commemorate on Easter Day During the Church was the Church which we commemorate on Easter Day During the Church was the Church

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

Sacrament of Matrimony and stands at our bedside in the hour of death to anoint us with the holy oil of Extreme Unction.

Since, in God's plan, the priest plays such an important part in the distribution of His grace and the work of our salvation, it behooves us to interest ourselves in the vocation and formation of God-chosen young men in number of the priest of the priest of the need of the priest of the priest from all walks of life, many pears of study and much expense are entailed before a young man can reach the priesthood, our helpful interest should follow him until he has reached his goal. Since God chooses His future priests from all walks of life, many parents, however willing they may be, are not able to carry the cost of the twelve years of seminary training entailed. Since they are to be your priests, you should be most generous in helping to defray the expense of their education. As usual, again this year, your entire offering on Easter Sunday where the standard of the priest of t

MINISTERS FOR HOLY THURSDAY Ministers for the Solemn Pon-tifical Mass and Blessing of the Holy Oils on Holy Thursday, March 30, 1961, at SS. Peter and Paul Cathedral, 9:30 A.M., (Fast Time).

Most Reverend Paul C. Schulte, D.D.
Assistant Priest:
Rt. Rev. John Doyle
1 Assistant Deacen:
Rev. Earl Feltman
11 Assistant Deacen:
Rev. Earl Feltman
11 Assistant Deacenery
Deacen of the Mass:
Rev. Kenny Sweeney
Subdeacen of the Mass:
Rev. Paul Hulsman
The Twelve Priests:
Rev. William O'Brien, Rev. John
Feltman Compile, Rev. John Sclarra,
Rev. John Sclarra, Rev. John
John Minta, Rev. Jemnard Vogce,
Rev. John Stahl, Rev. Sièvn
Auteriotte, O.F.M., Rev. James
Dohlerty, Rev. John Hartzer.
The Seven Deacens:
Rev. William Fisher, Rev.
Charles Fizace, Rev. Kenneth
Smith, Rev. Kurt Buranch,
O.F.M., Rev. James Hodge, Aamsel Hodge, Ramsel, John Liuctman, Rev. John Ryar.

lation in accountains own consciences.

"And, quite obviously, the Church is in no position and will do nothing to interfere with the free exercise of a congressman's

new regime.

The Gomulka government's main concession to the Church was to permit religious instruction in the state schools, bowever, the community of the com

propaganda.

During his pre-election speech,
Mr. Gomulka underscored his
attack on the Vatient by declaring that the Holy See has placed
the Polish hierarchy "in a very
difficult position, because the
leaders of our Church are Polish
eitzens and remain physically in
Poland but their souts belong to
the Vatican in compliance with
the can on s of the Catholic
Church."

IN HIS CHARGE that the Vati

J956 by the late Pope Pins AIII.

N DOWNTOWN Indianapolis, the Good Friday liturgy will be celebrated in St. John's Church at 5 p.m. Way of the Cross devotions, will also be held at Noon, 3p.m. and 1-6 p.m. in St. John's. The Catholic Incomacion Burnat will sponsor a special broadcast of the Way of the Cross over Radio Station WIRE (1430), Indianapolis, from 2:30 to 3 p.m. on Good Friday, II is being presented especially for the sick and

St. Mary's College, Ky., is 'home' to 24 seminarians

Indianapolis has largest delegation

By FAUL G. FOX

ST. MARY, Ky—Tucked away in the remote rolling hills of mid-state Marion Country here are 24 young men preparing for the priest-hood from the Architoces of Indianapolis.

mout from the Archimetes in midianapolis.

Representing four college-level classes, these seminarians effectively combine a rule enrichment program and wholesome recreation under the prudent guidance of the Resurrectionist Fathers.

One of the oldest seminary colleges in the antion, St. Mary's College was founded in 1821 in the then-young Diocese of Bardstown. It is located 25 miles South of that city in the area known as "The Cradice of Midwest Catholicism."

Cradle of Midwest Catholicism, ORG/MALLY opened by discessan clergs, the institution was a construction of the Resurrectionists in 1870. The 500 acre campus easily blends both Georgian-stylen red brick buildings dating back to Civil War days, with modern functional design structures to provide adequate facilities for the 263 students, including 71 high school boys.

St. Mary's has nearly always had a few students studying for the Archdiocese of Indianapolis, but the recent upsurge gives in dianapolis the largest delegation among the 36 dioceses represented here. (The major of archdiocesan students for the priesthood attend 51, Meinrad Seminary in Spencer County, Ind.)

seninary in spencer County,
Ind.)

The special attraction of St.
Mary's is an accelerated Latin
program. Here students with litprogram. Here students with litcan cram four years of Latin into
one or two years. During their
rist year at St. Mary's, students
take 13 hours of Latin each week,
including Saturday. After two
years they begin a two-year study
of philosophy—all in Latin.
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Hilles in the country.

THIS UNIQUE pair—Professor Alphonsus J. Lesousky and his son, Father John Lesousky, C.R., better known as "Prof Al" so the better known as "Prof Al" so the better known as "Prof Al" so the part of S. Mary's as "Thu Shararrek" and "The Abbay," two control of the older campus residence halls, C. Aribante to Prof Al's nearly 50 years of teaching was given by a tellow faculty member and former student in the Feb. 26 issue of Our Sanday Wistor.)

Our Sanday Wistor.)

All States of the Sanday Sand



SUNDAY MORNING PASTIME—Leisure time for Robert Zickler, one of 24 archdiocesan seminarians at St. Mary's Cplege, Ky., means fishing. An outdoor enthusiast, Zickler is in the fifth class (first year college) at St. Mary's. He is a graduate of Bru'de Latin School and a member of Christ the King parish, Indianapolis. In the background are several of the older campus buildings.

able—8866 all inclusive for two semesters. Those who lives in The Shamrook's pay \$50 less."
The special accelerated Latin program at \$1. Mary's dates to 1911. Since that time more than program at \$1. Mary's dates to 1911. Since that time more than including many priests of the fine state of the seminary program at \$1. Mary's graduates are Magr. Bernard P. Sheridan, Vicar General; the late Chancellor, Magr. Henry Dugan; and Pather John Riedinger, pastor of Pather John Riedinger, pastor of Pather John Riedinger, pastor of prior the seminarians.

as seminarians.

The sprawling physical plant of St. Mary's includes several lakes for swimming and fishing football fields, basketball and handball courts. Many acres are devoted to farming and livestock raising. During the winter months one of the lakes serves handily as an ice hockey arena.

Indoor athletic facilities include a gymnasium, a two-lane bowling alley, and a weight-lifting room. An extensive intramural program guarantees the maximum utility of all these facilities.

Focal point of spiritual exer-cises on campus is the chapel, located on the second floor of the Administration Building, Crowd-ed conditions have necessitated plans for a new chapel which will be constructed after the addition and a man administrative offices to be added this Fall.

THE CLASSROOMS are located in the Administration Building, erected in 1884, and another building, known as "The Columbia," which also houses the library, science laboratory and high school department.

Other campus landmarks in-clude a workshop, faculty resi-dence, a dormitory for the high school boys, and a small public chapel which serves members of the surrounding Catholic commu-nity.

Twenty archdiocesan parishes are represented among the current group of 24 students attending St. Mary's. Three are from Our Lady of Lourdes parish, and two each from St. Andrew's and St. Philip Neri parishes, Indianapolis.

Indianapolis.

The Second Year Philosophy
class at St. Mary's has seven students from the archdiocese, more
than half the total number studying at all seminaries for Indianapolis. The majority of them wilapolis. The majority of them wilset to the state of the state of the state
Members of the class are: Steve
Joan of Are, Gene Suding of St.
Andrew's, Ken Murphy and
James Wilmoh at St. Philip Neri,
Donald Buchanan of American
Martyrs, Scottsburg, and Adrian
Goffinet of St., Paul's, Tell City,
Wilmoth has been at St. Mary's
for eight years, Goffinet and Nor-

THE FIRST Year Philosophy class has two members from In-dianapolis—Joseph Kos of Our Lady of Lourdes parish and Charles Chesebrough of St.

An interesting coincidence was related by Chesebrough. He and Bradley were classmates at Cathedral High School, Indiana-lis. After graduation in 1906, both entered Xaxier University, Caccinant, Where they were non-constructed by the Cathedral Cathedral Tolking and the Cathedral Cathedral both had made application to enter the seminary and wound up at St. Mary's together.

Nine young men constitute the Sixth Class (second year college). Three are Bruté Latin School graduates—James Arneson of Holly Name parish, Beech Grove, Michael Carr of St. Catherine's, and Phil Bond of Our Lady of Lourdes.

St. Meinrad has bulk of seminarians

Seminarians

The Archdiscess of Indianapolis correctly has 60 students attending various may be according to Mary, James 1, 1997, 19

Louis and one at Canonic Conversity.

There are 12 seminarians in Second year philosophy—five at St. Meinrad and seven at St. Meinrad and seven at St. Meinrad services in Kentucky. The first year philosophy class has 14 students—12 at St. Meinrad and two at St. Mary's.

At present there are 263 diocesan clergy serving the archidocese.

Odie Robinson of Biloxi, Miss. Robinson formerly lived in Indian-

Robinson formerly lived in India-npolis, O'Riley, at 36 the oldest mean-ner of the Indianapolis delegation, before the Indianapolis delegation, With one exception, the Fitting the With one exception, the Fitting With one exception, the Fitting Halianapolis delegation. David Osborn of St. Augustine parish, Jeffersomille, is the only non-lodianapolis resident in the group of six architectors students. ontoreable absence of heavy presents and present a state of the present and present a state of the present and present a state of the pre



HOME SWEET HOME—The Administration Building at \$1. Mary's College provides the backdrop for these five archdiocesan seminarians, Representing several classes, the boys are (left to right) Phil Bond of Our Lady of Lourdes parish, Indianapolis; Melvin Bertrand of \$5. Mary-ef-the-Knobs; Odic Robinson of Biloxi, Miss., formerly of Indianapolis; David Osborn of \$1. Augustine, Jeffersonville; and Ken Murphy of \$1. Philip Nort, Indianapolis; Special attraction at \$1. Mary's is an accelerated language program for those students with little or no Latin background.

Stipher of Sr. Lawrence, Robert Ziekler of Christ the King, all products of Bruté Latin School, and Charles Rhein of St. Chris-topher and Thomas Steiner of St.

Mary's" among the students here, evident even to the casual ob-server. It is characterized by a sincere, disarming friendliness, absorption in the rigorous routine a non-complaining attitude and a noticeable absence of heavy pre-



AYRES DOWNSTRIRS STORE

The Why of Catholicism

To reduce the matter to its simplest term, it may be said that the Catholic Church exists on earth for the sole purpose of insisting, in season and out of season, that God be recognized for what He is, and as so recognized, worshipped. The Church is society's permanent ra, part against idolatry. This is the ultimate, in a sense it is the outy, sin, the root of all disorder. Similicantly its prohibition takes first place in the Decalogue; it dominates and pervades the whole as the condition sine qua non of religion. Not only are the various manifestations of self-centeredness and excessive human affection so many species of idolatry, but the same is true on a larger, it less obvious, scale of every attempt to treat man's temporal well-being as the primary object of human endeavor. This is to substitute the lower for the higher and, by thus introducing a radical fault into the hierarchic constitution of the universe, prevents the achievement even of what is aimed at. The State, the race, the Party are our modern balas and golden calves, whose true character has yet to be unmasked before their worshippers.

When Christ Our Lord declared that God was to be loved above

ter has yet to be unmasked before their worshippers.

When Christ Our Lord declared that God was to be loved above all things and that a man was to love his neighbor as himself—'On these two commandments, all the law and the prophets depend' (Matt. 22:40)—He was consciously enunciating the gravitational principle which keeps the human community in its orbit. If we set it aside, as we are free to do, what follows is disaster; not as a penalty arbitrarily imposed from witnout, but as arising from the situation Itself—the personal and social disintegration which are the direct consequences of lawlessness. This principle, then, or to be more exact, its living embodiment in Christ, is the keystone in the arch of the whole political and social structure, To maintain it in its place, despite all attempts to dislodge it, is the end justification of Catholicism.





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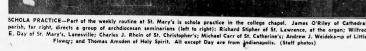
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"KEY AWARD" WINNER—Howard Lord, a member of Cathedral parish, Indianapolis, will receive the "Key Award"; Jaque pre-sented monthly by the Indianapolis Morris Plan on Monday, Mort 27. A draftsman at the Allison Division of General Motors, Lord has been recognized for his many charitable activities throughout the community during the past seven years.

5,000 FREE HAIRCUTS

Cathedral man to receive award for aid to others

A quiet, unassuming, amateur barber who has given more than 5,000 free haircuts during the past seven years to the aged poor, will be recognized by the community next Monday.

next Monday.

Howard Lord, a member of Cathedral parish, Indianapolis, is a draftsman at Allison Division of General Motors. In his free time he is a modern Christophera offering his services to the Little Sisters of the Poor, the Marion County Home at Julietta, General Hospital and the Plamfield Boys' School.

Fight segregation, knights are urged

BUFFALO, N.Y.—A priest urg-ed Fourth Degree Knights of Co-lumbus to take the lead in fight-ing segregation in Eric County.

Father Joseph Cantillon, S.J., sociology professor at Canisius College, told 425 knights at a Communion breakfast; "Eric County cannot claim to be an all-American county unless it stops being an all-segregated county. Seize leadership here."

The Jesuit priest told the men that segregation exists in Eric County because of custom, not law, and urged them "to welcome your Negro neighbor to your street and neighborhood."

HONORED

BOSTON—Labor leader George Meany, president of the A.F.L.-C.LO, will receive the 1861 Labor tern Award of the Massachusetts Knights of Columbus at the group's annual "Patriot's Day" dinner here April 19.

SOMEWHAT reluctant to com-SOMEWHAT reluctant to comment about his charitable activities, Lard said: "I actually learned barbering on my own. I began by just giving trims, and then with the people's patience and my own attempts, I began to progress." He has run through several hair clippers in the seven years, he added. Lard afternates week-ends at Lard afternates week-ends at Lord afternates week-ends at Justice. It is a werage between 10 and 20 haircuts a week. Several other nursing homes in Indianapolis have also called upon Lord's haircutting services.

And while he is snipping

And while he is snipping away, he listens to problems. "Sometimes it helps just to talk things out," he explains, "and I'm never too busy to listen.

In addition to his barbering service, Lord goes to General Hospital two or three evenings each week to read stories to the children, hear their prayers, or help with work in the children's ward when it is needed.

ward when it is needed.

He also has spent a great deal of time at the Indiana Boys' School in Plainfield, where he gives religious instructions.

TO ACCOMPLISH all that he

TO ACCOMPLISH all that he does, Lord has learned to be a "juggler of time." In the past seven years he has gone through three cars while racking up considerable mileage between his siderable mileage between his siderable mileage he had been as the same that he was chosen to receive the "Ney Awnigs Bond, Lord asked that the mometary award he given to his parish, and expressed the conviction that he conviction that he has given to others.

Inward Lord exemptings the

Han he has given to others.

Howard Lord exemplifies the Christopher's slogan—"It is better to light one candle than to curse the darkness."

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15 BRANDS of COLD BEER
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THE CHURCH AND THE WORLD

Second Vatican Council. He noted that St. Joseph is always invoked to help the Church in its projects and concerns. He said that among present-day concerns the first place is held by the ecumenical council.

council.

♦ The Holy Father has named
Cardinal Giuseppe Ferretto one of
the six Cardinal Bishops, thus giving the most recently created
eardinality precedence over 78 other
Princes of the Church. Cardinal
Ferretto, who at 62 is the youngst of 31 cardinals residing in
Rome, was named Bishop of the
most of 32 cardinals residing in
Rome, was named Bishop of the
most begin bishop of the
most begin bishop of the
sent of 32 cardinals residing in
such that the spointment only
six days after he issued a decree
abolishing the historic right of the
senior cardinal priest residing in
Rome to fill a vacancy in the
ranks of the six cardinal bishops.
A special Valican profecol will

ranks of the six cardinal hisbops.

A special Valician prostood will be established for the state visit of Queen Elizabeth II of England to Pope John. Visits of heads of state to the Vatican are governed by strict protocol which specify the number of officials and guards of honor to greet state visitors. The May 5 visit of Queen Elizabeth will be the first lime in centuries that a reigning queen visit. The reception is expected to be far more solumn and splendid than that given to any English reversing state.

A Some 1.200 compluyers of Inter-

sovereign state.

• Some 1.300 employees of International Business Machines in Europe and the Middle East, led by IBM president Arthur K. Watson, were received in special audience by Pope John. He told the state of the property which is called the Index Thomisticus. He is an analysis and classification of more than 13 million words.

• The Sacred Congregation of

13 million words.

♦ The Sacred Congregation of Rites has discussed the heatification causes of a group of Claration causes of a group of Claration causes of a group of Claration causes of a group of the Congregation met to study the writings of missionary priests Candido Casals, Jose Maria Ruiz Cano, Jaime Gelada, Marcelliano Alonzo and companions, all Claredian missionary study of the Companions of State Giusepan Companions of State Giusepan Vanimi, foundress of the Institute of the Daughfers of St. Camillus for the care of the sick.

◆ NEW YORK—Bebet that lite exists on other planets was voiced here by two Fordham University chemists and a scientist in private industry. Their opinion is foundational to the planets was a scientist in private industry. Their opinion is foundational to the planets of the control of the planets of the pl with caution, "Personally, I am skeptical," he said, "I think we should have more evidence that these hydrocarbons were not formed by some inorganic pro-cess."

♦ COLUMBUS—The Ohio Cath • COLUMBUS—The Obic Caliber Bell Welfare Conference endeward a proposed more stringent state has against racial discrimination in public places and opposed catabilishment of a state board of charities which would regulate catabilishment of a state board of charities which would regulate action of the conference of th

♦ AUGUSTA, Maine — Tax-paid bus transportation for private school students is not a religious issue, a committee of the State Legislature was told here. Rep, Melvin Lane declared that "all small children, regardless of their faith, are entitled to safe trans-portation bills being considered

VOCATION AID

BERGAMO, Italy — Bergamo, home diocese of His Holiness Pope John XXIII which used to suffer from the lack of seminarians, now needs more room in its seminary. Bishop Giuseppe Piazzi ns, now needs may be plazzi minary. Bishop Giuseppe Piazzi minary. Bishop Giuseppe Piazzi minary. Bishop Giuseppe Piazzi minary. Today sominary. Today

Presentent and Congress by Jahuary 31, 1983.

• COVINGTON, Ky. — Bishop Richard H. Ackerman of Covingtion has a remedy for errant public officials, It less says "Turn them out." The prelate's views were in a letter to a Catholic layman who asked the bishop for a statement on prostitution, ganabiling ment on prostitution, ganabiling ment of the properties of the properties of the question on public officials Bishop corruption. Responding to the question on public officials Bishop care to be a propertied to the people. If it is proven that they are dishonest, capricious—turn them out. They are useless, dishonorable servants. The greater responsibility lies with those who by free ballot have elected these administrators of the law."

of the law."

• LANSING, Mich.—State Altorney General Paul L, Adams has ruled that religion classes continued to the control of the law of the

ABROAD

♦ MADRID—A three-man civil tribunal here acquitted ♦ MADRID—A three man civil tribunal here acquitted seven synaish intellectual le a de rs, spanish man de le control de la cont

♦ Cardinal Enrique Pla y Deniel, Archbishop of Toledo and Occurrence. • Cardinal Enrique Play Denieve Archbishop of Toledo and Primate of Spain, declared in Madrid that Calibolic worker and other asso-ciations are essential for the Church's mission in this country. Addressing the Seventh Congress of the National Assembly of Em-ployers' Social Action, the cardinal said it is not the duty of the

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• MAASTRUCT, The Netherlands
—The Cathoic daily newspaper
bere has begun a regular section
of news about the Protestant
churches in the area, entrusting
the editing to the Protestant
themselves. The cultors of De
Niewe Lamburger entered into the
Niewe Lamburger entered into the
leaders when it was said that ist
leaders when it was said that ist
coverage of Protestant news was
madequate. Manstricht is a predominantly Catholic eity at the
Southeastern tip of the country.

DABIS — Expension from

Southeastern tip of the country,

• PARIS — Freemasons from
throughout France are expected
at the masonic lodge of Larval
and the masonic lodge of Larval
up a Mason's challenge to debate
the Catholic Paith with him. The
Mason throw down his challenge
publicly: "I defy a Catholic pricis
t ocome and insirty his belief a
debate at the Masonic lodge."
Father Michel Riquet, 5.J., obLamed permission from his relibenge. The debate will take place
in what French Masons call "a
white meeting," or closed session
in the lodge.

ARMAGH, Northern Ireland—

in the lodge.

ARMAGII, Northern Ireland-Four cardinals and members of the Catholic hierarchy from many parts of the world gathered here on St. Patrick's Day for the sollar of the cardinal parts of the world gathered here on St. Patrick's Day for the sollar of the cardinal parts of the cardinal parts of the parts of

♦ LOURENCO MARQUES. zambique—A stepped up Catholic Action program among Negroes

labor.

LA PAZ. Bolivia—Archbishop Antezana y Rojas of La Paz said here that this country needs at eleast 4,000 priests to fulfill the mission of the Church. "Today," the Archbishop said, "there are only 600 priests in Bolivia attending to the spiritual needs of four two-thirds of the priests and Religious in Bolivia are from other Lands. American missionaries include 125 priests and about 75 Sisters.

Sisters.

4 OTTAWA—Father George Bernard Flahiff, C.S.B., 25. Superior General of the Basilian Fathers, has been appointed Archbishop of Winniper, Manitoba, by Pope John. The appointment was annunced here by Archbishop Sebastiano Baggio, Apostolic Delevant of the Committee of t

Coadutor Archbishop of Toronto.

RIO DE JANEIRO—Brazil's

new Pressident, Janie Qoudres,
has shown a desire for cordial

relations with the Church denire

relations with the Church denire

relations with the Church denire

office. Since his imaguration on

January 31, the 43-year-old chief

of state has assured the nation's

Bishops of his vital interest in

Church problems and said he
hopes, with the help of the

Church, to launch a vast cam
paign to lift the moral level

of the country. On one point, how-

ever, there has been drasgree-ment, according to NC corre-spondent Father Conall O'Leary, O.F.M. The President has been sharply criticized by Cardinal to the Construction of the Construc-tion of the Construction of the Con-toniant of the Construction of the United Nations. The Arch-bishop of Rio de Janeiro has also criticized President Quadros' plan criticized President Quadros' plan criticized President Quadros' plan with communist countries.

with communist countries.

BERLIN — Cardinal Julius
Deepfner has exhorted Catholies
and Protestants of communist
and Protestants of communist
northerly solidarity animal their
brotherly solidarity under the
common opponent. "Do not alone
don the community under-the
Cross which for years has joined
Catholie and Protestant brother
Catholie and Protestant brother
in opposing the mutual danger,"
he told 8,000 Catholie men participating in a pigrimage of
atonement. The cardinal pointed
out that East German communists make intensive efforts to

♦ MONTEVIDEO — Urug Bishops have affirmed the ri the Church to establish a olic university in this ed over the opposition of groups. A controversy or

issue began here when leftists and state university students and issue began nere when lettists and state university students and teachers attacked a proposal for the foundation of a private uni-versity by President Eduardo Haedo of the National Council, Uruguay's executive body.



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Comment

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

Loan procedures

When you ask for a loan, you expect to be asked some estions. Sometimes they get rather personal, even emquestions. barrassing.

But when the Catholic Bishops asked that Congress include low-cost loans for parochial school buildings in the Education bill, they really got the works. They were accused by various excited critics of everything but high treason and piracy.

- They are trying to destroy the Constitution.
- They are attempting to wreck the public school sys
- They are trying to force non-believers to pay for the spread of Catholicism.
 - They are trying to be a divisive influence in America.
- They are seeking to breech the "wall of separation" between Church and State.

between Church and State.

In a nation that already calmly gives Federal aid—
not only loans—to all sorts of religious colleges and universities these are rather hysterical charges. Maybe the Bishops should back off for now and try to arrange a low-cost
loan through the World Bank, or the U.N. Monetary Fund,
or some foreign nation with excess development capital.
We presume such outfits would ask questions like: "What
for?" and "How are you going to repay?" Civil questions
that could take a civil answer.

Fish by decree

We yield to no one in the alacrity with which we snap up a dispensation from fast or abstinence. Let Friday be declared a holiday, or an Ember Day have its teeth pulled by the Archibishop, and we are off and running to the butcher shop.

But as we struggle through these last weeks of the modified Lenten fast—and discern the approaching light of leaster—we are a little worried that some day soon some kindly ecclesiastics will cancel this whole Lenten fast in favor of some "voluntary" individualized penance.

This would be our undoing. Voluntary penance, we have discovered, is always done tomorrow. Only the very devout ever discover on their own initiative that today would be a fine day for a little penance. The rest of us need a calendar marked with a large stupid-looking fish.

Make the Lenten fast completely voluntary and you would not only wreck the fishing industry, you would dangerously enfeeble the spirituality of a lot of us little Christians whose only significant penance now is what we "have to do."

Though we mean to do more on our own some day, don't count on it yet. Remember doing penance under obedience not only makes it more likely, but—believe it or not—if makes it more meritorious, as the spiritual writers assure us.

Human problems

The 1945 Indiana Redevelopment Act provided for the carance and redevelopment of slum areas in Indiana lies. It did not make any allowance for the problems of e human beings, living in the slums, who would be disaced by the redevelopments.

The 1953 Amendment to the 1945 Act took note of this defect, to the extent that it set up powers for the rehabilitation of existing dwellings: but not for new construction.

In 1957, Mayor Bayt of Indianapolis received a report— prepared at his request by the Marion County Health and Welfare Council—which drew attention to delays in the clearing and redevelopment of slums due to problems of relocating displaced persons; in many cases dwellings which were bought up and condemned by the authorities had to be rented back to the inhabitants who had no where

In recent times, Mayor Boswell instituted an interesting and valuable TV series of programs, monthly reports to the citizens of Indianapolis. In the course of these programs, he announced, with reasonable satisfaction, that the bonding power for the Redevelopment Commission was increased 50 per cent by the 1961 Indiana General. Assembly. At the same time, he did not announce any plans for building minimum standard dwellings for Indianapolis citizens likely to be displaced; now or in the future.

zens likely to be displaced; now or in the nature.

We would invite Mayor Boswell, as chief citizen of the capital city, to give a lead to the other cities of the State of Indiana, and break all the reficence on what has been done, what is being done, and what will be done to solve the human problems arising from slum clearance and the improvement of city real estate values. If Indianapolis cannot be cited as a good model, Mayor Boswell would be doing a public service by saying something about what has been done in—for example—East Chicago; or elsewhere.

We know that, in our fiercely proud and independent Hoosier way, we have declared against the use of Federal funds here for any purpose, even though our hard-earned Hoosier money has been contributed to these funds. Mayor Boswell may confidently regard it as a public service if he now persuaded us to deign to accept our own money back and use it for badly needed public housing.

It should scarcely be necessary to point out that all government of (all) the people, by (all) the people is for (all) the people and not, unless incidentally, for the improvement of the real estate holdings of some of the people.

We hope Mayor Boswell, together with the chief citizens of other Indiana cities, has seen the first sentence of a leading article in The New York Times of March 13. We quote it here with hearty approval: "The real danger in all discussions of economics is that the true subject of that science, people, will be obscured in a sea of statistics."

THE CRITERION

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Published Every Friday

Help for the rich

After 29 years of religious life, an Italian nun has been permitted to return to "the world," to help others who are unhappy—as she appears to have been in her young days because they have too much money.

In outlining the objectives of her lay mission, the former ter Ornella Chiari Brocchi sald, "The rich need caring They are the most neglected class on earth."

So very many of us have to struggle so much for a modest competence in daily living that the thought of the rich needing special help and care could easily be an occasion for ribadity. But the lady has a point, in having compassion for those rootless people who wander around Europe, from hotel to luxury hotel and from "season" to "gala season." As every experienced hotelier knows, the

world is full of people who, no matter what size their checking account may be, wander about with the uneasy feelings of sheep that have lost their way. And, to develop the metaphor a little more, sheep that have lost their way may fall over the precipice and be lost forever.

Again to quote the good lady; "There is a broad stratum of unhappiness and absence of belief among people with incomes so large they need not work. The aim of our committee is to provide places where the well-to-do can neet in a mutual search for spiritual peace." We shall hope confidently that the mutual search for spiritual peace social justice, a study of which could restore to their lives a sense of direction and of usefulness to humanity.

But the rich of Europe are not the only ones in need of help and care. There are those in this hemisphere, too, whose problems, left unsolved, could involve us all very Under School Laws, Too

seriously. President Kennedy may have had something of this in mind recently when he said that U.S. aid to Latin American countries would go first to those countries which were moving to help themselves. There is also the statement of about a year ago from the Latin American Bishops' to end the hugaroned he area's Catholics they must work to end the hugaroned he area's Catholics they must work to end the hugaroned he area's Catholics they must work to end the hugaroned he who located the Latin American propile and which are at the root of the grave social and political problems of the whole region.

We certainly think that, whether the rich are drifting aimlessly in Europe or too deeply entrenched in South America, the social health of the world requires that something be done about them. Although it may come in a different guise, re-education and rehabilitation is certainly just as much needed for the rich as for the poor, these days.

Undoubtedly, the idea of the good Italian lady has its possibilities

• QUESTION BOX

Why the obscurity about future life?

By MSGR. J. D. CONWAY

Why was our Lord so reserved in regard to s of the life of souls after death? It seems that the fear of death would be less if more details of the unknown were made clear.



of the unknown were made clear.

A. The very day your question arrived we read in the Mass the story of Lazarus and the rich man. (Lake 16, 19-31). It may provide the answer. Lazarus, the beggar, died "and was earried by the angels into Abraham's bosom," i.e., to heaven. The rich man died and found himself in intense torment in hades, i.e., hell. After begging fullely for relief, he asked that Lazarus be sent back to his

begging futilely for relief, he asked that Lazarus be sent back to his father's house, "for I have five brothers; tet him give them solepace of extreme forment."

But Abraham replied: "They have Moses and the prophets; tet them listen to these." Then the rich man protested, "No, father Abraham, but in case somebody comes from the dead, they will mend their evil ways." Abraham's answer was: "If they do not listen to sloses and the prophets, neither will they be convinced if a dead man rises."

If we do not accept on faith the many indications

they be convinced if a doad man rises."

If we do not accept on faith the many indications which Jesus gave us of our reward or punishment, we would hardly be more responsive to details of a happiness which cannot be described in human words—or of a punishment whose details would only scare us silly.

After all our Lord does invite "the sheep" into the kingdom prepared for them from the beginning of the world; and sends "the goats" into "the everlasting fire prepared for the devil and his ministers."

"Bye has not seen nor ear heard, Nor has it entered into the heart of man, What things God has prepared for those who love him."

Q. Please explain ecclesiastical authority. How r is a pastor justified in invoking ecclesiastical athority,

A. Ecclesinstical authority is that authority given by Jeaus Christ to this Apostles and their suesessors, etg., "Teach them to observe all the commandments I have given you." (Matt. 28, 20); "He who hears you thears me; and he who rejects you rejects me." (Lalke 10, 16); "As the Father has sent me. I also send you." (John 20, 21); "But if hie refuse to hear even the Church let him be to thee as the heathen and the publican. Amen I say to you, whatever you bind on earth shall be bound also in heaver; and whatever you loose on earth shall be loosed also in heaven." (Matt. 18, 17-18). This authority is exercised over the whole Church.

shall be loosed also in heaven" (Matt. 18, 17-18). This authority is exercised over the whole Church by the Pope, and in each diocese by the bishop. Basically the authority of the Pope is expressed in the Code of Canon Law, and that of the bishop in decrees or statutes drawn up in Synod, or formal meeting of the priests of the diocese.

The pastor does not make law; he tells you what its. He is justified in invoking Church authority in the measure that he quotes is accurately and prudently.

Q. Is it wrong for a non-Catholic who believes s church is the true church to study the teachings the Catholic Church, to be sure if he is right

A. From the subjective point of view you have real problem there. Should m and peaceful conscience?

firm and peaceful conscience?

Because we are so certain that ours is the one true Church we seldom have any hesitancy in entrue Church we seldom have any hesitancy in enurging others to study it, and with many of them there is no danger of harm, because their religion may not be very deep and alert, their convictions to twenty firm; they may even be filled with doubts out very firm; they may even be filled with doubts and entrue them. Such they have an obligation to re-

Certainly no man does himself a favor by de-liberately disturbing his own tranquility. On the other hand we cannot say that is is generally good for a man to remain in blissful ignorance, just because he is happy that way.

occause he is happy that way.

My general practical rule would be this—for both
Catholic and non-Catholic; Prudent study of objective reality should never harm anyone. It should
be prudent in that we advance gradually from the
known into the unknown—not taking wild plunges
beyond our depth. It should deal with reality, not
distortions of the truth.

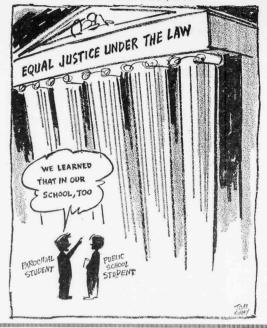
Study may create turnedl; the present of the truth.

ostortions of the truth.

Study may create turmoil; the pursuit of truth is a strenuous and turbulent chase. We should not begin it unless we have the persistence, the ability and the help to see it through. Doubts and agitations should never be created for their own sake; but neither should we fear them when they block our way to wisdom.

Q. I am writing to you in regard to gum chewing in the Holy Season of Lent. We have a debate about it. So many of our Catholic friends do chew gum in Lent and on other fast days. I have asked two priests and they say there is nourishment in

A. Chewing gum definitely does NOT break your lenten tast.



OPINIONS

Federal aid to schools is dangerous

To the Editor:

As a taxpaying:properly-owner clitzen of the United States I wish to stand up and be counted against Federal Aid to Education, against Federal Aid to Education, the Committee of the Indian excepting schools for the Indian excepting schools for the Indian excepting schools for the Indian against President Remedy's proposed bill to education. It is exemingly to me the first step for the Communists to weedle their way into our educational system, and then the next step is for them to step on GOD, and it will be the private elementary picked on first. Can't we see what has happened in other countries? Are we so blind as to invite step arent with a child in a private school will write or wire their twenty to their Representative, so they can be guided accordingly.

Our public schools are pro-

views to their ftepresentative, so they can be guided accordingly. Our public schools are progressing, as they are. They gressing as they are. They gressing and non-property owners and non-property owners. It seems our system of footing the public schools needs amending so all people can eary their fair share, and whoever wishes private education should be entitled to some tax deduction. If we to some tax deduction. If we to some tax deduction if we to some tax deduction for the communities will, as they are trying hard. Wake up everybody, and run with your letter to the nearest post office.

P.S.: I hope President Ken-nedy's educational bill is defeated as it now is proposed, and a more fair one for all parents substi-tuted.

P.P.S.: My husband agrees with the above.

Mrs. Roy Thopy Indianapolis

She disagrees

To the Editor:

"To feed a starving, enemy nation is blatant, totally unrealistic
idealism," is one of the falless
stated in a letter in the Opinions
column last week. Still worse, he
proposes, "The practical solution
of any serious economic and social plight must be science and
common se n se, rather than
ideals."

He also accuses our naper of

He also accuses our paper of contradicting itself, which it did not! An article in it stated, "Sur-plus products sold to other coun-ries at lower prices than in the U.S. would cause world depres-sion." This proposition did not add to the solution, therfore was rejected. To contrast it with the concluding statement, "Feed the

hungry whether friend or en-enny," and call this a contradic-tion is an error in simple geo-metric reasoning on his part. One of his scientific proposals is that "we should ream our statemate with HC Chinamp our stronger our enemy, thus rendering it a "just" terminal for our surplus."

Recognize evil as just! No! Never! We can give them food as our enemy but to call evil just is compromise of the worst kind, repugnant to all free men!

repugnant to all tree men!

His other scientific proposal is
to set up a world government to
redistribute surpluses of the world
to needly nations. In order to
discuss his idea better with people, I suggest the author of the
letter should go without food three
days to get a "keener" insight into the problem, then, also, be Mrs willing to wait until a world gov- Cedar Grove, Ind.

ernment is set up to feed him. In this way, both the logical con-clusion, and also the concluder would be concluded. And, con-cluded would be the people starv-ing, NOW, who need food, TO-DAY!

ing, NOW, who need food, TO-DAY!

Too long, we have been trusting Science and Economics alone to solve our problems. Science; and Economics alone to solve our problems, Science; and the solve in the s

Mrs. Howard Alig

SERMONETTE

Got a tiger by the tail? By REV. JAMES D. MORIARTY

Hundreds of irritations can pop in any day of our life.

But whether we know it or not each of us makes his own of happiness or unhappiness. If we accept the daily difficulti normal events in our life then we can use them to grow strong if every irritation is going to "throw us" then it may be said as it was said of one of the high officials in Washington that we are a very even tempered individual . . . always mad.

Resentment causes untold unhappiness in the life of man today. What is resentment? We know that is comes from two Latin words, "re" meaning again and "sentire" to fele. In other words awing an anut or an imagined hurt that has come into our life.

Someone consciously or unconsciously pokes us in our "1." At that moment it may be passed over but an hour later we begin to re-feel. "What did he mean?" Three hours later—"50 that's what he meant." Twenty-four hours later—"Well, what impudence." And 88 hours later we are trying to figure out a way of getting back at him. And so by our own machinations, our own receiling, using the energies of our own minds we keep ourselves upsel. If we would just forget the whole affair, if we would just forget the whole affair, if we would just forget the whole with the properties of the "hunt" then we would got about our duties unruffled and calin.

The ancient pagans had a saying, "Whom the gods will destroy, they first make mad."

Why should we allow ourselves to be upset? Words can't hurt us. Nor can they change us if we will not allow them to do so. Some one may come to see us and praise us to the skies. Really his words do not make us different. We are the same person, insider and the next individual may come along and puncture whatever ego we have. What he sary really doesn't change us. We are still the same person we were before the flattery or the dressing down. If we act intelligently we won't hold on to the tiger's tail.

• STRAY LEAVES

Organic, synthetic: we wonder which

By MICHAEL BOWLES

We were thinking, last week, about culture and the Arts, whether their development in U.S. commuties was an organic or a synthetic process. The question was simple, in so much as there were no implications that the organic process was better than the synthetic, or the other way round.

implications that the organic process was better than the synthetic, or the other way round.

"Synthesize: to form a whole by bringing together separate parts" is what the dictionary says, and one of the possible arguments in favor of deeding it is a synthetic process is that so much cultural activity—until comparatively recently—was simply a matter of importing the finished artist frument for a "final porting the finished artist frument for a "final porting the finished artist frument for a "final porting the students of the second policy are exotic; their roots are entitle the country. The U.S. singers who are trained in this country must almost all emigrate; a few to become famous abroad so that they may become famous abroad so that they may become acceptable at home, but most to settle in the very many "run-of-the-mill" opera-houses in Europe—principally in Germany—where they can be sure of making a secure, if moderate, living in recognition of a decent competence in their art.

In spite of all the money that has been spent on a facent must conceptance in this country, and the many schools of music which have come into being the last forty years, a capacity to fracture the English language is still the most important prellimary qualification for any musician. In painting, in the plastic arts generally, is it Americans who influence European thought or is it still the other way round?

This is a wealthy country. Only the best is good.

round? This is a wealthy country. Only the best is good enough. We can afford the best. We cannot be bothered with local theatrical repetory. We shall support only first class travelling companies playing proven New York successes. There is nothing to be seen in the local museum except education materials for schoolchildren. My, you should see the French collection in the Chicago gallery, or the new Dali in Washington, or the latest—somewhere, anywhere clese but not here. Does an artist enion the cool Washington, or the latest-somewhere, anywhere else but not here. Does an artist enjoy the good opinion of a New York concert agent? Then, he must be real good, no matter what he does. Are there any musicians, good by state or local standards? Let them make the grade, first. Where? In New York, of course; or Breslau or Soilingen or some little town in the Appenines. (The word 'Gocal') is intended in a general sense and does not refer to any specific "locallity.")

Is all this exaggerated? Perhaps so, but not a great deal, you may aree. However, do not think it is an indictment of the synthetic process. If merely poses the question: are we better off to import the best rather than support local efforts, not yet the best?

not yet the best?

In many activities, it may be essential to adopt
the synthetic process, because our life has become
so complicated, so cluttered up with the products
of advanced technology.

The synthetic process of th

of advanced technology, an observation of advanced technology, an observation of process of selecting the "first man into space," an adventure presenting the largest stimulation to the human imagination since Vasco da Gama circumnavigated the continent of Africa or Columbus discovered Americanonably think of the final selection of "the man" as coming about by a synthetic process, a bringing together of preliminary studies of the physical problems, a putting together a group of men who would compete fin the best sense, of course) to be chosen by demonstrating their abilities and by having these abilities tested and developed by processes outside their personal control. Christopher Columbus or Vasco da Gama or Francis Drake were chosen by the "organie" process. They pushed themselves, by circumventing opposition or by risking the whole venture entirely on their own responsibility. They, and others like them, were natural extrusions of the force of the human spirit, pushing from the known to the unknown. Vasco da Gama did not quite kitch them, were natural extrusions of the force of the human spirit, pushing from the known to the unknown. Vasco da Gama did not quite kitch them, were natural extrusions of the force of the human spirit, pushing from the known to the unknown. Vasco da Gama did not quite kitch them, were natural extrusions of the force of the human spirit, pushing from the known to the unknown. Vasco da Gama did not quite kitch them, were a subject to the variety of the proposition of the was soing or elidinate having taken courses in the classics, Latin and Groek, having and Reporting, Typography, Edding, Political Parties and Pressure Groups, Government and Business, Shorthand and Typing, etc., or one having taken courses in the classics, Latin and Groek, having and Reporting, Typography, Edding, Political Parties and Pressure Groups, Government and Business, Shorthand and Typing, etc., or one having taken courses in the classics, Latin and Groek, having and Reporting, Typography, Edding, Political

Mind you, this is not to adopt an attitude that the synthetic process is superior to the organic process or the other way round. (This was said already in this column, but—no matter.) This is simply to say that—well, what do you think, gentle readier?

If we act intelligently we won't hold on to the type's tail,

Just let go and the tiger goes on by harmlessly.

But if we insist on holding on then we are in for a very rough ride all the days of our life.

One we years ago I committed a sin, though at the time it didn't seem wrong to me. But not holding on then we are in for a very rough ride all the days of our life.

A you are just needlessly worrying, or if all my confessions since that time are invalid.

A you are just needlessly worrying. Nothing

A new look at anti-trust laws

The recent price-fixing scandal in the electrical manufacturing industry came as a great shock to the American public, but if will have been a blessing in disguise if it prompts us to take a new look at the underlying philiosophy of the Sherman Anti-Trust Law.

This statute, as amended by the Clayton Act and other more recent laws, is

punity.

The average American, In this respect, is a combination of Jokyll respect, is a combination of Jokyll free competition and plotdess the competition and plotdess with the competition and plotdess and the grant of the purpose of the market and to legislation designed to implement these laws. Mr. Hyde is afraid of the rigines of competing and, while publicly supporting the philosophy of amturus legislation, will

Won't pay taxes if Catholics win

NEWTON, Mass. — A Baptist minister here said he woulf re-use to pay his federal meome as if Congress grants aid to paro-bial schools. He is the Rev. O. Jamos Rem-ngton, pastor of the Lincoln Park

go to the most ingentous lengths, in collesion with his "competitors", in collesion with his "competitors", in collesion with his "competitors", in collesion with the series of the market.

It seems to me that there is probably more to be said for Mr. It seems to me that there is probably more to be said for Mr. It will be a probably more to be said for Mr. It will be a probably more to be said for Mr. It will be a probably more to be said for the said for

• FAMILY CLINIC

through with various kinds of formal and informal collusion de-signed to modify the "laws" of competition and to nullify both the letter and the spirit of the amendments. But they are not discuraged by their findings. They still think that anti-trust legis-tion is a good thing and that it can be made to work effectively. They are presented to the spirit of the pro-posed of the property of the pre-posed of the present the pre-posed of the pre-open to debate.

Anti-trust legislation would be a good thing it its only purpose were to prevent monopoly in the anti-social sense in which that word sisusually understood. But for many people that isn't its only purpose. Its underlying purpose, coording to Stocking and Watkins, is to perpetuate the "impersonal" laws of competition as the directling principles of economic life.

"If society," they say, "is to rely on private enterprise to rely on private enterprise to perfect the second of t

labor and management, in cooperation with the government, to establish social justice by regulat-

Community responsibilities

the common good. It would include the so-called Industry Counselected the so-called Industry Counselected encyclicals and would make a virtue out of uninhibited price warfare,

In rejecting the philosophy of unrestricted competition as advocated by Stocking and Wakins, I am not lightly dismissing the States nor suggesting that it can be or should be immediately suspended. Our present antitic can be or should be immediately suspended. Our present antitic can be or should be immediately suspended. Our present antitic can be or should be immediately suspended. Our present antitic can be or should be immediately suspended. Our present anticorn of the phenomena of modern in the property of the present and foresceable are one of the phenomena of modern if early the present at the origination of the phenomena of modern if early the present at the origination of the phenomena of modern if early the present at the origination of the phenomena of modern if early the present at the origination of the phenomena of modern in the present at the present at the origination of the phenomena of modern in the present at the present

ed.

My own guess is that it will eventually be found wanting in many respects and will be substantially modified to permit and even encourage the right kind of interference with the so-called "laws" of competition in the interests of justice and the guneral courage or prevent the growth of onti-social price-fixing of the kind which the electrical manufacturing industry has been indulging in, more power to it.

The perils of power

elements a real necessary; real necessary; recally of things, of determining their condition and interrelations, and awareness of these energies, and awareness of these energies, and to launch and direct energies and to launch and direct energies to the energies of the energies and to launch and direct energies and to launch and direct energies warst these goals." A further point about power in the modern sense of the word is that 'someone must answer for it. . . . If the man power for which no one is answerable simply does not exist. Power is, of course, capable of being directed to good as well as greater than the energy of the energy o

Poles' poll alarms communist atheists

application. Some women have more ability and energy that others, some families make greaters are found to the some some of the control of th BERLIN—A poll of students in some 20 teachers' college in southern Poland reveals that 84 per cent of the future teachers are not only religious believers but also practice their religion.

but also practice their religion.

The poll was conducted by the provincial board of the anticlerical Secular Schools Society in Katowice province. It brought a quick demand from the atheist weekly Arguneaty for "modern, progressive" education. Arguneaty soad "dared 5) that the implications of the poll "are not elevertid." It based the religions attitudes of the students on "obsolete" and "19th century" teaching methods.

FRANCE

Will be one of six European countries visited on the method of the students on "obsolete" and "19th century" teaching methods.

ST. LOUIS—More than 100,000 atients were in U.S. Catholic hositals on an average day in 1960, ecording to the 1961 directory of .

Hoosier



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and readiness for whatever comes?"

A chapter on the particular dangers of modern power makes among many disturbing points, the properties of the properties

there has siekened.

I came to this book impediately after a wing read William Shirey Trail will all the sing read William Shirey Trail wing read William Shirey Trail Reich, and found it a striking commentary on this aspect of modern history. But Guardini also makes it very plain that the leaders of today's domocracets have much sout-searching to do about their own handling of power in the light of God-imposed responsibility.

Protestant thinker speaks to Catholics

WORCESTER, Mass.—One of the nation's leading Protestant theologians will be keynote speak-er at a Catholic college's institute on "The Person and the Common Good" April 15.

The serpent, he points out, "confuses man by misrepresenting the fundamental lacts of human existence: the exsential difference between Creator and created; between Archetype and image; between self-realization through truth and through the continuation of all theraps, man's will be leafth, bis vital confidence, sure instinct, and natural powers of self-renewal." John C. Bennett, dean of the faculty at Union Theological Seminary, New York, will speak at Assumption College on the theme "America and the Common Good: Aspirations to the Common Good in the 20th Century."

Msgr. Reine Marian College

Modern measures which provide for personal security, either through state pensions or compre-hensive insurance plans cause him to ask: "What becomes of pursonal convenient processes."

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HOSANNA TO THE SON OF DAVID

HOSANNA TO THE SON OF DAVID!

HOSANNA TO THE SON OF DAYID: From Bethpage, over the Mount of Olives, to the Old City derusalem—this was the route of Christ's triumphal march the first Palm Sunday. On this Palm Sunday the faithful in the large sunsuly for centuries, retrace the procession will, as they have annually for centuries, re-exact route followed by Our Saviour; taking part will be preligious, and latty. from every section of Jordan, as w pilgrims from all over the world.

religious, and taily, from every section of Jordan, as well as plaints from all over the world is Palm Sunday, walking solemally from liebjance to Jerusalem, there will be a number of calling the times, new more than twelve years past, when they used to come down from Gallice to take part in the procession and return home immediately afterwards. Exiles now these many years their swill be a double sathese as fluly Week begins; the sorrow felt by every Catholic as he recalls the Passion and Death of Christ coupled with the human sorrow of the every Catholic as he recalls the once were theirs of home-six-kness for land and homes that once were theirs of home-six-kness for land and homes that once were their of the material needs through Our Holy Father's Mission to Palestine—thus, their hosannas will be truly sincere.

Many of our benefactors have been most generous in sending

Palestine—thus, their hosannos will be truly sincere.
Many of our benefactors have been most generous in sending
us contributions for the Palestine Refuges. Could you send a
donation to be used for these poor exiles? If you can afford to
send \$10.00 we will send a token of our appreciation in the form
of an Olive Wood Resary from the floy! Land. We welcome a
contribution of any size and many prayers are offered for those
good people who help us in the care of these Palestinians.

May: work to the Archausel Gabriel, when he announce the best has a few to the Archausel Gabriel, when he announce the best has a few to the Archausel Gabriel, when he can be repeated many times by boys and girts who feel that God has chosen them to serve lim as priests and religious. In INDIA MATHEW KALLIKALAM and JOSEPH KARAKUNNEL are premaring for the urieshhood at SAINT JOSEPH KARAKUNNEL are premaring for the urieshhood at SAINT JOSEPH SAMINARY. ADORATION SISTERS, Gould you supply the \$600 needed to educate one of these boys, or the \$300 needed to train one of these pirits' If you could, you would be an instrument in assemplishing the will of God in their recard.

PEANCIS CARDINAL SPELLMAN, President hisp. Joseph T. Ryan, New's See'y Send oil Communications to

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encroach on home duties

The situation you describe, Ed, is becoming all too common particularly among the present generation of sincere, earnest young mothers. We may admire their unselfish spirit of dedication yet

wonder whether they adequately estimate their own strength and the strength and the strength and the situation further before attempting to offer a some general management of the strength and t

ity.

Although it may appear something of a paradox, even young women trained in Catholic schools sometimes fail to identify the routine, often monotonous tasks involved in housekeeping and mothering as essentially constriutive of their major role and hus fail to give them priority.

aid to give them priority.

Taking care of husband, home and children seems a far cry from the ringing challenge to Christian and children as excluded to the same and the priority of the more faint there satisfies to women at the parish, school, and rommunical the priority levels. Organized services have multiplied, while modern means of travel and communication render extensive participation and involvement easily accessible to mest. Telephone and car make distance no longer a barrier.

make distance no longer a bar-rier.

Fourth, although it may be dif-ficult to decide whether modern appliances have shortened or merely transformed women's work in the home, some efficient young mother salways manage to have the stronger of the stronger of the control of the stronger of the stronger of the stronger of the stronger of the women differ greatly in this re-seard. Unfortunately, their degree of efficiency in the home is not always positively correlated with their tendency to get in-volved outside, Indeed one some-times feels that those extra-famil-ial activities represent something of an excape.

German Catholics send volunteers

COLOGNE, Germany—Cardinal Joseph Frings, Archibishop of Co-logne, presided here at departure ceremonies for a group of 26 young Catholics who have volun-teered to work in professional and technical capacities in underde-veloped countries in Asia and Africa.

tensive six-month training pro-gram under the auspices of the Working Committee for Aid to Underdeveloped Countries, a Catholic-sponsored organization aimed at recruiting and preparing volunteers to assist in projects

social activity and involvement from their youth. Many have held jobs before marriage and now find "domestication" rather-con-fining. They love husband, home, and children, but also experience the desire for wider social con-tacts and recognition. Unless they subordinate this personal need to the prior claims of marriage, they may rationalize their excessive participation in outside activities as zeal or exemplary social con-sciousness.

These are some of the pertinent elements in the situation, Ed. 1 have outlined them in some detail because they provide a realistic background for establishing work-aile norms. It would have been easy to say, "Pell her a mother's place is in the home," but how would she reconcile this with what has been considered to the work of the provided by the

be done?

The basis for the first guiding principle is the hierarchy of obligations she has accepted in marriage. The adequate fulfillment of her responsibilities to husband and children must be given pricity over all others. This norm implies considerable relativity in

more reflection, planning and parental discussion.

The second norm stems from
the first. While children are
young she should participate primarily in parish, school and community projects related to her
role in the family. This restretion protects particularly the
highly capable young mother
turn to wider projects later.

Finally, if she's frequently too
weary to be a good companion to
her husband and children, if she
must resort to tranquilizers or
other drugs, it's a clear sign she
and once. Remind her that pudence is a virtue—God wants a
"reasonable service."

(Father Thomas is unable to
give personal replies.) Mass Calendar

By REV. ROBERT W. HOVDA ■ MARCH 76-Second Sunday of the Passion. Today's procession with branches of palm or other trees is a stirring pledge of allegiance to the Saviour as King, as Son of Man, the Head of the human race, the first-born of a new creation.

new creation.

Matthew's narrative of Jesus' passion and death is read instead of the usual Gospel and the lesson from Paul's letter to the Philippians proclaims that Sacrifice which is man's liberation, the Cross. So the Church begins the celebration of the great week of her year, to climas in the three-fold commengration of the ner year, to climax in the fold commemoration of M Thursday, Good Friday Easter,

Easter.

MARCH 27—Monday of Holy Week. Prophecy of the Passion and Death is the subject of both readings, Judas' hypocritical solicitude for the poor and the valence of Issais enemies (Gapel and Epistle) both illustrate mars basic difficulty of conversion, of admitting and acknowledging the divine.

■ MARCH 28—Tuesday of Holy Week. The passion narrative according to Mark and the figure of the suffering Jeremias continue the Church's preparation for her passover or paschal celebration.

■ MARCH 29 — Wednesday of HolyWeek. Two lessons from Isaias on the suffering Servant of God and the third recital of the passion story, this time from Luke's Gospel, complete the pre-lude to the following days.

Lake's Gospel, complete the prelude to the following days.

MARCH 30—The Thursday of
the Lord's Supper. The great
thurgleal event of this evening is
the celebration in every parish
ing the institution of the Lord's
Supper. On the night before He
died, Jesus gave two elements of
the Jewish Passover Meal new
meaning and new power, making
them His Body and His Blood as
So the great Scarament of the
Church springs into existence by
the will of the Saviour, and the
hierarchical ministry by which it
is to be forever celebrate to
the Cospel is a dramatic searamental
of the love of brothers of which
the Eacharist is sign and source,
and rejects no demand.

The recommended celebration
of the Eucharist once in each par-

bration of Baptism, Confirmation, Holy Orders and Extreme Unction in all parishes united with him during the following year. (Continued on page 9) **EASTER** wouldn't be EASTER

at your Easter Party.

ish today, for the whole parish, points out the ideal of each Christian community gathering to gether every Sunday to partiell the property of the property of

easter without the joyous note of FLOWERS in your Home Church, or

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Pay-stations. . . .

When Scooter MacTooter was young and gay and driving on Daddy's gas, local service stations were frantic in their efforts to keep Scooter's tank full. But now not an older Scooter is driving his own car and paying his own way. He now bursh is gas in twenty for cent sayirts: a fifteeneem the car, this destination is unally the next gas station. He drives very slowly, letting the engine relish and savor its expensive refreshment. In fact, he is so considerate of his motor that if you walcole him carefully, out the control of th Religious. . . .

If you are one of the 850,000 or so students in this country that a stend a Catholic high school he he chances are that you are taught in that school by mush, brother, or religious priests. And not to be over-elementary about it, our may have wondered (but never asked) what makes those people different from the rest of the promulation. has to pay the price for it.

We have a very fuzzy notion of
sin, and we get that stupid look
on our face when we try to
imagine what an offense against
God really is. However, we can
learn a good deal about sin when
we see the price God paid to get
rid of it. If you don't believe this,
in the little time left before Lent
explodes into Easter, why don't
you make a thoughful Stations
you make a thoughful Stations
so that the state of the service of the service
shottering experience to the or very
cost you a cent, though it cost
Christ His life. asked what makes those people asked what makes those poople different from the rest of the population.

The answer is simple: muns, brothers, and religious priests bare religious vors. And those vows are of poverty, charles, and obtained the religious process that the religious process. And those vows are of poverty, charles, and the religious priests have religious priests they and the pain of sin not to use anything as their own, not to marry, and to do the will of their superiors. Besides this, they almost always live in community, that is, they take meals together, recreate together, in general live together, rest really lay it on the line with God. They base their decision on a number of reasons, among which can be found the following three: (1) the goldness of God. (2) the shortnes of time and the help the shortnes of time and the help pleased with their gift and that lie will give them all the help pleased with their gift and that lie will give them all the help presets, muns, and brothers put they need to make if good. These press, muns, and brothers put they need to make if good. These press, muns, and brothers put they need to make if good. These press, muns, and brothers put they need to make if good. These press, muns, and brothers put they need to make if good. These press, muns, and brothers put they need to make if good, they are applied to the control of the pression of the control of the press. The press of the press of the control of the press of the press.

Watch!

So we earthlings, if we may moralize a moment, have our chance. And all of us some of the time, and some of us all of the time, resist "mulishly." that is, like a mule. The prophets of old foretold destruction for those who did not the Lord's will. But they're out of style now. Are they?

Who of us can say that the end not just around the next cor-er? That's the trouble with life, ner? That's the trouble with lite, it's uncertain—you never know, neither the day nor the hour. In Christ's time it was the story of ten virgins who foolishly failed to bring batteries for their flashlights (I mean oil for their

Spring sports

Entry deadlines for the majority of CYO Spring Sports is Thursday, March 30. Included in the category are Spring Cadet Kickland, Spring Junior Kickball, Spring Junior Kickball, and Summer Cadet Maschall, and latter is just a preliminary deal-line, a final entry date is to be set later).

Also, the deadline for enter-Also.

nne, a mai entry date is to be set later).

Also, the deadline for entering a team in the Boys' Track dual meet season expired yesterday, but parishes may terday, but parishes may terday, but parishes may call the CVO Office to day (Friday) and signify their intention of having a team participating during the track season.

lamps); in our time it could be the Keys homeowners who how Keys homeowners who how the Keys homeowners who hurricane was on its way—and then it was too late. "Watch" said the gentle Christ who will one day come to judge the living and the idead. "You have been to be hour," and the way the head of the hour, and the ways Christian of the hour, and forgiving — mercy is Ilis greatest work. But then, when lie comes to judge mankind, then it goals on the other, the winners in this race. With. And start winning right now. Next week—in this race. With. And start winning right now. Next week from minutes from now, for that matter—might be too late.

Over 500 youngsters compete

Christ the King and St. Pius X once again came up with the lion's share of outstanding soloists in the Instrumental Section but gave way to other parishes in the Pino section as the Third Annual CTO Cadel Instrumental Music were run off successfully at Cathedral High School last weekend.

The Piano Contest and Recital The Piano Contest and Recital was completed Saturday morning and afternoon, with three Indiangolis and one Terre Haute parish comings up the Terre Haute parish with more than 5 years playing experience, was won by Charles Schilling of St. Andrew. Class B provided the only tie of the day, between Timmee Malay of St. Ann, Terre Haute.

Thomas and Paula Kaperak of St. Ann, Terre Haute.

SALV DAVIS, St. Joan of Are, was named the winner in Class C. The Class D medal was awarded to Ludmilla Obecki, the first of two winners from St. Thomas. Control of the William of Willia

The Instrumental Division fol-lowed Sunday afternoon, with more than 200 instrumentalists

competing.

FOR THE THIRD year, St. Pins X and Christ the King dominated the outstanding solo and ensemble wavards. The instrumental consequence of the contract of the contra

solo medals and the "outstanding" award in one ensemble category of Martelta of Christ, the King, last year's outstanding trumpeler, narrowly missed that King, last year's outstanding trumpeler, narrowly missed that honor this year but teamed up in a trumpel duet with Paul Palkner or with the Brass Ensemble category, Mary Jane Bittle, another Christ the King student, took top Christ the King student, took top third Christ the King medal was awarded to Tom Bryant, outstanding trombonist. He was to be a substantial to the control of the contr

any state thing has anappened in the seven-year history of the Holy Trinity's No. 1 squad turned in the best performance of the contest to date in eliminating loly Cross No. 1, the defending champions, 190-130 in one semi-innal hattle at Holy Trinity. The No. 2 team from the West Side parish disposed of St. Joan of Arc, 199-160, after a close battle all the approximation of the semi-innal hattle at Holy Trinity. The No. 2 from the property of ST. AMBROSE of Seymour was represented in the medalist's cir-cle, with Patrick O'Connor, who (Continued on page 10)



Two parishes dominate CYO music event

INSTRUMENTAL MEDALISTS—These five young people, shown with CYO Director Father John Elford, were awarded medals in various solo and ensemble categories of last Sunday's CYO Cadet Instrumental Music Contest, held at Cathedral High School. The winners are (left to right): Cheryl Beyer of St. Pius X School, Harry Whiffield of Holy Trinity, Mary Jane Bittle of Christ the King, David Rahtz of St. Pius X, and Sandra Deeter of St. Pius X. Not shown is Chris Ray of St. Pius X. The four from St. Pius X won the woodwind ensemble contest, Mary Jane took top honors in the flute compellition and Harry was the saxophone medalist. All are from Indainapolis.

Camp registration reaches acute stage

Three weeks for girls at Rancho Framasa are completely full at this writing—June 25, July 2, and July 3, and three weeks at new July 3, and three weeks at new for capacity—July 23, July 30, Ju

109 to receive Ad Altare Dei Medal on Sunday

Medal on Sunday

The annual presentation of the Ad Altare Dei Medal for Boy Sooths, always a highlight of the year for Catholic boys in the scotting program, will be held Sunday afternoon at 4:30 p.m. in Immaculate Heart of Mary Church, 3692 Central Ave. Archbishop Schulle will officiate at the presentation and talkes, 100 in number, includes acoust from number, includes acoustic from number deameries.

33 from other deameries.

33 from other deameries.

34 from other deameries.

35 from other deameries.

36 from other deameries.

37 from other deameries.

38 from there deameries.

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34 from other deameries.

35 from other deameries.

36 from other deameries.

37 from other deameries.

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37

One-act plays

One-act plays

Pairings and instructions for
the 1861 Junior CYO One Act
Play Contest will be mained by
early next week, the CYO Office
has announced, Any parish agidirectors desiring changes from
the arrangements made at the
annual directors' metting are
to contact the Office by Monday
so that the switches can be included in the pairings.
Childen of the Contest gets uniterway the week of
April 10-13, while the Serious
Plays start their dramatic batthe Sunday, April 16 and finish
the first round Monday, April
17,

CHOOSE YOUR EASTER GREETINGS COMMUNION confirmation cards THE MERIDIAN CARD SHOP

this.

Right now, only the Boys' Pioneer Village periods and the periods for older lads (11.16) at Rancho Framusa are in no immediate danger, but they traditionally fill later in the spring. The CTO Office suggests that applications of the properties of the proper

Also, applications will be ac-cepted for the waiting list on any of the weeks listed as full, por-vided the application is accom-panied by a \$10 deposit, which is returnable if the child does not get into the week chosen. Any such blanks should be marked "waiting list," to avoid confusion in the office.

He suggested that parents en-ourage their children to accept an alternate period with the idea of making new friends at camp,

CYO inaugurates Cadet Wrestling

Another first for the CYO will be recorded tomorrow (Saturday) when more than 150 seventh and eighth grade boys participate in an experimental Cadet Wrestling meet at the Holy Cross gym. The meet begins at 1 p.m., with wres-tlers weighing in during the pre-vious hour.

Applications for Rancho Fra-masa, Boys' and Girls' Pioneer Village, or Camp Christina may be obtained by writing or calling the CYO Office, 1502 West 16th Street, Indianapolis, ME 2-9311.

314 Girl Scouts

get Marian award

get Marrian award

Three hundred and fourteen
girls—seventh, eighth, and ninth
graders—from 20 parishes of the
eted Marian Medal for Girls from
Archbishop Schulle tomorrow evatied Marian Medal for Girls from
Archbishop Schulle tomorrow evaing, March 25, in 8t. Joan of Arc
Church, 4201 Central Ave. The
Ceremony will begin at 7 p.m.
Candidates and other members
of Girl Scout troops or Junior
Catholic Daughters of America
Joan of Arc school cafeteria, not
later than 6:30 p.m. for the march
to the church. The candidates
should wear their uniforms, as
should all other members and
leaders participating.
Troop and American Hags may

should all other members and leaders participating.

Troop and American Hags may be brought and carried in the procession, according to CVO Directon, according to the sermon prior to the present the sermon prior to the present the sermon prior to the presentation of the Marian Medal by Archibishop St. Month and the sermon prior to the presentation of the Marian Medal presentation of the Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation in the Archibishop St. Month and Marian Medal presentation and prometed by the National Council of Catholic Vouth.

Dr. Joseph E. Kernel 104-106 N. Illinois St. Milrose 5-3568 BETTER EYE GLASSES

Hours: 8 A.M. to 5 P.M. osed Wadnesday Afternoo

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St. Michael's takes all in table tennis tourney

St. Michael used its depth in the Junior-Senior Division to sweep to its third straight team championship and retire the travelling penship to the penship

title.
Immaculate Heart wound up second in the over-all standings, took second place in the Freshman-Sophomore Division, and tied Little Flower for second place in Junior-Senior competition. Little Flower came out with over-all little place hoors, followed by St. Joan of Are and St. Christopher.

Joan of Are and St. Christopher.

THE BIGGEST news of the final night, however, centered around the upsets of Bob Daussman of Luttle Flower and Lenore Bratkovich of St. Michael, both man of Luttle Flower and Lenore Bratkovich of St. Michael, both man of Luttle Burner and Lenore Bratkovich of St. Michael, both and the control of the Company of Area and the Company of the Company

crown a successful one, 21-10, 17-21, 23-11.

Dausman got a small measure of revenge when he teamed up with Ray Guntz to win the Boys' Doubles for Little Flower over Boxes, and Bill Smith, St. Joan of Little, 18-10, 18-

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making their title the hardest won of the tourney.

of the tourney.

DON MESTER of St. Christopher was just about the whole she was a supported by the state of the tourney. The state of the tourney of the state of

and cheryl bodnie, St. Michael, 21-19, 21-17.

Susan Argus, Immaculate Heart, the new Girls' Singles titlength of the research of the research

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lation St. . Washington St. . 46th St. . Washington St. ollege Ave.



Holy Trinity lands

Semi-finals Sinday at Holy Trinity and St. Joan of Are produced to the produced of the produce

both quiz teams

in radio finals

BEST OF INSTRUMENTALISTS—These are the other seven medalists in the Instrumental Music Contest, recognized as tops in their respective divisions. More than 200 grade school musicians entered the competition and joined together as a group to play four selections. From left to right, are: Tom Bryant of Christ the King, Bok Gurek of St, Pius X, Pat O'Connor of St, Ambrose, Seymour, Frank DeVito of Holy Family, Richmond, Tony Marietta of Christ the King, John Tamarri of St. Pius X, and Paul Falkner of Christ the King. (Staff photos)

What are the roots of sin?

It is easy to say that this action or that action is sinful. It is not so easy to say that this person or that person has committed a sin. If a man forgets, for example, that it is a bolyday of obligation, and misses Mass as a consequence of his forgetfulness, then his sin is an outward sin only. There is not interior intention to downong. In such a case we say that the man has committed a material sin, but it has not been a formal sin. There was an evil deed, but no evil intent. It would be pointless and needless to mention it in confession.

The engosite also is true. A person can commit a

The opposite also is true. A person can commit a sin interiorly without actually deing anything wrong. To use the same example, if a nan believes that the day is a feast day of obligation, and wilfully decides to miss Mass for no good reason, then he is guilty of the sin of missing Mass, even though he is mistaken, even though it is not a holyday at all.

at us not a holyday at all.

Or, to give another illustration, if a man steals a large amount of money and later finds out that it was his own money that he took—again he has committed the sin of stealing interforty, even though there has been no actual theft. In both of these cases we say there has been no material sin, but there has been a formal sin. And of course these sins, both of them, would have to be confessed.

We can see, then, that it is the intention which exists in the mind and will of a person which finally determines the malice of a sin. It is the intention to do what self wants, rather than what God wants, that constitutes the

That is why I become guilty of a sin the moment I make up my mind that I am going to commit the sin-even though actually I do not get the chance to commit the sin, or even though actually I do not get the change my mind. If I decide that I am going to lie about a certain matter when asked about it, but as it happens nobody does ask me about I in-evertheless I already have been guilty of the sin of lying, because of my evil intention. If I decide to steal some tools from the shop where I work, but get laid off before I have a chance to take the tools—I already have been guilty, interiorly, of the sin of theft. These would be real sins, sins to be confessed, if the matter were grave.

EVEN A CHANGE of mind cannot wipe out the sin. EVEN A CHANGE of mind cannot wipe out the sin. If a man decided today that he was going to commit fornication tomorrow; and then tomorrow had a change of heart and decided not to—there still would be yesterday's mortal sin upon his soal. Today's good resolution cannot wipe out yesterday's evil intent. We are supposing, of course, that his mind in the first instance was definitely made up. We are not talking here of a person who may struggle with himself for hours or even days. If such a person finally gainst the victory over self and says a definite "No!" to the temptation, he has committed no sin.

no sin.

On the contrary, he has shown great virtue and has acquired great merit before God. There is no need to feel guilty because temptation has been strong or stubborn; anyone could be good if it was easy to be good. There would be no credit in that. No, the person we have been talking about is the person who positively decides to commit a sin, although a change of mind or lack of opportunity actually prevents him from carrying out his intention.

This is not to say that the outward action doesn't metals. It would be a mistake to infer that once a person has made up this mind to sin he might as well go into practice and really doing the deed does add to the gravity of the sin, does intensity its malice. This is especially true when the outward sin causes harm to another, as by theft; or causes another to commit sin, as in unchaste relations.

as in unchaste relations.

And while we are on the subject of "intention," it may be worth while to recall that we cannot change a bad deed into a good or harmless deed simply by having a good purpose in mind. If I steal from a rich man in order to give to a poor man, it still is steeling, it still is a sin. If I tell a lie in order to help a friend out of a light spot, it still is a lie that I tell and a sin that I commit. If parents make use of contraceptives in order to give their present children more advantages, the guilt of their deed remains. In short, a good purpose can never justify an evil means. God's will may not be forced and twisted to make it coincide with ours.

Just as sin is, essentially, the opposing of our will to God's wills so too the practice of virtue consists simply in the wholehearted effort to identify our will with God's. That is difficult only if we depend upon our own strength, instead of depending upon God's grace. An old theological axiom puts it this way: "To bim who does what in him lies, God's grace will not be wanting."

If we Do "what in us lies" by regular daily prayer,

IF WE DO "what in us lies" by regular daily prayer, frequent confession and Holy Communion; by recalling often what a grand thing it is to have God Himself dwelling within us, what a glorious thing it is to know that at whatever moment God may call us, we are ready to open our eyes upon Him in eternity (even though purgatory may come first); if we keep ourselves occupied with useful work and wholesome play, and avoid the persons and places and things which might put a strain upon our burnan weakness—then there can be no doubt about our victory.

It helps, too, to know our own weaknesses. How well do you know yourself? Or, to put it negatively, do you know what your outstanding fault is?

You may have several faults; most of us do. But you may be sure that there is some one fault, more prominent than the others, that is your greatest obstacle to spiritual growth. Spiritual writers describe such a fault as one's "predominant passion."

fault as one's "predominant passion."

First of all, it is well to be clear as to the difference between a fault and a sin. A fault is what we might call "a weak strain" in us, which makes it more easy for us to commit certain kinds of sins, more difficult to practice certain virtues. A fault is a more or less permanent (until we ellminate it) flaw in our character, whereas a sin is a transient act, a "one-shot" affair, which flows from the fault. If we compare sin to a weed, then a fault would be the root from which the weed grows.

We all know that in cultivating a garden it does little good to break the weeds off at the soil line. Unless we dig up the root, the weed will grow again and again. Similarly, certain sins are very likely to keep repeating themselves in our lives unless we get at the root of such sins, the fault from which they spring.

**THEOLOGIANS LIST for us seven principal faults or

THEOLOGIANS LIST for us seven principal faults or character flaws, to one or the other of which almost every actual sin can be traced. These seven human weaknesses are commonly called the "seven capital sins." The word "capital" in this instance has the significance of outstand

ing, or most frequent; it is not intended necessarily to mean the biggest or the worst.

Must are these seven dominating vices of human nature? The first is pride, which is defined as an inordinate seeking after one's own honor and excellence. It would take too much space to list all the sins that can stem from pride. Excessive ambilion, over-reliance on one's own spiritual strength, vanity, boastfulness—here are only a few. Or, in contemporary language, "keeping up with the Joneses," social climbing, "be the first to own one"—and others of like lik.

The second capital sin is "covetousness," or plain avarice. This is an immoderate desire for temporal goods. Not only do outright sins of stevling and fraus spring from it, but also less ecknowledge sins of injustice on the part of employers or employees, sharp business practices, stinginess and indifference to the needs of the poor—to mention only a few specimens.

of the poor—to mention only a few speciment.

Next on the list is the vice of lust. It is easy to recognize that the gross sins against chastily have their origin in lust; but it nourishes other sins too. Many acts of dishonesty, injustice and deceit can be traced to lust; loss of faith in one's religion, or despair of God's mercy frequently are the fruit of lust.

Then there is anger, that disordered emotional state in which we seek revenge upon others, or range in unreas-roaling and profanity are a few of the obvious sins to which anger gives rise. Halred, malicious gossip, and property damage are some others.

"GLUTTONY" IS ANOTHER of the capital sins. It is

"GLUTTONY" IS ANOTHER of the capital sins. It is an intemporate love for food and/or drink. It seems the most ignoble of all the vices: there is something so animal-like about the glutton. Gluttony can result in sinful abuse of one's health, gross and blasphenous speech, in-justice to one's family or other persons—and a whole host of evils too evident to need enumerating.

Envy is another dominant vice. It takes an honest and a humble person to admit its existence within himself. Envy does not consist in wishing that we were as well off as someone else. That is a perfectly natural feeling, unless it goes to the extreme of covetousness. No, envy is, rather, a sadenses of mind that another should be better off than ourselves, as though we ourselves suffered because of another's good fortune. We wish that we had what he has, instead of his having it. At least we wish that he didn't have it, so long as we cannot have it too. Envy is the classical "dog-in-the-manger" state of mind. It leads to hatred, slander, detraction, resentment, sullenness and kindred ills.

Finally there is "sloth," or laziness. This is not merely a dislike for work; very few people do like to temerely a dislike for work; very few people do like to work. Sloth is rather a surrender to ene's dislike for work. It is a distate for, and a sluggishness in doing, one's duty, particularly one's duty to God. If we are on a low level of attainment in our quest for sanctity, and particularly if we are content with spiritual medicerity, then almost certainly sloth is the cause. Missing Mass on Sunday, lastly in prayer, neglect of work or family—all of these can result from sloth.

These, then, are the seven capital sins: pride, covetous-ness, lust, anger, gluttony, envy and sloth. Doubtless we have the laudable habit of examining our conscience be-fore we go to bed at night, and certainly before going to confession. Hereafter it would be profitable to ask our-selves not merely "What sins, and how many," but "Why?"

• THE LIFE OF OUR LORD

Christ leaves Galilee

By F. J. SHEED

For what lay between the departure from Galileo in the October of the Control of Cont

wery near the end.
We study therefore Luke and
John. We cannot always be sure
of the order of happening, John,
indeed, keeps a straight line, from
the Feast of Tabernacles in midOctober, to the Feast of Dedication in late December, then to the
going to Perca (Herod's other hospitality), then to the raising of

provinces, then to the Fassing or Lazarus.

But Luke is not concerned with the order of time. Four times he has Our Lord set out for Jerusalem, but only on the fourth does he bring Him there. Evidently, to consulted, back but he had been consulted. Luke he had been consulted by the had been been been been consulted been and said in this period; his informants either did not remember the when and the where, or perhaps differed among themselves. Te simply recorded all of it. These things were said and done, that was what mattered.

and done, that was what mattered.

As it happens, while yest thirds were sold, here is not a pread of a fetual incident. John has one single miracle, and the strange incident of the woman who, but for our Lord, would have been sloned for adultery; and he tells of two occasions when lits energiance of two occasions when lits energiance of the control of the control

limself. Between the first and the sec-ond of these, Luke has the send-ing out of the seventy-two dis-ciples, the visit to Bethany when Martha of the earl and Marte woman in the crowd who cried out "Blessed is the womb that bore thee."

After the second he gives the healing of the ten lepers, of the mothers who brought their chil-dren to Christ, and of the rich young man. But what matters

throughout this period is the teaching — especially the discourses in the Temple, the answers to opponents, and some dozen parables.

wers to opponents, and some dosparables.

John VIL2) begins the
St. John VIL2 begins the
His cousins—not James and Jude
who were among the Twelve, but
the rest who seem to have stayed
on in Nazareth. We have already
met them (Mark III.33); it was
probably they who had wondered
about the Carpenter's sanity and
the St. John tells us that they still
do not believe in Him (VII.5).

They knew that He could work-

sont believe in lim (VILS).

They knew that He could work miracles: they did not believe that He was God: above ali, they still the was God: above ali, they still than He what was best for Him. It was a pity, they felt, to waste like Galliee. They urged Him to go down into Judea, where He might exploit His power to some purpose — after all, they can bardly have been expected to the true nature of the Kingdom He might found than the Twelve had. If He was ever to have a sensational success in Jerusalem,

have found as irritating as His whole attitude. He said that He would not go up to celebrate the whole attitude. He said that He ready would not go up to celebrate the Feast, giving a reason which they could hardly have found luminous —"my time is not accomplished." What did it fom can by His time? What did it fom can by His time? Had no mind to understand. The had no mind to understand a surface of the country of the cause he told it so openly that its works were cell: men would kill Him. therefore: but they would kill Him. therefore they they had been they would be the works when they would kill Him. therefore the solemn innaguration. Four days later Our Lord Himself west up, but not to take part in the festival—He arrived when to do something for which the ritual of the Feast made no provision, to utter the truth about Himself to the vast crowds the Feast had brought to the Temple. Feast had brought to the Temple ed only a single, quiet unspectatular, miracle. He did not try to dazzle the crowds. He puzzled them.

We are one in Christ

To merge us in unity with God and among ourselves, although we have each a distinct personality, the only Son devised a wonderful means: through one only body. His own, He sanctifies His failul in mystle communion, making them one body with Him and among themselves. Whith Christ no division can arrive division can arrive themselves. Within Christ no division can arrive themselves.

themselves. Within Christ to division can arise.

We are all of us, by nature, separately confined in our own individualities, but in another way, all of us are united together. Divided as it were into distinct personalities by which one is Peter or John or Thomas or Matthew, we are, so to say, moulded into one sole body in Christ, feeding on one flesh alone. One Spirit singles us out for unity, and as Christ is one and indivisible we are all no more but one in Him. So did He say to His heavenly Father, "That they may be one, as We are one."

-St. Cyril of Alexandria

Know Your

Christian Symbols



Chi-Rho

The Chi-Rho—X (Chi) and P (Rho)—is a symbol for Christ. It is a monogram abbreviation of the Greek word for Christ, XPISTOS (the Greek X is equivalent to the Latin "Ch," and the P to the Latin R).

The symbol was used in catacomb inscriptions as early as the second century and is even older than "IHS," the similar abbreviation of the Greek word for Jesus.

Roman Emperor Constantine in a vision or dream saw the monogram with the words, "In his sign objecter," the had the embern placed or when the state of the constantial had the subject of the constantial of the constantial of the constantial of the constantial was officially was baptized. The constantial misself eventually was baptized.

The Chi-Rho sometimes is combined with the cross of presented in the form of a cross. Often it is presented with the cross of the cross of the cross of the Greek alto to symbolize Christ as the beginning and end of all things.

The Chi-Rho, surrounded by a circle symbolizing the world, has been adopted by Maryknoll, the American Foreign Mission Society, as its emblem. The aim of Maryknoll is to bring Christ to the world.

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MERIDIAN AT 19TH STREET

• SEARCHING THE SCRIPTURES

Exploding some common misconceptions

prising variety of materials, are built around a simple plan. Dealing generally with the origins of the world and of mankind, three major sections

What we find in chapters 45, therefore, belongs to the first section, and, more specifically, demonstrates the consequences of sin — couse-quences which at the same time are the causes of the Flood; for the Flood is always considered in the Bible as a punishment for the utter depravity of mankind.

While chapter 4 springs from the Yahwist (1) tradition, chap-ter 5 belongs to the Priestly (P) tradition, both chapters having the same general lesson to con-vey, but each in its own way.

While J presents, in keeping with its bent, concrete examples of man's sinfulness, P will put across the same lesson through a eleverly constructed and synchronized genealogy, freighted with meaning.

chronized geneatogy, Herganewith meaning.

Both writers are preparing us for the Flood, the great watershed (1) within the first 11 chapters of Genesis. Let us see what these traditions have to tell us—always looking for religious, and not scientific instruction.

THE J WRITER presents in chapter 4 what we might call an anecdotal genealogy—for he atches interesting stories to most of the characters he introduces.

The terms "Adam" and "Eve" are now given a singu-larized meaning, for they enter upon their task of "increasing and multiplying."

Two sons are born to them, Cain the elder, who takes up truck-gardening; and Abel, the younger, a shepherd.

By IGNATIUS HUNT, O.S.B.

The first 11 chapters of Genesis, while offering a surprising variety of malerials, are built around a simple plan. Dealing generally will be orisins of the world and of may be d is major sections as a bed d is certain of many first of the world and of may be d is certain of many first of the world and of may be d is certain of many first of the world and fall ot, 1—6.

The Flood as From Flood

rogated, only piles in upon sin.

WE MUST NOT pass over
Cain's lament in 4, 13tf, as disconcerting as it may be. Cain
states that whoever encounters
him will kill him. Yet, were we
to take a strictly historical approach to this account, we could
proach to this account, we could
the control of the country of the
there will be compared to the country
that there are a number of signs
and cain.

This alerts us to something very
important in this chapter, namely,
that there are a number of signs
and cain and ready admorphism of the country of the
propulated, the crafts are known,
cities are being built Cain's own
son builds a cityl), metals are in
use, etc.

Again, there is the classical query: Where did Cain find a wife? Genesis does not tell us, but there are plenty of hints that he found her among the MANY people that were in existence at that time.

We can hardly escape the con-clusion that the J writer has taken the oldest genealogy that he could find and has simply at-tached it to First Man and First Woman, thus bringing about a continuity—but one that is highly

There are so many seams in this presentation that the observ-ant reader can perceive what has been done. Note, too, the clan mark given to Cain—lest he be

bers.)

If the reader will take the trouble to assemble the genealogy found in chapter 4 and place it alongside that of chapter 5 he will aso notice zome most interseting features—that many of the names are exactly the same; others almost the same; but that the ordering is at times different

THUS WE ARE forced to the conclusion that these writers are presenting genealogies that were neither rigidly historical nor chronological, despite appear-ances. This does not mean that the writers meant to deceive their readers. It does mean that they (and the final editor of Genesis) simply used the information at

Saints of East and West



ST. JOSAPHANT was born at Vladimir in 1582. He became a monk of the Byzantine Rite and Abbot of Vilna, at the time when monk of the openance has an across of the province of Kiev were nearly reunited with the Holy Sec. In 1617 he became Archbishop of Polotsk, but secular interests were against him. In 1623 he was murdered by a mob at Vitebsk in White Russia. Feastday Nov. 14.

hand in order to convey through it lessons other than those of the convey through it lessons other than those of the convey through the convey the convey

It is of interest that the Bronze Age in Palestine began around 3990 B.C. and the Iron Age around 1200 B.C. This would bring Tubal-cain down to a relatively late age in the his-tory of mankind, and again re-veals the artificial character of the genealogy.

THERE IS NO need to be hocked by these peculiarities of THERE IS NO need to be shocked by these peculiarities of the J writer. He accomplishes the purposes that he had in mind quite admirably, even though his word. To dispute the head of the second to the state of the second to the

Age around 1200 B.C. This would bring Yoshi-cain down to a robbit by Late age in the history would bring Yoshi-cain down to a robbit by Late age in the province of the genealogy.

While these men and women receive flebrew names, it is ecreed in the propose of the genealogy.

While these men and women receive flebrew names, it is ecreed in the propose of the propos

He acts like a 'wise guy'

Of course, none of us can change a weakness until we're
conscious that we have it. The __.Td like to know if it is absofact is that the average "wise littly necessary to kiss the bride

guy" learns his error the hard way: that is, some fellow who's faster with his fist pounds the knowledge into him. But your riend has escaped that so far, for, to quote you, he's rugged, "a real athlete." Instead people just stay away from him. It's a safe het that he privately won-ders why.



PLAN CARD PARTY—The Altar Society of \$1. Mark's parish, Indianapalis, will hold their annual Card Party on Thursday, April 13, at 1 and 8 p.m. in the church auditorium. Lunch will be served between sessions. An outdoor picnic table and outside grill will be given away along with numerous door prizes. Mrs. George Rolfsen, right, is chairman, assisted Wrs. James Morrison, co-chairman. (Staff photo)



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Tasty



It is never mandatory to do this; moreover, unless one of the couple is a close relative or an intimate friend, it is quite un-necessary.

How do you greet a clergym on the street when you are r sure whether he is a priest or minister?

You say "Good morning, Fa-ther" or use whatever time of day is appropriate. It is both cour-teous and considerate for recog-nize a elergyman; moreover, should the man addressed be a minister, he will certainly not re-sent your addressing him as Fa-ther.

What is the right way for a mother and daughter to sign-a hotel register?

Vern P.

Dear Miss Culkin:

Dear Miss Culkin:

Marian senior

wins \$6,600 grant

MA. and PhD. degrees.

James Babook, 21, his been
granted St660 to attent Vanderbit University for three years
after his graduation from Marian
June. Upon receiving his dotorate at the Nashville, Tonia,
school, he will apply for an exchange teaching post in Entire,
St, Joan of Arc School and of the
high school at St. Meinrad Semiary, He has won admittance to
the Dean's List at Marian for
academic excellence, and is a

academic excellence, and member of Lambda Iota Ta tional literary honor societ

tional literary honor society.
The first Marian student to re-ceive a National Defense Graduate
Fellowship is now working on her doctorate in comparative litera-ture, also at Vanderbilt Univer-sity. She is Miss Emilie Murray, a 1956 graduate.

Pastoral Institute on alcoholism planned in Dallas

The 18th annual meeting of the National Clergy Conference on Alcoholan will be held in Dallas, Texas, during Easter week. April 4, 5 and 6, according to Father Raiph S. Pfau, priest of the Archicoses of Indianapolis and executive secretary of the conference. The annual Pastoral Institute of the Clergy Conference provides an opportunity for priests to familiarize themselves with the latest with problems of alcoholism in their parishes.

Vern P.

Dear Vern:

A married woman should use her husband's full name rather than her own. Thus she should write "Mrs. L. Charles Morrissey." The habit of writing "and daughter" is dated. Moreover it never was generally accepted. BISHOP Thomas K. Gorman of Dallas will be host to the Confer-ence. Among the speakers will be heart to the Confer-ence. Among the speakers will be a Kuxiliary Bishop Stephen Ar. Leven, of San Antonioi. Mr. Nedra Marsh, executive secretary of the Dallas Council on Alechol-ism; Father Paul Decker, O.M.I., of San Antonio; and Dr. Robert I., Stubblefield, chairman of the department of Psychiatry, Uni-versity of Texas. A senior majoring in Freuch at Marian College has become the second Marian student to receive a National Defense Graduate Fel-lowship financing the seeking of M.A. and Ph.D. degrees.

versity of Texas.

Father Pfau is the founder of
the Conference and has worked
exclusively in the field of alcoholissued during the past 15 years.
Each year he conducts Retreats
for members of Alcoholies Anonymore.

mous.

THE RETREAT schedule for 18th includes: May 5-7, Trappist Monastery, Gethsemani, Ky.; June 9-11, St. Joseph College, Dime 9-11, St. Joseph College, Joseph G. Joseph College, Joseph College, Joseph G. Joseph College, Joseph G. Joseph G. Joseph Retract House, Machine J. Joseph Retract House, San Antonio, Texas. Additional information on Ab

Additional information on AA Retreats can be obtained from Father Pfau, P.O. Box 1194, In-dianapolis 6, Ind.

GOING UP

NEWARK, N.J. — Catholies in North Jersey completed construc-tion on 48 buildings last year, bringing the total of construction units in the past four years to 203.

Radio and TV Programs

INDIANAPOLIS AREA
Sunday Television
Sacred Heart
Saints Alive 8:30 a.m.—Sacrdd Heart 8:15 a.m.—Saints Alive 10:00 a.m.—Christophers 10:30 a.m.—Look Up And Live 10:00 a.m.—Lamp Unto My Feet 2:00 p.m.—Scope 6:30 p.m.—Hall of Fame 8:15 a.m.—Saints Alive
Tuesday Television
10:00 p.m.—Way of Cross
Friday Radio
6:00 a.m.—Sacred Heari

6:00 s.m.—Sacred Heart
Sunday Radio
6:15 s.m.—Sacred Heart
8:00 s.m.—Ave Maria Hour
10:00 p.m.—Hour of St. Francis
9:00 p.m.—Catholic Hour
7:45 p.m.—Rosery idour
CONNERSYILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart

4:15 p.m.—Credo Saturday

Radio Programs
Sunday
6:30 a.m.—Ave Maris Hour
8:45 a.m.—Hour of St. Francis
1:30 p.m.—Catholic Hour
5:00 p.m.—Local Catholic Prog.

1.00 p.m.—Cárholic Nov.
Salvráy.
5100 p.m.—Local Catholic Prop.
Salvráy.
5100 p.m.—Local Catholic Prop.
Salvráy.
7115 s.m.—Horr of St. Francis
MORTH VERNOM AREA
Rafti—Sunday
11:20 s.m.—Seroid Heart
NEW ALBANY AREA
4:20 p.m.—Large Unite Aly Fest
4:20 p.m.—Large Unite Aly Fest
11:20 p.m.—Seroid Heart
4:20 p.m.—Large Unite Aly Fest
11:20 p.m.—Chilospheti
11:20 p.m.—Ch

.WKYW

SALEM AREA
9:30 s.m.—Hour of St. Francis
SHEW Trancis
9:30 s.m.—Hour of St. Francis
SHEEMYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis 59c

Movies and Jelevision "Break of Day," a new television opera for Easter Sunday. NCCM Executive Director Martin H. Work said that "Break of Day" was commissioned by NCCM in October of Issay year, and will be october of Issay year, and will be on a special bour-long edillion of the AHC network religious program, Directions '91. Starring rolles in "Break of Day" will be sung by Road Reitan and Midred Allen of the Metropollian Opera. Mr. Reitan utili shig the leading role of Mal-will shig the role of his young wife, Chodia, Others featured in the large east include Elaine Bonazzi, Loren Dirscoil, John Macurity, and Joseph Sopher, Music and libretto for "Break Music a

Driscoil, John Macurty, and Joseph Sopher.

Music and libretto for "Break
of Day" have been written by
George Thaddeus Jones and Leo
Brady. This marks their second
collaborative effort on a television
opera. Mr. Jones, recently awarded a Pubright research grant to
Music Department at Catholic
University in Washington, D.C.
Wr. Brady is a playwich
("C'Edge of Doom," "Signs and
Wonders"), and a member of the
Speech and Drama Faculty at
Catholic University.
Commenting on the fact that

Catholic University.

Commenting on the fact that
"Break of Day" is the fifth operaNCCM has commissioned for television since 1959. Richard J.
Walsh, director of the NCCM
radio-TV-film department, sair.
"TV is providing an important
new channel for American composers. This is particularly significant in regard to opera. As a
file of the department of the composition of the compositi

posers. Inis is particularly sig-nificant in regard to opera. As a result, opera is enloying a 'new look' in 1941. Through television, both classical and modern opera is reaching a wide popular audi-ence for the first time in its four hundred year history. NCCM 'Break of Day' important be-"Break of Day' important be-cause they contribute to the de-velopment of a native American opera and because the form is such a beautiful way of communi-cating the teachings of Christ and Itis Church today."

NEW YORK—An explanation of the Holy Week liturgy will be eatured on the "Lamp Unto My 'eet" television program March

Feet' television program March
The program will be televast.
The program will be televast.
The program will be televast.
The program of the program of the process of the process of the program of the program of the program of the program to illustrate the litting of the program to illustrate the litting of the program to illustrate the litting of the program to illustrate the will also be a discussion of problems in understanding the littingy.

WASHINGTON — The National Council of Catholic Men, in asso-ciation with the American Broad-casting Company, will present

CALENDAR

MARCH 24

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

MARCH 25 A Rummage Sale, sponsored by St. Bernadette's Woman's Coun-cil, from 9 to 4 p.m. in the school cafeteria, 4838 Fletcher Ave.

MARCH 28
The Social at Little Flower begins at 6:30 p.m. in the auditorium, 14th and Bosart.

Holy Angel's Social at 6:30 p.m. the school hall, 28th and North

Ladywood seniors present recital Sunday evening

Stunday evening
Introducing a series of four
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FRIDAY, March 24—(Tape) Rev. Carl Busald and members of St. Catherine's parish.

MONDAY, MARCH 27—(Tape) Magr. Edward Bockhold and members of Holy Trinity parish.

TUESDAY, March 28—(Tape) Rev. Richard Zore and members of Junior Legion of Mary of St. Patrick's parish.

WEONESDAY, March 29—(Tape) Rev. Bernard Head and students of the Bishop Brute Latin School.

THURSDAY, March 30—(Tape) Rev. B. Francis Van Benten, requested by a member of the Apostolate, in Thanksgiring.

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his disciples. The Scripture read-

ings, followed by songs and prayers recount the story of God's care for man, so perfectly fulfilled this night.

In the baptismal service following, the Font, the womb of Mother Church, is consecrated to initiate men who seek the truth into the Death and Resurrection of the Lord. And, finally the Mass of the Resurrection, the proclamation of the Alleluia, the ground of Christian faith and hope.

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CAR RADIO

Tic Tacker

NOW WE KNOW—The Sisters of Providence and the Sisters of St. Benedict displayed their respective musical fortes last week during the CVO Cadet Piano, Instrumental Music Contests and Festival at Cathedral High School. Winners in each of five plano divisions on Saturday weren supplied for the Sters of Providence, On Sundain in eight out of ten categories in the Instrumental competition. This pattern has been firmly established in the three-year history of the two-day musical program... Brother Eugene, C.S.C., band director at Cathedral, is unhappy because most of the prospective band members from Christ the King and St. Plus X parishes, which have supplied him with good bandsmen for several years, will no doubt earoll at the new Chatard High School next September.

DRAMATIC OFFERING—The Christian Theological Seminary Players will present their spring drama, "The Way of the Cross," by Henri Ghoot noight (Friday) at 8 pm, in the Sweeney Chapel at the Seminary on the Butler University campus, In Gheon's modern drama form, the actors play the parts of "the watchers" or "the characters" in the Passion interchangeably.

WRITERS' GUIDE AVAILABLE-The annual guide to Catholic WRITERS' GUIDE AVAILABLE—The annual guide to Cathousering angazine manuscript and artwork requirements, issued by the Catholic Press Association, is now available for freelance writers and rates, the 24-page booklet lists editors, addresses, requirements and rates paid for freelance contributions and reporting dates for 38 leading Catholic periodicals. Copies of the 1801 Catholic Writers and Illustrators Guide, which sells for \$1, may be obtained from the Catholic Press Association, 6 East 39th Street, New York 18, N.Y. Special bulk rates will be offered to schools and groups interested in creative writine.

FAMILY APOSTOLATE AID—The first issue of a bulletin designed to assist the family apostolate throughout the country has been published by the Family Life Bureau of NCWC. The binounthly bulletin, entitled Catholic Family Leader, is directed to the clergy professional men and women as well as the organizational leaders in the Catholic family apostolate. Msgr. Irving A. Delilanc, director of the Family Life Bureau, is editor of the hulletin. A year's subscription is St. A 30 per cent discount is granted when 25 or more subscriptions. are ordered from one address, Write; NCWC Family Life Bureau, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

SUMMER ACTIVITIES—Is your summer program arranged yet? Here are a few tips. . . . The annual Summer School of Catholic Action will be held in Chicago from August 21 to 36, with special sessions for adults, college and mursing school students planned at the Pick-Congress Blode there from August 22 to September 1. For information, write: The Summer School of Catholic Action, 3115 S. Grand Blvd, St. Louis 18, Mo. . . , Navier University, Cincinnali, will present a duplex Institute on Sacred Scripture—two separate sessions covering the same material, The first, open to the laity and to Sisters, is set for June 22, 23, 23. The second for priests, seminarians and Brothers will take part in the Institute, which is to serve as an introduction to the techniques and most recent developments in the study of Sacred Scripture. Write: Father John J. Wenzel, S.J., Xavier University, Cincinnali, 7, Ohio.

Bishop defends Lumumba's reputation

Lumumba neither left the Cath-olic Church in which he was bapone Church in which ne was oap-tized nor became a communist. He asserted that Lumumba trans-gressed certain bounds in a just struggle for freedom for the Congo.

PAPEXBURG, Germany — A Bishop who worked for a quarter-century in central Africa is defending the reputation of the murdered Congolese premier Patrice Lumumuba.

Bishop Joachim Ammann, O.S.B., said in a lecture here that

PRESS AID

UTRECHT, The Netherlands— Editors of Holland's 20 Catholic daily newspapers have urged the Holy See to provide extensive press facilities to newsmen cover-ing the coming Second Vatican Council.

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SPECIAL IPISH TREAT—Girl Scoot Troop 401 of St. Joan of Arc parish, Indianapolis, provided a special St. Patrick's Day treat for the old folks last Thursday at the Little Sisters of the Poor Home. They passed out candy, sang Irish songs and daned some Irish "ijiss." Shown above presenting a treat to William Casserly are left to right, Barbara Runkle, Cathy Brady, Mary Both Dux and Marie Masariu. (Staff photo)

Such an explanation has much in its favor, though it does not exhaust the numerical philoso-phy of the Priestly writer.

A FINAL illustration from the Yahwist tradition is inserted into heart and the Yahwist tradition is inserted into heart in the Yahwist and the Yahwist in Ya

ings.

As ridiculous as this sounds, there were many such stories among the ancients (compare the Greek Titans). The story is not inserted here because it was accepted by the inspired writer as objectively true, but rather because it served as an illustration of the type of moral corruption. According to the J author (and here he is quite out of harmony with P's system), man will hence for this real to longer than 120 years on earth. While J and P

Exploding misconceptions

Many generations of Bible-readers have wondered how these patirarchs managed to live such long lives. Our answer today can only be: They didn't. Scientific studies of early man show that he actually lived a shorter life than we live today.

The discovery of the ancient habytenian king lists during the another approach to the question, another approach to the question, and the self-six we find the reenal years of the Babytonian rulers such as 12,000 years (Emmediarcaching as 12,000 years (Emmediarcach

BUT WHAT is meant by such BUT WHAT is meant by such this life light light

ingly small.

The reason for this is that each patriarch begets his principal offspring long before he arrives at anything near his topage, and for that reason the total number of years spanned between Adam's death and the Fleot is not large—something like 90% years! This was not to the property of th

carth.

Another suggestion is that the large figures attached to each patriarch would indicate to the reader not how long man actually lived on earth, but how long ago. Big numbers are impressive, even today, and we are not above using

THERE SEEMS to be some THERE SEEMS to be some-thing much deeper, however, in the use of these high figures. A partial answer may well lie in the steady decrease in age-lengths of the platiarchs as we go forth in the Book of Genesis. When we each patirarch lives fewer years than his predecessor, but rather that the tendency is steadily to-wards shorter lives until they be-come nearly mormal? by the end come nearly "normal" by the end of the Book. What would this in

of the Book. What would this indicate:

"brows had a very hazy
netion of the future life. Through
netion of the future life. Through
netion of the future life. Through
not nearly all the Old Testament,
their belief is summed up in the
word "Sheel," almost synonymous
with "the grave." It was a kind of
survival, beneath the earth, yet
hardly a thing to look forward to.
In Sheel man could not practice
tod, he could not much lappiness;
cod, he could not much lappiness;
cod, weakened existence (cf. ls 14,
9ff; Ps. 88 (89),4ff)

The best things was to live on earth as long as possible. It was common belief that the just were kept on earth longer than the unjust.

just were kept on earth longer than the onjust-edly the meaning of the Fsainwerses: "Costly line of the Sainwerses: "Costly died to file saints' (Fk Hi, 13). For God does not wish to break the bonds of love and praise that untie Him and His holy ones on earth—but these bonds are broken fly the gradually lessening mar's cartly gradually lessening mar's cartly life-span, shows that sin was atomizing mankind and gradually gain; the assendance. According to Is 63,20 a long life (equals similate than the contraction of the co

agree in their philosophy of long-evity, their expression of it is not evity, their expression of it is not numerically the same, for P will concede more than 129 years of life to his post-Flood patriarchs (Gen 11,10.32).

phy of the Priestly writer.

The 365 years of Enoch (based on the number of days in a solar year) are certainly meant to brain sout his perfect life (that is why may be a solar year) are certainly near the priestre out the mathematics of the priestre out the mathematics of Melmaselts life-span with relation to his property, you will discover that the interesting fact that he died the very year the Flood cocurred—perhaps an indication that his goodness of life (connoted by his 569 years) brought into the grave before the Flood).

These mumbers, at all events. tion listed above may be interested to know that it is the most ancient Jewesh and Christian interpretation of this difficult passage, and that it was only a refuned notion of angels that caused later Church Fathers to abundon the control of the

to the grave before the Floot). These numbers, at all events, must be judged by standards other than our own of today. They are part of a clever construction, the secrets of which have not been fathomed and probably never will be, since they have suffered to some extent in transmission. Nonetheless, we are not uterly at a loss in handling them, and the indictions given above will at least put us on the right track.

Next Week: Noah, his Ark, and the Flood. (Copyright, 1961 The Catholic Reporter)

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(sen 11,10-32).

Those who are skeptical about the "angels-women" interpretation listed above may be interest-

3rd Order slates Fr. Gordon Knese

Father Gordon Knese, O.F.M., director of Alverna Retreat House, will the annual form the control of the "Brid" of Sarod Heart Frateria, or Sunday, March 26 at 31.m. in Sacred Heart Church, All Icetiaries of the Fraternity will meet in the high school annex immediately after the meeting in church. meeting in church,

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Mass Calendar (Continued from page 5) MARCH 31—The Friday of the Passion and Death of the Lord. Again this afternoon or evening Christians gather in their parish church for a service which in some ways reveals the ancient inturgical pattern very clearly. It since, for the Christian, it is God who initiates, and the act of his people is to answer, to respond, to accept, The last of these is the final arrative of Jessey's suffering and death, from the Gospel according to the control of the control of the control of the Again the Church prays as

which follows is an act of thanke-giving for God's love made manifest. It is an act of penance and reparation for sin, since man's sin and failure is represented by the Gross. And it is an act of petition for garce to accept the Gross, to accept suffers, by home out of love accept suffers, by home out of love as the Gross, the Gross of the G

BAPRIL 1-Holy Saturday. This day of silence in the Church crupts near midnight into the Easter Vigil, which was restored in 1951 by Pius XII to its right-ful hour and to a form encouraging the active participation of all Christians.

to John.

And the the Church prays, as in the arction! "bidding prayers" in the arction! "bidding prayers" in the arction the prayers and the prayers are a searlife of the Cross is a sacrifice for all, a sacrifice which offers to every man the mercy of God.

The veneration of the Cross which offers to every man the mercy of God.

The veneration of the Cross Christians.

This is the great night of the year, the central act of worship of the People of God. It begins with the service of light, in which Christ appears before the community as the Easter Candle, source of Illumination, warmth, strength and cheer. . . a light that spreads to all who become

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23rd ANNUAL CONVENTION

'Catholic women today' chosen as ACCW theme

TERRE HAUTE — The Terre Haute Deanery Council of Catholic Women will be host to the Council of Catholic Women will be host to the Council of Catholic Women Catholic Women Catholic Women Council on Sunday and Monday, April 16 and 17. "The Catholic Women Today" will be the them of the convention Will proceed to St. Benedict's April 16 and 17. "The Catholic Women Today" will be the thread of the convention Will open at 25. Sit-in priest Sit-in priest Foot of the Hotel Denning. The Board dimer will follow at 5.30 in the Cotillion Room of the hotel.

A CIVIS Retenting, which will be applied to the Catholic Catholic Women Today will be called to a Catholic Women Catholic Women Today will be called to a Catholic Women

A CIVIC Meeting, which will be open to the public, is planned for Sunday evening. It will be held at the Schulte High School auditorium beginning at 7:30 o'clock. Following the program, members of the Terre Haute deanery will be hostesses for a social hour in the school activities room.

Monday's program will begin with departmental committee workshops at 9 a.m., to be held

Austrian bishops ask more laity in Council work

VIENNA — Austria's Bishops are suggesting to the Holy See that laymen be given a greater part in preparing for the Second Vatican Council.

part in preparing to the second variety council.

They announced this in a stateman special control of the state of the second variety of the state of the second variety of t



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OK AHOMA CITY, Okla.—Fa-ther Robert G. McDole, the Cath-olic priest here who has been arrested twice for his participa-tion in linch counter demonstra-tions, was scheduled for transfer

comp. Christi Calholie Church here, faces & March 27 learning in Mimicipal Court on disorderly conduct charges stemming from a "squachin" demonstration at a lo-cal carderia. He was arrested and carried bodily to a patrol constructors March 11 after they refused to budge from their crouched positions near the en-trance to the eating place.

trance to the eating place.
Commenting on his transfer to
St. Mary's parish. Ponce Giby.
Okla, Pather McPoles and Bishop Victor J. Reed of the Oklahoms
(1ty-Tulsa dincese had told him
he was "glad to have backed me
in the last degree possible."
However, he quoted the bishop
as saying his transfer was the
"prudent thing to do now."

"prudent thing to do now."
Father McDole was first ar-rested in January along with eight other sit-in demonstrators at the same downtown cafeteria where the latest arrests occurred. At that time Municipal Court Judge Hills Sanford dismissed the charges against the priest and re-ferred the matter to his superiors.

ferred the matter to his superiors. Bishop Reed later issued a statement supporting the priest's strin activities. Although the pre-late was unavailable for comment on Father McDode's transfer, he was reported as praising the priest for having "presented the Church's image (on integration) to the community."

ANNIVERSARY

MANILA — The University of Santo Tomas in downtown Manila marked its 350th anniversary with a four-day celebration culminating on the feast of its patron, St. Thomas Aquinas.

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Recopping and Vulcanizi

THE CONVENTION will specification two phases of Na-THE CONVENTION will specifically feature two phases of National Catholic work—"Retreats" and "Rural Life." The spiritual moderators will appear on each of these programs, the Rev. James Moriarity on "Retreats" and the Rev. Rev. Edward W. O'Bourke, executive secretary of the National Rural Life Conference, will be the principal speaker,

At noon, a Pontifical Low Mass will be celebrated by Archbishop Schulte. The sermon will be de-livered by Msgr. Herbert F. Winterhalter, R.D.

winterhalter, R.D.
Luncheon will be served in the
Mayflower Room of the Terre
Haute House at 1 p.m. Following
a short business session, Bishop
Andrew Grutka, of Gary, will address the convention.

All sessions will be conducted on Central Standard Time. Reservations are to be made by April 8, with the parish presi-dents.

Music

(Continued from page 6) was awarded the medal in the drums solo category.
Frank DeVito, Jr., a student at Holy Family, Richmond, was named the top accordionist in the

ontest. Harry Whitfield of Holy Trinity.

contest.

Harry Whitfield of Holy Trinity, Indianapolis, was the saxophone medalist. St. Joan of Are came up with the last medal of the day, in the violin division. The winner was Ed Weinkauf.

He will be the the contest closing restricts a was the 200-piece student band, which performed four selections under the direction of Brother Eugene, C.S.C., Mr. William Lighthoot, the Sacred Heart Central Band director, and Mr. Garry the Contest Planning Committee. Instrumental Contest Judges were as follows: Brother Eugene, C.S.C., Cathedral High School; Mr. Satery Burrouighs, Jordan Mr. Sarry Burrouigh, Jordan Mr. Sarry Rinnesmith, Secred Heart Central Harriet, O.S.B., Our Lady of Grace Academy; Mrs. Paul Pitz, S. M. Michael; Mr. Roal Pitz, Vernon High School.

U. S. laymen asked to offer prayers

for coming Council

For coming Council

WASHINGTON—The National
Council of Catholic Men president
has appealed to all U.S. Catholic
laymen to join in continuous
prayer and sacretice for the succeumenical council.

John Cornelius Hayes, NCCM
president and Chicago educator,
reminded that His Holiners Pope
John XIII "has requested all the
ceasingly for the success of the
council."

Mr. Hayes said the theme of the
John Cornelius Hayes of the
John XIII "has requested all the
ceasingly for the success of the
council."

Mr. Hayes said the theme of the
John XIII "has requested all the
ceasingly for the success of the
council."

"In Hayes said the theme of the
In Hisburgh from May 4 to 7
"This theme was hosen preciseby to put the convention in close
accord with the spirit of the commenical council and of the World
which will follow it in Rome." Mr.
which will follow it in Rome." Mr.

Congress of the Lay Apostolate which will follow it in Rome," Mr. Hayes said. 1018 7th St.

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Sr. Marie Louise buried at Woods ST. MARY OF THE WOODS, Ind.—Funeral services for Sister Marie Louise Boyle were held March 20 in the Church of the Immaculate Conception with burial in the convent cemetery. burial in the convent cemetery.

A native of County Galway, Ireland, she lived in Massachusetts after emigrating to this country.

Sister Marie Louise entered the Community of the Sisters e² Providence in June, 1966. Her only teaching assignment within the archdiocese was at Holy Cross School, Indianapolis.

ST. PADDY'S DAY PROGRAM—The Junior Choir of St. Bartholomew School, Columbus, were part of 130 grade school pupils who participated in a St. Patrick's Day program of song, rhymo, dance and historical facts of Irish folk last Friday in the school auditorium. Dressed in colorful costomes, the choir sang "With My Shillelaph Under My Arm." The program was directed by the Sisters of St. Benedict who staff the school. Father Patrick Cleason is pastor.

By DANA C. JENNINGS

I guess I'm old fashioned. I still yell "Git a hoss!" to stranded motorists. I still love to ride. I

still love to drive a team. Never

still love to drive a team. Never yet has a hungry tractor made my old heart go flip-flop on a frosty morning by whickering affection-ately across the gas barrel. I'm still not convinced that it takes

fewer acres of crop sold to pay for tractor and fuel than it did

But the tractor makers had money to spend for advertising and they convinced farmers thus it was. The horse associations didn't have that kind of money. The fertilizer companies have conteniged introgen, handle tons of material and get back \$4 for \$8\$. —than it is to pay a couple of bucks for a few pounds of legume seed inoculant and grow your own 100-to-tertilizer, getting back.

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You don't have to buy thousands
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terials to practice organic farm
ing. Hence there's no one to ad
vertise organic farming to you
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smit wilk

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to maintain mares and colts.

MINISTER FARMER'S VIEW MARRIED MARRIED

vertising is also. So farmers have forgotten all about turning back organic matter. They burn their stubble and buy fertilizers.

Now, I'm not rabid about or-ganies. I'm firmly convinced that a middle way—where you use God-given organic materials to the fullest and fertilizers to fill the gaps—is the sensible way.

gaps—is the sensible way.

But it just seems too doggone
bad that farmers have been taught
—and adverlising is a form of
teaching—to depend on things
money can buy instead of the
things God will do for you if
you'll just cooperate with Him.

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Catholic prelate denounces stand of South Africa

DURBAN, South Africa --- The Union of South Africa's reason for quitting the British Commonwealth is like a man's mistreating his family and then warning police not to interfere, according to the Catholic Archbishop here.

Archishop Denis E. Hurley, O.M.L. of Durban criticized the Nationalist government's conten-tion that criticism of its racist policies by other members of the Commonwealth of Nations was "unwarrantable interference."

"You cannot persuade an Asiar bar is a domestic aftair when he feels its very existence an insult to himself," the Archbishop said. Continuation of racist policies, he indicated, will make South Africa "a parish nation of the world."

Card Party slated by Marian Guild

NEW ALBANY, Ind.—A Spring Bonnet Card Party, sponsored by the Marian Guild of Holy Family Church, is scheduled in the school hall on Monday, April 3. Games will be played at 1 p.m., and at 8 p.m. There will be table and door prizes. NEW ALBANY, Ind.—A Spring

Mrs. Clarence Lopp is chairman assisted by Mrs. Lawrence Day, co-chairman.

PERSECUTION

PERSECUTION
DABLEELING, India — A 23year-old Buddhist Iama (monk),
who escaped from a prison in
Communist-controlled Tibet and
hill resort, reported that in recent
months the Chinese have intensified persecueiton of all religion
in his constity. He told of intensified genecies, public torture and
defining of monasteries.

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Survivors include one brothe John J. Boyle, of Dorcheste Mass., and Sister Marie Hele S.P., principal at Central Catho High School, Fort Wayne,

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PRE-EASTER PARADE—The Choir of St. Rita's parish will sponsor a Pre-Easter Parade in the parish auditorium on Sunday, March 26, at 4 p.m. Two of the models, above, who will display the latest in fashions are Miss Rite Hines, left, and Miss Cloria Garrett. St. Rita's is located at 1850 Martindale Ave., Indianapolis.

(Staff photo)

Remember Them In Your Prayers

† JOHN J. CAVANAUGH, 83, Little Sisters of the Poor Chapel, March 17. Holy Cross Complety, Survivor, Belling, Edward Manney

† DR. CARL HABICH, 73, St. Joan of Arc Church, March 1B. Calvary Comelary, Sur-vivors: wife, Marguerite, doughters, Mrs. Francis McColland, Mrs. William M. Huse; Mrs. Charley F. Ball; Six*+r, Mrs. Robert

MARGARET M. CARSON, 76, St. Philip Nerl Church, March 20, Holy Cross Cemetery. Holy Spirit slates

Cana Conference 620 North Tacoma Ave

Msgr. James Galvin, Archdiocesan Superintendent of Schools, will conduct the Cana Conference for married couples at Holy Spirit Church, Taol B. 10th St., on Studay, March 25. This event, sponsored annually by the Holy Spirit Christian Family Movement, will begin at 12:09, nn. and close with Benediction and Renewal of Marriage Vows at 4 p.m. in the city Interested in the problems related to the parochial school are invited to attend.

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hall.

The wardrobe entitled "From Bags to Riches" will be provided by the National Cotton Council of Memphis, Tenn. The collection of Memphis, Tenn. The Company of Memphis, Tenn. The Company of Memphis of Memphis, Tenn. The Company of the J. C. Penney Co., of Speedway. Mrs. William Spyr, program chairman, will serve as narrator.

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† FRANCIS W. DUNCAN, 82, 51. Philip Nerfurch, March 23. 51. Joseph Cemetery, Survivors: wife, Mary E.; daughter, Phyllis A. Reintles; sons, Richard A., Bruce C.; brother, Edward L.

† EMILY GOFFINET, 83, 51. Paul's Church, 51
Mary Cemetery, Survivors brother, William
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MISCELLANEOUS

Polish church-state

(Continued from page 1)
Mr. Gomulka said. 'and it is a
praciple of this constitution that
all schools must be tree of reliation. It is the aim of the government entirely to eliminate religion
rout he schools and their official
curricula. But parents can have
their children taught religion outside school, and many do so."
"It is our view." Mr. Gomulka

side schoel, and many do so."
"It is our view," Mr. Gomulka
added, "that the teaching of reliation in schools stirs up reliation passions, which is not good for
education and upbringing. The
government is not aiming at conflicts with the Church, but Church, but
chee all laws and be loyal to the
country."

Almost simultaneously, Cardinal Wyszynski was telling a congregation of teachers in SJ. Joseph's Carmelite church here that "man will always rebel against slavery, against all falsehood."

"You know yourselves." he said, "what it means to throw off shackles. You have experienced it and have had the taste of freedom. You do not have to read political treaties on freedom-it is consult for you to listen to the second what the term 'freedom' means. There can be nations where nothing is said about freedom and the people feel free the print whole columns of treatises and speeches about freedom, but there may be others where they print whole columns of treatises and speeches about freedom, but there is none."

IN A RINGING voice, Cardinal Wyszynski went on:

Wyszynski went on:

"Wee, to all who wish to take freedom away from us. We will hade from the come and man, defense of the personnility and hade from which we will go more the advantage with the company of the compan

Later, after apparently having had an opportunity to study Mr. Gomulka's speech. Cardinal Wys-zynski preached a serinon in the midtown Church of the Visitation in which he specifically denied the Communist leader's charge that the Vatrean was dietating to the Church in Poland.

"By the will of God, for the past 13 years," he said, "I have been conducting the affairs of the

this time I have had several con-versations with Pope Pius XII and have had three conversations with Pope John XXIII. I had nu-merous conversations with the Secretary of State at the Holy See, with numerous prefects of various Congregations. . . .

Continuing, Cardinal Wyszynski cited not only the large number of government-supported groups seeking to wean Polish youth from religion, but also the great vol-ume of Communist propaganda depicting the Vatican as conduct-ing a systematic campaign against the Polish state.

against the Polish state.

"This is false," he said, "The Vatican has confidence in our faith and in our conscience, and needs to give us neither instructions nor inspiration. The Vatican has said, "May God's grace and the power of God help you, for we can only bless you."

IN A DIRECT challenge to the Communist regime, the cardinal declared that in the struggle be-tween the teachings of "the world" and of Christ, Christ will

"Man was created not just to be n animal," he said, "man is an animal," he said, "m called to something higher.

"The world assigns programs to man: 'Eat and shut up.' And Christ says to the world: 'I tell you man does not live by bread alone.'"

alone."

The cardinal also denounced a recent Polish film, "Mother Joan of the Angels," which Church authorities had labeled as anti-cligious propagands. He described at Jimm, who despites excluded the propagands with the propagand of the propa

School children were taken to see the film by school authorities "in order to convinee them that this is what monastic orders are like in Poland," the cardinal said, adding, however, that "on the whole, Polish society reacted with dignity to this slap in the face."

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IT'S BAZAAR TIME—Parochial school pupils in Marion County will annual Children's Art Bazaar, to be held in the Wm. H. Block Co. As a stimulus for all schools to submit entries, the Bazaar commi As a stimulus for all schools to submit entries, me bazaar committee will denate six color prims to each participating school. Mrs. Arthur Edelson, above, committee member, displays several of these prints to Paul Messer and Shella Peters, sixth graders at St. Rifa's School, Indianapolis. Art work for the Bazaar must be submitted by Friusy, March 31, Mrs. Alan T. Nolan is general chairman of the project, (Staff phote)

> denominational Protestant school Today it is secular,

Today it is secular,

"Catholic people, with their
deep religious conviction, sadly
turn away. They can't find the
kind of education that they would
like for their children. They send
them to their own schools. It that
ugly? Is that undemocratic?"

Governor to veto

N. H. abortion bill

CONCORD, N.H.—Gov. Wesley owell of New Hampshire has dis-losed he will veto a bill to legal-ac therapeutic abortions in New Ampshire passed by both houses f the Legislature.

The measure, strongly opposed by Catholic leaders, cleared the State Senate (March 21), by a 15-to-8 vote. It previously had been passed by the House after lengthy debate by a vote of 209 to 156.

Debate school aid

and counseling programs."

IN RESPONES to a studio audience question about tile effect on American society and the public schools if all U.S. religious groups began their own schools. Father McClusskey noted that only six of the 250 recognized U.S. religious groups have operated schools. He added:

the community last control of the co

should be in high school curriculum, for example, to qualify for a diploma.

The state of the community has the right to inspect the school (in regard to) fire laws, the health laws and caffeeria, and so forth."

Mr. Pfeffer disagreed, pointing the experience of the Netherlands. There, he said, when give private schools became confessional. This hints that aid to U.S. parochial schools became confessional, This hints that aid to U.S. parochial schools became confessional. This hints that aid to U.S. parochial schools became confessional, This hirts that aid to U.S. parochial schools became confessional, This hirts that aid to U.S. parochial schools became confessional, This hirt that aid to U.S. parochial schools became confessional, This hirt that aid to U.S. parochial school system," he said.

said.

FATHER McCLUSKEY replied: "I can't see that that is a great wit. If people choose and control their own wishes, what is, the evil? ... It seems to me a wonderful thing, then, if the people were able to express and choose the type of education they wanted. "That is democracy. What does democracy mean otherwise? The people freely wanted that, We can't just and down democracy and say that it has to go this way forever.

forever.

"The public school . . . in this country has meant something different for each generation. It

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Chinese Jesuit dies in prison

HONG KONG—A Chinese Jesuit who was sentenced to jain in
Shanghai at the same time as
Maryknoli's Bishop James E.
Walsh and Bishop James B.
Walsh and Bishop James B.
Walsh and Bishop James B.
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Urges rural families to save themselves

MORRISONVILLE, Ill.—Rural families afraid of government domination of farm life should roll up their sleeves and do something to prevent it, a priest expert on social problems said here.

on social problems said here.

Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare
Conference, urged rural families
to "be leaders in cooperative
economic action."

He preached (March 19) in St. Maurice church at the eighth annual Springfield in Illinois Diocesan Day of Christian Rural Living, Bishop William A. O'Connor of Springfield in Illinois presided over ceremonies that included the blessing of the soil and farm implements.

MSGR. HIGGINS asserted that there is a need for freedom from government domination, and add-ed that 'big government' is not imposed as a rule upon an unwill-ing people by a few tyrannical bureaucrats,

"It develops largely because of the failure of voluntary economic organizations to work out their own problems cooperatively and democratically," he said.

of two things;

"We can pass resolutions against it or dissipate our energies in other ineffective ways; or we can roll an our selevess and try to ge our economic organizations of low sound policies and to get of the sound policies and the sound p

"THIS MEANS lay responsibility at the grassroots level, and it means a certain degree of specialization. It means being present at union meetings, meetings of employers' associations and meetings of farm organizations."

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"not merely to correct the mis-takes of these groups, but-far more important — to help them contribute more effectively to the general economic welfare." eneral economic welfare."

"You are one in Faith, one in worship, one in vocation," Msgr. Higgins told the rural people. "So, too, you must be one in cooperatively solving the economic and social problems which confront the farmers of the United States." Official

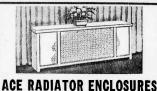
The Chancery Office announces that Father Alphonse Skerl, a native from Hungary, will hear confessions in the Hungarian language, Sunday, March 28 at 8 p.m. at 81, John's Church, Georgia and Capitol Streets.

This opportunity is given to the Hungarian nationals, who had to flee their homeland because of the communistic persecutions. Father Skerl eame to this country as a refugee and was ordained a priest at St. Meinrad Seminary.

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