

Bp. Leibold named to Evansville

EVANSVILLE, Ind., — The Most Rev. Paul F. Leibold, Apostolic Administrator of the Evansville diocese since the retirement of Bishop Henry J. Grimmelman in October, 1963, has been appointed Ordinary of the diocese.

Bishop Leibold has continued to serve as auxiliary bishop and vicar general of the Cincinnati archdiocese while performing the duties of apostolic administrator.

The announcement of Bishop Leibold's appointment was made Wednesday by the office of the Apostolic Delegate in Washington.

BISHOP LEIBOLD was born in Dayton, O., on December 22, 1914. He attended the University of Dayton, St. Gregory Minor Seminary, Cincinnati, and Mt. St. Mary of the West Seminary, Newburgh, N. Y., where he was ordained in the Cincinnati cathedral in 1940.

He made studies in canon law at the Catholic University of America and at the Angelicum University in Rome, taking his doctorate at the latter school. He held parochial assignments and was a visiting instructor at Mt. St. Mary Seminary before being named assistant chancellor of the Cincinnati archdiocese in 1942.

HE WAS NAMED chancellor in 1948, and held that post when he was named titular bishop of Tribunus and auxiliary to Archbishop Karl J. Alter of Cincinnati in 1958.

The Evansville diocese comprises 12 counties in the southwestern part of Indiana, detached from the Indianapolis diocese in 1944 when Indianapolis became an archdiocese. According to the latest Official Catholic Directory, there is a Catholic population of 80,000 in a general population of 420,000 in the Evansville diocese.

Imposter

RACELAND, La. — Well, someone in St. Mary Pamela parish here did some checking and came up with a startling discovery — there never was anyone by the name of St. Mary Pamela. So the 124-year-old parish officially changed its name to St. Mary's Nativity.

Challenges views on Holy Eucharist

WASHINGTON—Father Francis J. Connell, C.S.S.R., has taken strong exception to the views on the Eucharist expressed by Father Luchinus Smith, O.P.M., Cap., in an interview for the U.S. Catholic press.

The Dutch theologian was interviewed by the NCWC News Service on his views of the nature of the change of the bread and wine that takes place in the Mass. He is a proponent of an existentialist theology of the Eucharist.

Father Connell, former dean of the school of sacred theology at the Catholic University of America, held that Father Smith's opinions regarding the nature of the change of bread and wine are "transignification."

"IN OTHER words," said Father Connell in a statement, "it is the bread and wine which are changed, and the bread and wine remain, as an extension of Christ and a gift from Him."



KEYNOTE — Father Clarence J. Rivers, of Cincinnati, was the keynote speaker at the Archdiocesan CVO Convention to open Friday, April 27, at Secchia High School. Father Rivers, educator and lecturer, is the composer of the celebrated "American Mass," based on Negro spirituals.

SEEN AID TO FAITH

New theology of Eucharist backed by Dutch theologian

By PATRICK RILEY

AMSTERDAM, The Netherlands—Faith in the Real Presence of Christ is strengthened and deepened by the new existentialist theology of the Eucharist.

This is the claim of one of the foremost Dutch theologians, Smitus, O.P.M. Cap. The Dutch Capuchin says he has given many conferences to priests on his view of the Eucharist, always with discussion afterwards.

"These priests are strengthened in their belief in the Real Presence of Christ. They tell me they have never before understood it so deeply, and they complain that the explanations of scholastic theology seem shallow to them now."

He has not met a professor who does not agree with him.

He says, "I keep all of the Eucharistic bread in transubstantiation. For me, bread and wine remain, yet in a way are profoundly changed. In transubstantiation nothing of the Sacrament needs to be destroyed."

Father Connell said that if Father Smitus made these statements, he should have explained to the Holy See that the sacrament is not changed, but the bread and wine remain, and only the appearances of bread and wine are changed.

"FURTHERMORE," Father Connell continued, "Father Smitus apparently made no mention of the fact that in the encyclical *Mysterium Fidei*, issued September 19, 1965, Pope Paul VI declared that those theologians who reduce the Eucharist to a mere transignification, and the Pope referred to the presence of Christ in the Blessed Sacrament as an ontological reality."

It is true, the Pope said, that symbolism is often used to describe the Eucharist, especially with reference to the change of the bread and wine. But the constant teaching of the Church, he said, "compels us to acknowledge that the Eucharist is that flesh of Our Savior Jesus Christ who suffered and died for us, and who is present in His living kindness raised again (St. Ignatius of Antioch)."

"The way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body and by the whole substance of the wine into His Blood, and this is a truly wonderful change the Catholic Church rightly calls transubstantiation."

of dogma who is of a different opinion on the Eucharist. Certainly none of them thinks I am heretical, and they are astonished to learn that some people think I am.

"Yet I can understand those people. They are thinking in an older context and have no idea of the meaning of the words and sentences we are using. When, for example, we speak of 'transignification,' they translate it in terms of Zwingli, which of course is heretical. Ulrich Zwingli, taught that when Jesus Christ said 'This is my body' He meant 'This signifies my body.'"

THE CONTROVERSIAL Eucharistic theologian was speaking in the parlor of the Capuchin house of studies at Udenhout, a village near Tilburg, in southern Holland. A freezing wind swept across the featureless snowflats outside, and stole through the window into the room and into our bones.

But Father Smitus kept speaking quietly, composedly, stopping only to search for the exact English word in the Dutch-English dictionary he kept before him or to pour out a cup of coffee or to let his ideas sink in.

Everything he said was building up to the climax of his widely discussed interpretation of the mystery of the Eucharist.

He spoke for six and one-half hours. He sees the Church standing at a new crossroads of history and running a real risk of "just marking time. This danger comes from the failure of many theologians to learn the new international language for speaking of the world and of man. He means existentialism. He maintains that by making use of existentialist perspectives he has been able to "deepen the

Reveal proposal to unite seven denominations

WASHINGTON — A plan to unite seven Protestant denominations into one church of some 25 million members was unveiled here by two Protestant leaders who have been working on the proposal for four years.

Episcopal Bishop Robert F. Gibson, Jr., of Richmond, Va., chairman of the special commission, said he had drafted the proposal. The Rev. Eugene Carson Blake, general secretary-elect of the World Council of Churches, made public a 105-page report on unification. The report is to provide the background for unity discussions in Dallas, Tex., May 2 to 5.

The denominations involved in the proposal are the International Convention of Christian Churches, the Disciples of Christ, the Evangelical United Brethren Church, the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church and the African Methodist Episcopal Church.

The proposed union was first announced by Dr. Blake in a sermon at San Francisco's Grace cathedral in December, 1960.

theology of the Real Presence," "But American Catholics can be at peace about the way our ideas are moving. We speak from a faith that is completely orthodox."

AGAIN AND AGAIN Father Smitus returned to his point that the orthodox philosophy would fail to understand properly.

He paused briefly and said: "Man is an existential being. He does not understand that."

Here I yielded to temptation and colored my answer by what I had read of existential ethics. "It means that man is a being who exists now, surrounded at this time by certain realities, and equipped to meet them by his intellect and his emotions."

Father Smitus smiled. "Ah, but that is not at all what we mean by that sentence. We mean that when a man thinks of himself, he must think of other persons and things."

"Far example, if I think of myself in childhood, I think of a situation: let's say on a river in a boat with my sister and a dog. I see the sun, I see the memory all the things that are not me, I cut myself out too. And if I try to think of myself as I will be tomorrow, I must think of myself in a certain surrounding: let's say on a train or eating a meal, not just myself alone."

"St. Thomas doesn't approach the problem of man this way. He speaks of the person in himself, or in se. Then, afterwards, he speaks of his personal relations to other things. But for us who think existentially, you can't have a person standing apart from his personal relations. We no longer say that man is a social being because he needs to be helped. We say he is social because his nature is social."

HERE FATHER Smitus referred to a formula which was put before the 11th-century theologian Berengar of Tours in 1059, and the modifications St. Thomas Aquinas brought to that formula two centuries later.

This formula of Berengarius (his name is spelled 20 years later) professes that the body of Christ in the Holy Eucharist "is touched and broken by the hands of the priest and ground by the teeth of the faithful."

Father Smitus commented: "This is the way most Catholics thought of the Eucharist. When I receive Communion, I bite Christ's flesh with my teeth."

St. Thomas Aquinas did not take the formula so literally. Basing himself on the scholastic distinction between the substance (which the mind understands) and accidents such as color and dimension (which the senses understand), he said that in consecration the accidents of the bread remain but the substance of the bread becomes, while the body of Christ becomes present in its substantiality. According to St. Thomas, no one can touch or break the substance of the bread, and receiving a person involves something more than the physical.

"I reverse the formula of Berengarius and the formula of Aquinas," Father Smitus said. "But both are too physical. In the Eucharist we meet Christ, and meeting a person involves something more than the physical. This is the direction in which our ideas are moving. With this orientation we can speak of the central mystery of our religion in terms of our age, in terms that Protestants and humanists can understand. This is especially important at a time when Protestants and humanists are putting questions to our religion."

"This is a decisive moment in history. For the first time in years we can speak a common language with Protestants and humanists. For the first time we can discuss the mysteries that trouble the heart of every man, the great mysteries of life and death. We can discover just how we differ. We can learn from one another."

"Yet I have the feeling that many Catholics, including some in authority, are just marking time. This is very, very dangerous for the Church's future."

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Two revisions of Mass texts are proposed

WASHINGTON — Two new translations of parts of the Ordinary of the Mass have been released by the International Committee on English in the Liturgy in a trial balloon aimed at obtaining international criticism and suggestions.

The texts are unofficial and are "not for use in actual liturgical celebrations." They have been published simultaneously in London and New York in booklet form, with blank pages at the end inviting comments and suggestions.

The international committee, which first met in Rome in 1963, has two American members—bishops Paul J. Hallinan of Atlanta and Archbishop John J. Dougherty of Newark. Its goal is a common text for use wherever the liturgy is in English.

Father Gerald J. Siger, the secretary of the committee, is in Washington, said that next June 30 has been set as the date by which comments on the draft translations must be returned.

WHEN the episcopal committee's seven-member advisory committee met in Rome last November to lay the groundwork for an English translation, it called in Scripture scholars and experts from other churches to help in its work.

Father Siger in his statement stressed the "ecumenical implications" of the task of translation. "Other Christian churches, especially those with a strong liturgical heritage, are anxious to explore with us the possibilities for a common text for use wherever the psalter, and the lectionary," he said.

Actually, neither of the new trial translations attempts a common version of the Lord's Prayer.

But both texts eliminate some previous wording which have aroused criticism. The "yoo-hoo" potential of the Gloria is removed in two ways. One version reads: "You take away the sins of the world; have mercy on us." The other would use the singular: "Thou, who takest away our sins..."

THE INITIAL part of the old book of contention stemming from differences between the Douay and King James versions in translating the Latin's Nativity narrative. The traditional Catholic interpretation has been "Glory be to God on high, and peace to men of good will," while the Protestant version has read "... peace, good will toward men."

The general usage of the English Gloria, "Glory to God in the highest, peace to men of good will," would give in one version to: "Glory to God on high. Peace on earth to men of good will." The other possibility given is: "Glory be to God on high, and peace to men through God's good will."

The booklet offers four possible alternatives for the priest's brief preface to the Lord's Prayer. As now used in the United States, it reads: "Pray, O Lord, that we may be preserved by the power of your Holy Spirit."

The Board also expressed disapproval of "split-grades" on the first, second and third grade level.

WHILE many parish schools have been operating at well below the classroom maximum for several years, the "pinch" is expected to be felt by others, particularly in the urban areas. Pastors are filling the available classrooms on a first-come, first-served basis in the majority of parishes. Three youngsters on the "waiting list" for admission will receive special religious instruction.

Two Indianapolis parish schools which eliminated first grade this year will continue the ban on first graders another year, St. Simon's School will admit four classrooms of second graders, 160 pupils, while St. Gabriel's School remains undecided about the second grade. St. Simon's will have about 450 youngsters attending public schools next year.



Vol. VI, No. 27 Indianapolis, Ind., April 8, 1966

A word from the Archbishop

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

Today, with the Church, we begin an intensive meditation and consideration of the passion and death of Our Divine Savior. At no other time does the Church in her liturgical cycle so impress upon us the tremendous price paid for our Redemption. In doing so, however, she gives us hope and fills us with consolation at the thought of the infinite amount of supernatural merit that Christ has placed at our disposal.

In no way do we wish this morning to distract your thoughts from the sufferings and death of the Savior. We would recall to your mind that unless these merits gained by Christ are applied to our souls, they will profit us nothing; and in God's divine plan they are applied to us mainly through the ministrations of His Priesthood.

The sincere and thoughtful Catholic cannot but have a tremendous respect and appreciation for the Priesthood, for he recognizes in the priest the role of "pontifex," the one who bridges for him the chasm between the earth and heaven.

We know of no better way to describe the dependence of the Catholic layman on the Catholic Priesthood than that given by the oft-quoted message of Pope Pius XI of blessed memory:

"Clearly he is born, when the priest, baptizing him, brings him a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with special dignity makes him a soldier of Christ by holy chrism. Then as soon as he is able to recognize and value the Bread of Angels, the priest gives it to him, the living and life-giving God come down from heaven."

"If he falls, the priest raises him up in the name of God, and reconciles him to God with the Sacrament of Penance. Again, if he is called by God to found a family, and collaborate with Him in the transmission of human life throughout the world, thus increasing the number of faithful on earth, and, therefore, the ranks of the elect in heaven, the priest is there to bless his espousals and unblessed love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself to the tribunal of Our Divine Judge, the priest with holy oils anoints the falling members of the sick or dying Christian, and reconciles and comforts him. Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of heaven. He accompanies the body to its resting place in the grave with rites and prayers of immortal hope. And even beyond the threshold of eternity, he follows the soul to aid it with Christian suffrages if it be in need of further purification and alleviation. Thus from the cradle to the grave the priest is ever beside the faithful, a dispenser of solace, a minister of salvation and guide to grace and blessing." (Thus Pope Pius XI describes the ministry of the priest.)

It is necessary therefore that we have priests in sufficient numbers, good priests well trained. We ask your prayers that God will send laborers into the whitening harvest, and we beg your offerings in amount sufficient to care for their education. Your contributions, sufficient in years past, will pay but a little more than half of the increased seminary costs of today. We ask that you keep this in mind when, on Easter Sunday, you make your annual offering to this most worthy and necessary cause.

Restowing upon you our own humble benediction and begging God to bless you with the most happy of Eternity, I bid you adieu, in the service of Jesus and His Immaculate Mother.

Faithfully yours,

Paul Cardinal Scherer

Archbishop of Indianapolis

To have permanent diaconate

MONTEVIDEO — The Uruguayan Bishops' Conference has studied implementation of a permanent diaconate. The council, which met in Montevideo, decided to set up a standing committee to study the possibility of instituting the office of a permanent diaconate. The council also decided to set up a standing committee to study the possibility of instituting the office of a permanent diaconate.

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Text of Church in Modern World schema

PART II CHAPTER IV. THE LIFE OF THE POLITICAL COMMUNITY

73. In our day, profound changes are apparent also in the structure and attitudes of peoples. These result from their cultural, economic and social evolution. Such changes have a profound influence on the life of the political community, especially regarding the rights and duties of all in the exercise of civil freedom and in the attainment of the common good, and in organizing the relations of citizens among themselves and with respect to public authority.

The present keener sense of human dignity has given rise in many parts of the world to attempts to bring about a

renewal of the political community. In addition, there is a steady growing respect for men of other opinions or other religions. At the same time, there is wider cooperation to guarantee the actual exercise of personal rights to all citizens, and not only to a few privileged individuals.

However, those political systems, prevailing in some parts of the world are to be reproached which hamper civil or religious freedom, victimize large numbers through avarice and political crimes, and divert the exercise of authority from the service of the common good to the interests of one or another faction of the rulers themselves.

There is no better way to establish political life on a truly human basis than by fostering an inward sense of justice and the sense of duty to the common good, and by strengthening basic convictions as to the rights of the moral order, the political community and the aim, right exercise, and sphere of action of public authority.

74. MEN, families and the various groups which make up the political community are aware that they cannot achieve a truly human life by their own unaided efforts. They see the need for a wider community, within which each one makes his specific contribution every day toward an ever broader realization of the common good. For this purpose they set up a political community according to various forms. The political community exists, consequently, for the sake of the common good, in which it finds its full justification and significance, and the source of its inherent legitimacy. Indeed, the common good embraces the sum of those conditions of the social life whereby men, families and associations more adequately and readily may attain their own perfection.

Yet the people who come together in the political community are many and diverse, and they have every right to prefer different solutions. If the political community is not to be torn apart while everyone follows his own opinion, there must be an authority to direct the energies of all citizens toward the common good, not in a mechanical or despotic fashion, but by acting above and with a motive force which appeals to each one's freedom and sense of responsibility.

It is clear, therefore, that the political community and public authority are founded on human nature and hence belong to the order designed by God, even though the choice of a political regime and the appointment of rulers are left to the free will of citizens.

It follows also that political authority, both in the judicial and in the representative bodies of the state, must always be exercised within the limits of the moral order and directed toward the common good—with a dynamic concept of that good—according to the principles which have been established or due to be established. When authority is so exercised, citizens are bound in conscience to obey. According to the responsibility, dignity and importance of leaders are indeed clear.

But where citizens are opposed to public authority by overstepping its competence, they should not protest against those things which are objectively good for the common good; but it is legitimate for them to defend their own rights and the rights of their fellow citizens against the abuse of this authority, while keeping within those limits drawn by the natural law and the Gospels. According to the character of different peoples and their historic development, the political community can, however, adopt

a variety of concrete solutions in its structures and the organization of public authority. For the benefit of the whole human family, these solutions must always contribute to the formation of a type of man who will be cultivated, peace-loving and well-disposed towards all his fellow men.

IT IS IN full conformity with human nature that there should be juridico-political structures providing all citizens in an ever better fashion and without discrimination the practical possibility of freely and actively taking part in the establishment of the juridical foundations of the political community and in the direction of public affairs, in fixing the terms of reference of the various public bodies and in the election of political leaders. All citizens, therefore, should be mindful of the right and also the duty to use their free vote to further the common good. The Church praises and esteems the work of those who, in the name of the state and themselves to the service of the state and take on the burdens of this office.

If the citizens' responsible cooperation is to produce the good results which may be expected in the normal course of political life, there must be a state of positive law providing for a suitable division of the functions and bodies of authority and an efficient and independent system for the protection of rights. The rights of all persons, families and groups, and their practical application, must be recognized in their judgment are required for the common good; it is never allowable to give their interests priority over the common good.

Great care must be taken about civil and political formation, which is of the utmost necessity today for the population, for their part, must promote those things which in their judgment are required for the common good; it is never allowable to give their interests priority over the common good.

Among the latter, it will be well to recall the duty of rendering to the public authority such material and personal services as are required by the common good. Rulers must be careful not to hamper the development of family, social or cultural groups, nor that of intermediate bodies or organizations, and not to deprive them of opportunities for legitimate and constructive activity; they must willingly seek rather to promote the orderly pursuit of such activity.

Citizens, for their part, individually or collectively, must be careful not to attribute excessive power to public authority, nor to make exaggerated and ultimately demands upon it in their own interests. In this way the responsible role of persons, families and social groups.

The complex circumstances of our day make it necessary for public authority to intervene more often in social, economic and cultural matters in order to bring about favorable conditions which will give more effective help to citizens and groups in their free pursuit of man's total well-being. The relations, however, between socialization and the autonomy and development of the person can be understood in different ways according to various regions and the evolution of peoples. When the political rights is restricted temporarily for the common good, freedom should be restored immediately upon change of circumstances. Moreover, it is inhuman for

public authority to fall back on authoritarian systems or totalitarian methods which violate the rights of the person or social groups.

Citizens must cultivate a general and loyal spirit of patriotism, but without being narrow-minded. This means that they will always direct their attention to the good of the whole human family, united by the different ties which bind together races, people and nations.

All Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their sense of the common good. In this way they are to demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They must recognize the legitimacy of different opinions with regard to temporal solutions, and respect the freedom, even a group, defend their points of view by honest methods. Political parties, for their part, must promote those things which in their judgment are required for the common good; it is never allowable to give their interests priority over the common good.

Great care must be taken about civil and political formation, which is of the utmost necessity today for the population, for their part, must promote those things which in their judgment are required for the common good; it is never allowable to give their interests priority over the common good.

76. IT IS VERY important, especially where a pluralistic society prevails, that there be a correct notion of the relationship between the political community and the Church, and a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates

of a Christian conscience, and the activities which, in union with their parish, they carry out in the name of the Church.

The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person.

The Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social well-being of the same men. The cooperation between themselves will give rise to the sincerity of time and place, that new ways of life demand new methods of service be exercised for the good of all. For man's horizons are not limited only to the temporal order; while living in the context of human history, he preserves intact his eternal vocation.

The Church, for her part, founded on the love of the Redeemer, contributes toward the reign of justice and charity within the borders of a nation and between nations. By preaching the truths of the Gospel, and bringing to bear on all fields of human endeavor the light of her doctrine and of a Christian witness, she respects and fosters the political freedom and responsibility of citizens.

The Apostles, their successors and those who cooperate with them, are sent to announce to mankind Christ, the Savior. Their apostolate is based on the power of God. Who very often shows forth the strength of the Gospel in the weakness of its witnesses.

All those dedicated to the ministry of God's Word must use the means proper to the earthly city.

There are, indeed, close links between earthly things and those elements of man's condition which transcend the world. The Church herself makes use of temporal things insofar as her mission requires it. She, for her part, does not place her trust in the privileges of freedom by civil authority. She will even give up the exercise of certain rights which have been legitimately acquired, if cooperation between themselves will give rise to the sincerity of time and place, that new ways of life demand new methods of service be exercised for the good of all.

It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it. In this, she should make use of all the means—but only those which accord with the Gospel and which correspond to the general good according to the diversity of times and circumstances.

While faithfully adhering to the Gospel and fulfilling her mission to the world, the Church, whose duty it is to foster and elevate all that is found to be true, good and beautiful in the human community, strengthens peace among men for the glory of God.

(To be continued)

The English translation of the text of the Second Vatican Council's Pastoral Constitution on the Church in the Modern World will be continued in future issues.

police-judicial order which will give better protection to the rights of the person in public life. These include the right freely to meet and form associations, the right to express one's own opinion and to profess one's religion both publicly and privately, the protection of the rights of a person is indeed a necessary condition so that citizens, individually or collectively, can take an active part in the life and government of the state.

Along with cultural, economic and social development, there is a growing desire among many people to play a greater part in organizing the life of the political community. In the conscience of many arises a new concern that the rights of minorities be recognized, without any neglect for their

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Helpful Hints for your carpet's beauty

Carolyn Says: FIRST AID TREATMENT—For Spots and Stains

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(A Weekly Service to Criterion Readers)

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Stamp Issue

ROME—Vatican City will issue (May 3) a series of stamps commemorating the millennium of Catholicism in Poland. The series of six was designed by Polish miniature artist Casimira Derowska, who does most Vatican stamps.

Archbishop's Schedule

Unless otherwise specified, the following appointments are for Confirmation:

Sunday, April 3—Blessing of palms at Cathedral, 11 a.m.; St. Mary's, 10 a.m.; St. Michael, 7:30 p.m.

Thursday, April 7—Consideration of Holy Oils at Cathedral, 9:30 a.m.

Sunday, April 10—Pontifical Mass at Cathedral, 11 a.m.

Wednesday, April 13—Universal Notre-Dame Night at Indianapolis Athletic Club, 7 p.m.

Sunday, April 17—Indianapolis: St. Pius X, 2 p.m.; St. Luke, 4 p.m.; Immaculate Heart, 7:30 p.m.

Monday, April 18—National Institute on Religion and Race Convention Banquet, 6 p.m.

Tuesday, April 19—St. Thomas, 4 p.m.; Fortville, 7:30 p.m.

Wednesday, April 20—ACCW Convention, Claypool Hotel, Indianapolis, 7 p.m.

Thursday, April 21—ACCW Convention, 7 p.m.

Saturday, April 23—D of I.

Convention Banquet, French Liek, 7 p.m.

Sunday, April 24—Indianapolis: St. Monica, 2 p.m.; St. John of Arc, 4 p.m.; St. Michael, 7:30 p.m.

Thursday, April 28—Red Mass, St. Mary's, Indianapolis.

Sunday, May 1—Ordinations, St. Alexis, 8 p.m.

Tuesday, May 3—Dedication of Msgr. Downey Field, Indianapolis.

Sunday, May 4—Barnabas, 4 p.m.; St. Martin's, Martinsville, 4 p.m.; St. Pius X, 2 p.m.; St. Luke, 4 p.m.; Immaculate Heart, 7:30 p.m.

Monday, May 5—National Institute on Religion and Race Convention Banquet, 6 p.m.

Tuesday, May 15—Indianapolis: St. Mark, 2 p.m.; Holy Name, 4 p.m.; St. Patrick, 7:30 p.m.

Sunday, May 22—Centennial, St. Anne, Jennings County, 10 a.m.; Graduation, Shawe Memorial, 7:30 p.m.

Thursday, May 25—Graduation, Immaculate Conception, Oldenburg, 10 a.m.

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Bishop Pinger's Schedule

Sunday, May 2—Plainfield, 2 p.m.; Indianapolis: St. Anthony, 4 p.m.; Holy Trinity, 7:30 p.m.

Thursday, May 10—Brownsville, 7:30 p.m.

Thursday, May 12—Danville, 7:30 p.m.

Sunday, May 15—Indianapolis: St. Philip, 3 p.m.; Little Flower, 7:30 p.m.

Tuesday, May 17—Indianapolis: St. Thomas, 7:30 p.m.

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Power pool should save Hoosier Energy almost \$9 million

Hoosier Energy begins construction of 1,759 miles of transmission lines this spring. Much of this mileage will be built to inter-tie Hoosier with rural electric generating plants in Kentucky and Illinois. The purpose is to pool the generating capacity of all three systems, and use their combined loads to serve the member systems of each.

REA engineers estimate that this power pool will effect a total savings of \$16,722,000 in the next 10 years. Hoosier Energy should realize a savings of approximately \$8,523,000 over the cost of operating independently to meet the electric requirements of its member systems. In addition, rural people will be assured a more dependable supply of electric power.

This will enable REMC's—for the first time—to assure their members of receiving electricity at the lowest possible cost.

HOOSIER ENERGY DIVISION
Indiana Statewide Rural Electric Cooperative, Inc.



ARAB REFUGEE—Typical of the thousands of refugees displaced by the conflict in Palestine is this peasant seated with his sack of onions by the road side. Through its Pontifical Mission for Palestine, the Catholic Near East Welfare Association provides goods, services and money to help refugees toward self-sufficiency. (United Nations photo)

BEST IN RURAL AREAS

Brothers' vocations drop off around world, survey shows

BRUSSELS — Recent years have seen a general decline in vocations to the Brotherhoods of young men who are socially valued, mainly in Western Europe, according to a statistical study published here by the Catholic research organization, Pro Mundis Vitis. There has, however, been a considerable national variation from the overall trend, the survey showed. In England and Ireland the total number of Brothers has risen while in some countries, making national comparisons impossible. But the following trends were indicated:

Ireland—The total number of members in 34 of the 39 congregations having Brothers, including the most important orders, has been rising, but the number of new members has dropped slightly. Total membership rose 12% from 3,318 in 1958 to 3,710 in 1964. New admissions during the same period declined from 238 to 200. England — Total membership rose 15% from 1,011 in 1958 to 1,185 in 1964 in eight of 13 congregations with Brothers. New admissions rose from 67 to 81. France — New admissions to all congregations dropped from 312 in 1949 to 191 in 1958. Since the latter date statistics are available only for clerical congregations, that is, orders with priests as well as Brothers. These showed a decline in admissions from 71 in 1959 to 49 in 1963. New admissions are not numerous enough to counterbalance the number of those who die or leave congregations. Belgium — New admissions dropped from 128 in 1958 to 51 in 1964. About half the new admissions leave before final profession. The survey noted that traditionally most Brothers' vocations come from Flanders, formerly a mainly rural region. The sharp decline in new members had only 365 new admissions between 1959 and 1964, compared with 426 in 1955-1959, and 892 in the pre-war years of 1935-1939. Of the 365 new members admitted in the most recent period, 330 or more than 90% subsequently left the congregations. The percentage of leavers in 1959-1959 was 70% and in 1958-1959, 40%.

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NOW — Three Locations: Christ the King, St. Monica and Holy Name (Beech Grove) CATHOLIC SAVAGE BUREAU

Nation's Catholic educators to convene in Chicago

The Vatican ♦ After a two-day visit to the Italian government the King and Queen of Belgium were received in private audience by Pope Paul VI. Before the 30-minute audience King Baudouin and Queen Fabiola went off to the Pope's late morning Mass in the chapel of his office apartments and received Communion from him. Vatican officials say they know of no other occasion on which a private audience had begun with Mass. ♦ The Congregation of Rites examined the writings of four candidates for beatification, including a Polish bishop tortured by communists in a Moscow prison and an archbishop of Paris executed during the 19th century. The candidates' processors, the commandurs of 1871.

At home ♦ WASHINGTON—The nation's largest annual meeting of Catholic educators and school superintendents will get underway here today. The Maryland House of Delegates approved a bill to repeal the state's 205-year-old ban on interracial marriages here. The bill won 66 votes—six short of the 72 needed in the 142-member House. The measure had won approval from the Maryland Senate earlier in the legislative session. ♦ NEW ORLEANS — The New Orleans archdiocesan newspaper has given its editorial support to a proposed tax increase in New Orleans and neighboring Jefferson civil parish (county) to help finance a new school system. Beneficiaries would be required to pay 25 per cent of their income in rent. The government would pay the difference between that figure and the cost.

♦ ANNAPOLIS, Md. — The Maryland House of Delegates approved a bill to repeal the state's 205-year-old ban on interracial marriages here. The bill won 66 votes—six short of the 72 needed in the 142-member House. The measure had won approval from the Maryland Senate earlier in the legislative session. ♦ NEW ORLEANS — The New Orleans archdiocesan newspaper has given its editorial support to a proposed tax increase in New Orleans and neighboring Jefferson civil parish (county) to help finance a new school system. Beneficiaries would be required to pay 25 per cent of their income in rent. The government would pay the difference between that figure and the cost. ♦ NEW YORK—About 65 Catholic, Protestant and Jewish clergymen and three Catholic nuns marched quietly in a Vietnam "peace parade" here. Sponsored by the Committee of Clergy Concerned About Vietnam, the procession stopped for brief prayer visits to four churches, including St. Patrick's cathedral where they were greeted at the door and ushered into the Lady Chapel. One of the co-chairmen of the procession was Father Daniel Berrigan, S.J., the Jesuit author who is committed to pacifist causes. ♦ Catholic school superintendents here have criticized a survey by New York City's delay in revenue department, beginning January 1, 1967, Canada's Finance Minister Mitchell Sharp in his budget presentation to the House of Commons, said the new enactment is aimed at curbing reported cases where some Americans are not using their money for charitable purposes, or where receipts are issued to individuals for money never donated.

Abroad ♦ OTTAWA, Ont. — Churches and charitable organization will be required to register and file annual statements about their financial operations with the Revenue Department, beginning January 1, 1967, Canada's Finance Minister Mitchell Sharp in his budget presentation to the House of Commons, said the new enactment is aimed at curbing reported cases where some Americans are not using their money for charitable purposes, or where receipts are issued to individuals for money never donated. ♦ CALCUTTA—The leftist government of Burma, which last year seized virtually all schools

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First Indianapolis Showings: Fri., April 8 thru Thurs., April 14. ARLINGTON, East Tenth at Arlington. REGENCY 2, 7900 South U.S. Road 31-Stop 11. PENDELTON PIKE, Road 67 and Post Rd. VOGUE, 43rd and College. TWIN (EAST), 3000 Southern Star. Fri., Sat., Sun., April 8-9-10 Only! MARK TWIN, 99th Street and Road 431. MERIDIAN, 9600 South Meridian (Road 135). WESTLAKE, Beachway Drive (1000 W. 10th St.). An M-G-M First Run Showcase PRESENTATION happiness is Debbie Reynolds as "the Singing Nun" sung by "Dominiq" Hear "Dominiq" "Brother John" and the other "Singing Nuns" on the M-G-M Soundtrack Album. RICARDO MONTALBAN AGNES MOOREHEAD CHAD EVERETT KATHARINE ROSS ED SULLIVAN JUANITA WOFF GREEN GARSON SEE MOVIE DIRECTORIES FOR COMPLETE PROGRAMS

State KC lists plans for Gary convention for Gary convention Preliminary plans for the 65th annual convention of the Indiana Knights of Columbus were announced this week by general chairman George T. Settle, Gary. Gary's St. Thomas Council 1347 will host the 1966 meeting, which will open Thursday, May 19, and conclude Sunday, May 22. The meeting will be held in the District of the Hennepin Province, Fourth Degree Knights will be held in conjunction with the convention according to Master Paul A. Reibly of Valparaiso. HIGHLIGHTS of the convention will be meetings of the U.S., Rumania set science exchange NOTRE DAME, Ind.—A new five-year program providing for the exchange of scientists and scientific publications between the United States and Rumania has been established. Dean Frederick D. Rossini of Notre Dame University's College of Science headed a three-member U.S. delegation which visited Rumania last December to work out details of the agreement. The program calls for the exchange of specialists in all areas of natural, engineering and behavioral sciences, and exchanges in the areas of scientific publications. A special program of entertainment is planned for wives of delegates and guests.

♦ LOS ANGELES — Cardinal Francis McGuire of Los Angeles appealed for more jobs for minority group workers here and praised employers who have voluntarily offered jobs. The appeal came in the form of a letter read from the pulpits of the 300 parishes of the archdiocese. ♦ DACCAR, Pakistan—The governor of East Pakistan has declared that religious education, presumably Islamic, is to be made compulsory in secondary schools all over the province from the next academic year. The governor did not clarify whether non-Muslim students and schools conducted by minority communities will be exempted from the proposed classes in Islam. ♦ CALCUTTA—The leftist government of Burma, which last year seized virtually all schools

Catholic Heritage 15 City Grand Tour EUROPE 22 days \$995 July 14th through August 4th under the friendly leadership of FATHER WILLIAM MORLEY Pastor of St. Jude Parish and FATHER BERNARD STRANGE Pastor of St. Rita Parish YOU'RE WELCOME! You'll be warmly welcomed everywhere you go with Father Morley in Europe! You'll never forget the gay capitals, storybook villages, breath-taking scenery, historic churches and monuments. And this coupon for complete information. Rev. William Morley 3533 McFarland Road Indianapolis, Ind. 46227-Ph. 317-784-4371 Dear Father Morley: Please send your illustrated folder to Name Address City Age Parish Phone

Comment

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

The Light

"Christ is risen" that joyous shout of the early Church, echoes throughout the world again Sunday as Christians everywhere celebrate the feast of feasts.

Easter is not simply one among many celebrations in the liturgical calendar. It marks the most momentous event in man's long history of salvation, the ever-renewing memorial to the resurrected Christ.

But despite the shining fact of Christ's triumph and His charge to us that "you are the light of the world," men still grope in the darkness of wars, hatreds and suspicions.

Does the darkness disprove the Light?

No more than night disproves the dawn. Easter is the dawn of Christendom and for almost 2,000 years the Son has shone in the hearts of men somewhere. The Light that bathed the world that first Easter will never be quenched.

But Christ's commission to us to share in radiating the fulfillment and the promise of Easter has never been totally accepted. If it were, who knows what the world would be like today?

Just as the Paschal mystery unfolds each year—indeed, each day, in the Sacrifice of the Mass—so each generation is summoned to accept the challenge of the Light. There is no shirking the obligation if we expect the rewards.

Open line

A new line of communication and co-operation has just been strung between 45 million Catholics and the 40 million members of American Protestant, Anglican, and Orthodox denominations.

A permanent joint commission has been formed by the Bishops' Commission for Ecumenical Affairs and the National Council of Churches' Division of Christian Unity, an extension of the international group established last year by the Vatican and the World Council of Churches.

Though the 36-member liaison group, with clergy and laymen represented in both delegation, will have no legislative or judicial function, it can be of inestimable value as a channel of information, co-ordination and clearance at a high official level.

There has been growing co-operation between Catholics and Protestants in recent years on issues of common concern. Race relations, national and international poverty problems, and the pursuit of world peace, in particular. Co-operative efforts also have been achieved by temporary committees or commissions.

The new agency is the first to operate on a continuing basis and on any and all matters of mutual interest.

"This inter-faith 'open line' seems a very natural installation in a country so advanced in other communications media.

Built-in poverty

The Committee for Employment Opportunity of the Indianapolis Chamber of Commerce has embarked upon a program which would seem to deserve investigation by other cities and towns of the Archdiocese which suffer a shortage of decent job chances, especially among Negroes.

As we understand the Chamber program, companies in Marion County are pledging to develop employment plans intended to go far beyond "tokenism" — the curse of too many widely publicized movements of similar nature.

More than 300 companies are reported already to have pledged to the Chamber committee to make an earnest effort, not only to drastically reduce Negro unemployment and that of other economically underprivileged persons but also to educate, train and upgrade the new workers on merit and performance.

One of the many unhappy aspects of the unemployment and underemployment problem is that a family man may well get a full-time job at prevailing minimum wages—and even at the increased minimums now contemplated by Congress—and still have to live well below the "poverty line" of \$3,130 a year as defined by the federal government.

In an editorial last week, the Pittsburgh Catholic called this "built-in poverty." It quoted I. W. Abel, president of the United Steelworkers, as terming it "sadly ironic"; that the government says on the one hand that anything below \$3,130 is poverty and on the other hand opposes a minimum wage that would enable a worker to reach that sum. We agree.

If the Indianapolis committee and the co-operating firms can put over a private program that will significantly decrease the number of families now living below the poverty line in the capital city, it will merit a big hurrah from citizens everywhere.

The Job Corps

We don't know the story behind the rather sudden decision of the U.S. Office of Economic Opportunity to switch its operational control for the Job Corps at Camp Atterbury.

We do believe, though, that the Midwest Education Foundation had been doing an excellent job, as a high official of the OEO readily acknowledged. Certainly Midwest has had a board of able, dedicated and representative citizens who have guided the Atterbury experiment through a lot of problems, often in the face of unfriendly and unfair press criticism.

Whether the Westinghouse Corporation, which has been named to operate the center, can do as well or better remains to be seen. Certainly efforts will not be enhanced, however, if every little incident involving the center is to be blown all out of proportion and if certain political office seekers persist in sowing seeds of ill will and distrust for young men deserving a fair chance to make good.

After 12 years

Way back in 1954 the Indiana Civil Liberties Union petitioned to hold a meeting at the Indiana War Memorial in Indianapolis. The resulting controversy, with the national publicity it generated, did nothing to improve the image of either the state or the city.

The ICLU request was rejected by the majority of members then serving on the Indiana War Memorials Commission. It also came under heavy fire from veterans groups. The objections centered on the fact that

the ICLU is an affiliate of the American Civil Liberties Union, which has provided legal aid for persons accused of being Communists.

The objections overlooked other facts: (1) the ICLU and the ACLU are loyal American non-Communist organizations of first-rate, patriotic citizens; (2) they provide legal aid for anybody they believe is being denied the full protection of the Bill of Rights; (3) other "congressional" and non-military-connected organizations have long met at the War Memorial; (4) the Memorial was built and paid for with the taxes of citizens of Indiana and belongs to all of those citizens, not to any

private groups subscribing to one viewpoint; (5) most importantly, the Memorial is dedicated to men who died to preserve this nation's precious heritage of free speech and open dissent.

Now this shameful chapter in Hoosier history may be at an end. The present commission by unanimous vote last week adopted rule changes likely to admit the ICLU—if it still cares to meet at the Memorial.

We wish Edward R. Murrow, who nationally televised the 1954 controversy, were alive today. Perhaps he would have come back in this proud Indiana sesquicentennial year and cleared the record.

Multiply the Loaf



QUESTION BOX

Meaning of Mass dismissal

By MSGR. J. D. CONWAY

Q. According to St. John, Christ's last words on the Cross were "It is consummated." In German, "Es ist vollbracht."

The Latin words, "Ite missa est" in our German missal are also translated, "Es ist vollbracht."

We grew up with the impression that the Mass ends with Christ's own last words, which is an inspiring thought.

I have read about the uneasy feeling people seem to have about the English words, "Go the Mass is ended," or "you are sent forth."

I, too, can not reconcile myself to the thought of having the wonderful Easter chant, "Ite, missa est, alleluia, alleluia," sung in English. How exalting would sound if sung in Christ's last words. Surely he was happy having reconciled men to the Father again.

As nobody can improve on God himself, I shall keep praying, "Es ist vollbracht," "It is consummated," here at the altar as it was on the Cross.

A. Your idea is new to me and intriguing. I am not familiar with German liturgy or customs, but I doubt that "Es ist vollbracht" was widely and seriously accepted as a translation of "Ite, missa est." It would omit both the "ite" and the "missa." It seems rather to be part of the medieval symbolism which found in every feature of the altar and the Mass a reflection of the Cross and the Lord's sacrifice. For instance, the steps of the altar represent the mound of Calvary, and the priest's washing of his hands represents Pilate condemning our Lord but trying to escape all guilt in his deed. It was all quite ingenious, but rather distracted from the true meaning of the Mass.

Historically there seems to have been no slightest connection between the "Ite, missa est" and the dying words of our Lord on the Cross. "Ite, missa est" was simply a dismissal of the people, telling them that it was time to go, and it was saved from being abrupt by the salutation which preceded it, "Dominus vobiscum." The Lord be with you, go, you are dismissed." The connection between this greeting and dismissal has been quite lost on us in the complexities of Latin.

Similar forms of dismissal are found in nearly all liturgies. "Go in peace" or "Go in the peace of Christ," or "Let us proceed in peace." To which the answer was often given, "In the name of Christ."

I can't quite imagine myself singing, "Es ist vollbracht, alleluia, alleluia," or even, "It is consummated, alleluia, alleluia." But if you are fortunate enough to have a priest, deacon, who can sing well, you will be edified by his "The Mass is ended, go in peace, alleluia, alleluia" on Easter. It is sung to the old familiar melody.

Q. I read something in our diocesan paper about those over 60 years of age not being

obliged to observe the fast in Fridays. No mention was made that this applied only to a certain parish or area. I am 78 years old and though fish is very difficult and distasteful for me to eat, I have done so all my life. On account of high cholesterol, egg consumption for me is limited.

A. Your letter brings me news. People who have reached their 60th year are excused from fasting—that one-meal-a-day sort of thing—on Ash Wednesday and Good Friday, the only two days of the year in which modern, hale and hearty Catholics are obliged to fast. But from the time you are fourteen until you die you are, in principle, obliged to abstain from meat on all Fridays of the year, and Ash Wednesday.

It seems strange to me that any diocese would change the law of abstinence as you indicate, so soon after Pope Paul has stabilized it for the whole world.

However, reasons of health may well excuse you from the law of abstinence. I would not try to apply this rule to your case through my column.

Q. I read that in a neighboring diocese Mass is permitted in some churches on Sunday evening. I think this is a good idea. Why doesn't our archdiocese permit this? I work nights; so I have the privilege of interrupting my days rest to go to Mass on Sunday morning.

A. This question arrived recently and is from a big city. I have deleted the name of the archdiocese. I believe it is nearly 13 years now that we have had evening Masses in our diocese; and I did not realize that there was any city in the country which did not offer this popular convenience for its faithful people.

The Constitution of the Church advises the laity that they should openly reveal to their spiritual shepherds "their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ."

"Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice. Let them consider with fatherly love the projects, suggestions and desires proposed by the laity."

Let us pray that the decrees of the Council may be put into effect!

Q. Isn't participation at a Requiem Mass a little different? Could you please point out the difference?

A. The Statement of the U.S. Bishops Commission on the Liturgical Apostolate says, "For Requiem Masses, and on certain penitential weekdays, the rubrics of the Missal prescribe kneeling during the Collect and the Post-communion."

This rule applies on the weekdays of Advent, Lent and Passiontide, on the Ember days of September, and on most vigils outside of Paschal time.

This was written before the revised rubrics for celebrating Mass appeared, but it remains a useful guide.

'Priest anonymous'

To the Editor:

God bless the good "Priest Anonymous" for his open letter in your issue of March 11th. If only it could be printed beside the article of "Father Anonymous" in the Saturday Evening Post.

This good priest who wrote the Criterion letter represents the many who make up the Holy Priesthood without which we would or could not have the Church, the Holy Mass and the Sacraments. What a privilege for us! I wonder how much we lay people really show our love and appreciation of them and for them especially in our prayers.

God love and keep you, "Priest Anonymous."

A California reader of The Criterion

Praises letter

To the Editor:

Bravo, Mrs. Ullery, and cheers to you for publishing her letter.

Of course, clergymen differ and many of us have had the good fortune to assist at Masses where the celebrant seemed clearly to accept us as part and parcel of the whole business, and not to think that the more people who attended the shortest possible rendition of the Mass itself (preferably with lengthy announcements) the better.

I do hope now that the prayer at the foot of the altar in English will be allowed by both priest AND choir to respond to them.

But it will not do for us to blame only the priests who hasten the rumbly, and the choirs who wish to sing something else while we should be joining all together and with the priest in the devout and audible saying of the Mass itself.

I have been shocked by fellow lay people of all ages who will do anything else at Mass than join in the singing. I have audibly vocalizing the wonderful words of the Mass. I don't know what the reason is, but I think it is a good idea to have all over the world—for nearly two years in some places—many of us have been doing just that in our homes, in our churches, Jamaica, for instance.

John J. Figueroa
Bloomington, Ind.

Correction

To the Editor:

In my letter published in the March 18th Criterion, in which I quoted from the 1965 Acts of the Indiana Legislature, an important part of the Resolution setting up the Fair Bus Bill and the Hoosier Jr. G.I. Bill Study Commission, was left out.

Excluded from the quotation was the "Hoosier Jr. G.I. Bill of Rights" in stating the subject matter of this Study Commission. The full and complete text is: "A concurrent Resolution requesting the Indiana Legislature Advisory Commission to organize an interim study group charged with the responsibility of evaluating the effect of the school bus transportation legislation, and Junior G.I. Bill of Rights legislation to aid of students."

The Legislative study committee was appointed to study both the Fair Bus Bill and the Hoosier Jr. G.I. Bill of Rights in order to determine the effect of the school children, not just the Fair Bus bill.

It would take more than mere school bus transportation to preserve our independent school system in America. Children in parochial and private schools must receive back some of the educational expenses which their parents must pay if they are to be treated as equal citizens, and if we are to preserve Freedom of Choice in Education in Indiana.

For this reason the study of the Hoosier Jr. G.I. bill is even more important to the welfare of educational freedom and the preservation of our pluralistic school system and our pluralistic society than the study of the Fair Bus bill.

The law, as quoted above, charges a committee with the responsibility of studying both

OPINIONS

'Priest anonymous'

To the Editor:

Hoosiers have every right to expect that the committee will include both and everyone who believes in a fair share of the educational dollar for all children hope that they will recommend the passage of legislation similar to both of these two bills to the coming Legislature.

Burnett C. Bauer
State Representative
St. Joseph County
Author of 1965 Fair Bus Bill and Hoosier Jr. G.I. Bill

'We won't learn'

To the Editor:

It's a real tragedy that we see so little from our mistakes. World Wars I and II seem to have left small imprints in teaching us brotherhood. The dignity and nobility turn over in their graves to some of the things going on today. Soon those who might have

been able to guide will pass away and the new crop will grow up to make the same mistakes all over again.

We sit around and worry about taxes, juvenile music and long hair, human acts termed immoral by definition, inflation, basketball scores, etc. while the oceans are filling up with American and Russian atomic armed submarines and nations around the world are arming to the teeth.

Any day now it might be all over, and it looks like the over population problem would be just the thing to touch it off.

When we are going to set forth the simple obvious evils of our time, we must not set aside the many rules enforced by those who want advantage at the expense of others, teach equality by human means, and fill up with compromise and moderation as goals to strive for?

The ol' Mediator
Indianapolis

YOUR WORLD AND MINE

Frank assessment of ND conference

By GARY McEOIN

NOTRE DAME, Ind.—I found a refreshing concern with basic questions at the foot of the altar in the discussion of the theological issues of Vatican II. The meeting was the first of the Center for Continuing Education. I suggested we include an additional to our cultural institutions.

Several paragraphs expressed to me their regret that the proceedings concentrated on the meaning of the conciliar texts. They had hoped we would be discussing ways to implement them. The desire is understandable. Nevertheless, it embodies a danger, a danger which—as an Australian colleague observed—is accentuated here by the American urge to go for quick results.

What the conference did for me was to bring a greater awareness of the primacy of the need to understand the documents. It made me realize that we may be drifting into a euphoria about the council, a neo-triumphalistic confidence that has an impact through the answers, ready made and complete with easy instructions for home assignment.

The Protestant, Orthodox and Jewish participants played a vital role in this process. The here, it seems to me that our observers in Rome did not doubt that they had an impact through the formal channels of exchange on the formulation of the documents. It would seem, however, solving this ambiguity. The from some of the discussions at Notre Dame, that their impact was more negative than positive; they insist that the internal clarification of where we Catholics avoid giving unnecessary of.

In the typical situation, one of the viewpoints is compatible with that of one or several other religious bodies, while the other is not. One thus permits closer approach and joint action at the doctrinal or at the practical level. The other does not.

LFL SISTERS



"NO RICHARD—THAT WAS NOT THE BATMAN!"

THE YARDSTICK

And the greatest of these is charity...

By MSGR. GEORGE HIGGINS

The relationship of ecclesiastical authority and the prophetic witness of individual Christians and groups of Christians on social problems like war, poverty, and discrimination is one of the most important and briefly at Notre Dame's recent International Conference on the Theological Issues of Vatican II. The problem came up for discussion during an informal colloquy between the present writer and some of the other panelists over the issue of conscientious objection.

Although I sincerely share this hope, I felt it appropriate to suggest that it would be a mistake for the institutional Church to issue such an official statement until such time as theologians and other experts had first arrived at a viable consensus among themselves. The reluctance of the council to come to grips with the problem of conscientious objection at the level of principle was due to the fact, I pointed out, that unfortunately in such consensus exists at the present time.

Consequently, I concluded, much more study is needed before the official teaching authority of the Church will be in a position to issue a definitive statement on the principle of conscientious objection as such.

One of the Catholic panelists who fully understood and was maturing the crucial need for clarification of the Church's stand on this important issue, and, especially, the need for playing down the need for "prophetic witness" by individual Christians in favor of the principle of conscientious objection. He said that we simply do not have time to sit around and wait for the experts to arrive at a consensus. Individual Christians and groups of Christians, he insisted, must be completely free to "witness" to their own convictions on this issue in the absence of anything like a universal consensus.

In point of fact, as I tried to do during the individual Catholics and groups of Catholics who feel compelled in conscience to give "prophetic witness" on this

one's individual views on controversial issues is an old game and one which is just as popular with so-called "liberals" as it is with so-called "conservatives."

I started back in Corinth in the first century A.D., when the early Christians began to quarrel among themselves about the value of their respective gifts or charisms. This nasty dispute, which threatened to disrupt the Christian community in Corinth, was eventually brought to the attention of St. Paul, who was at Ephesus. Paul immediately wrote a rather sharp letter to the Corinthians in an effort to try to calm the troubled waters (1 Cor., Chapter 13). In this letter the Apostle pointed out that the so-called charismatic gifts — "including the gift of prophecy" — are worse than useless without charity.

It was in the spirit of this important passage of 1 Corinthians that Vatican II, in its Pastoral Constitution on the Church in the Modern World, urged Christians to be patient and forbearing with one another and not to try to force their own charismatic judgments on the entire Christian community.

"Often enough," the Constitution reminds us in this connection, "the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on this matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situation to appropriate the Church's authority for his opinion. They should try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good."

I think I can hear St. Paul saying "amen" to this very timely admonition.



TRIPLETS BAPTIZED—The three most recent additions to the Richard E. White family of St. Joan of Arc parish, Indianapolis, were baptized recently by Msgr. Clement Bolser, pastor of the parish. Holding the triplets are their parents, Mr. and Mrs. Richard E. White, and Mrs. Charles Riley, their aunt. Msgr. Bolser is shown on the right.



Conference backs strike at Delano

SOUTH BEND, Ind.—About 50 persons involved in Catholic programs for migrant workers and Spanish-speaking people unanimously supported the Delano, Calif., grape-pickers strike.

In a two-day meeting called the Midwest Catholic Conference on Migrants, the priests, nuns and laymen also called for greater interfaith cooperation in migrant programs and asked for a new look at the content and manner of teaching religion. Bishop Leo A. Pursley of Fort Wayne-South Bend, host to the conference, emphasized in an address that new ways must be found to meet the challenges to the rights and faith of migrants and Spanish-speaking.

WHAT OF THE DAY

Put up or shut up!

By REV. JOHN DORAN

The lay journals get a lot of mileage out of the subject of pastoral dominion, and how we have down a fairly burning with desire to help us to do the apostolic work of the parish and to share the responsibility of the parochial decisions and directives. See Comm on eval, March 25, 1966, for an example.

have had only one college graduate come in to see me and ask what he could do to help the parish of Christ in the parish.

Or again, we read about how much people want to be in on the decision-making in a parish. For 15 years in this parish we have tried to get them in on it. Let me tell you the results. As an example, take a question—how many friends on the train? The parents whether or not they liked the new system of having the parents of the First Communion with their children. This was sent to the parents involved two days after the event, and I explained that I wanted them to assist me in assessing the new method so that we might know whether to continue it. I got 25 per cent response.

Another time I asked what times would be most convenient for the summer week-day Masses, and got a two per cent response. When we tried out the new method of having the congregation on whether to keep it or not, we got a 28 per cent response. Some of these responses were not too bad, but they were far from indicating a lively yearning to share with me the decision-making responsibility which I was trying to share with them.

How do we read how people would like to tell us about our sermons. Well, we asked one sum-

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PLAN JOINT CONCERT—An Easter Sunday joint concert at the Indiana State Fairgrounds will feature the St. Mary-of-the-Woods College Madrigals and the St. Joseph's College Singing Seventeen. Shown above checking notes with State Senator Miss Marie Lauck, a Woods' alumna, are members of the planning committee, Miss Donna Dufour and Joseph McNamara. The concert will be given at 3 p.m. in the auditorium of the Indiana University Exhibit Hall at the Fairgrounds. Tickets are available from alumni of both colleges or at the door. (Staff photo)

INDIA: HAPPY EASTER? THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

FEEDING THE HUNGRY IS A CORPORAL WORK OF MERCY. A mother in India thinks of her baby first. That's why this Easter is a nightmare. . . . Ten million Indians, babies among them, are doomed to starvation in 1966 unless we, the wealthy, share food with them right now. The Holy Father is sharing, and he asks everyone to share. . . . Your money gifts (\$10,000, \$5,000, \$1,000, \$500, \$200, \$100, \$50, \$25, \$10, \$5, \$2) become milk, rice, and bread overnight in the hands of our native priests and sisters. Won't you sacrifice something if Easter is happy for you? . . . \$10 will feed a family for several weeks at least. \$50 will feed five families. \$100, ten families. \$975 will give a parish a two-acre farm where people can learn how to raise more food. . . . Happiness comes when you help the people who need you. Happy Easter!

TO teach helpless children in West Kandy, South India, the Franciscan Sisters travel 7,000 miles each day on foot or in an open, rain-soaked boat. Sister Margaret Mary writes: "If we can have a convent in the village we can accomplish much, much more!" . . . The convent, including a one-room chapel, will cost only \$2,500. Name it for your favorite saint, in your loved ones' memory, if you build it all by yourself. . . . Send at least what you can afford right now (\$50), \$100, \$50, \$25, \$10, \$5, \$2). The grateful Sisters will start to build.

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GOOD FRIDAY IN THE HOLY LAND. Victims of war 16 years ago, 1.2 million Arab refugees in the Holy Land look to us for schools, food, clothing, medicines. . . . \$7,500 will give Dr. Fanny Tornago a "hospital on wheels" for desert villages in Syria. . . . Remind us to send you an Olive Wood Rosary for each \$10 Feed-A-Family Gift.

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MacEoin

(Continued from page 4) lies now stand must be the first order of business.

Does this mean, as we sometimes are told, that the council has changed nothing? I do not think so. Perhaps one could say that the council has decided nothing finally, and I think that in what the Protestant and Orthodox participants have been telling us here.

What the council has done, however, is to establish the existence of a dynamic movement among Catholics to renew the life of the Church, our liturgy, our theology, our understanding of ourselves and of our function in the divine plan. It has created a climate in which this movement can possess the entire Church to such an extent as to establish by universal belief and practice one of the alterna-tives permitted by the council. It has done this by the exclusion of the other. But we are still far from that point. Our internal renewal cannot be taken for granted.

CLERGY NECROLOGY

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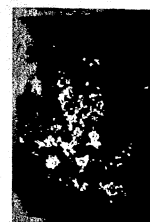
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St. Catherine's wins two titles in Play Contest

By DENNIS HOFFMAN

St. Catherine parish, Indianapolis, took two firsts in the finals of the CYO One-Act Play Contest held this past weekend at Chartrand High School.

The Southside parish received the trophies in both the Comedy and the Classic Comedy Divisions. St. Christopher, Indianapolis, was the champion in the Serious Division.

St. Catherine's presentation, "Shut and Bar the Door," gained top honors in the Classic Comedy Division on Friday evening. The other two finalists in this division were Little Flower and Nativity parishes, both of Indianapolis.

Best Actress and Best Actor awards were given to Paula Shoemaker and Dave Kirch, both of St. Catherine.

SATURDAY evening saw St. Christopher named tops in the Serious Division for their play, "The Day After Forever." Immaculate Heart and St. Barnabas, both Indianapolis, were the runners-up. Elaine Renie, St. Catherine, and Grace Linsin, Immaculate Heart, were presented the top individual awards.

St. Catherine captured its second trophy of the contest on Sunday by overcoming another St. Catherine play, and one from St. Patrick, Indianapolis, in the Comedy Division. The winning play was "The Trumpet."

Bill Lloyd, St. Patrick, and Mary Lou Schumacher, St. Catherine, were judged best actor and actress.

Cy Cipher

SPRING BASEBALL—Late entries for the CYO Spring Cadet Baseball League are being accepted until noon on Monday. Competition begins May 3.

CADET KICKBALL—Competition in the CYO Cadet Kickball League is set to begin Tuesday, April 19. Schedules should be in the mail soon.

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THE FOUR WEEKS of competition came to an end Monday night with the finals of the Comedy Consolation Round. Holy Name's "A Mad Breakfast" was judged best in that category over entries from Christ the King and St. Bernadette. Joe Schaefer, Indianapolis, and Karen O'Brien, Christ the King, were the division's top performers. Joe was the Best Actor in last year's Comedy Division.

Father John Elford presented the trophies for all the major competition. Mrs. Helen Zapp, of the Prologue Players, was in charge of the judges.

Housing sought for delegates

Indianapolis delegates to the ninth annual Archdiocesan Junior CYO Convention are being asked to provide housing for out-of-town delegates. It was announced this week by the CYO Office.

Housing request cards have been mailed to the parishes outside of Indianapolis, and request cards for over-night guests have been mailed to all Indianapolis parishes.

The three-day convention will be Friday, Saturday and Sunday, April 22-24, at Secunia High School, Indianapolis.

Registration fee is \$6.50 per person before April 18. After that date an additional 50 cents will be charged. The cost includes three meals as well as social affairs.

Mel Olvey is general chairman of the convention. He will be assisted by co-chairman Thomas Blandford. Mr. and Mrs. Joseph Delaney are in charge of housing.



CLASSIC COMEDY ONE-ACT PLAY CHAMPIONS—The dramatists from St. Catherine's, Indianapolis, who so thoroughly dominated the competition in the 1964 Junior CYO One-Act Play Contest were well represented April 1 at Chartrand High School by this group, which won the unanimous verdict of the judges in the final round of the Classic Comedy Division. Directed by Donna Bugh and Dan Fahy (back row, left), the Southsiders presented "Shut and Bar the Door" in competition with Nativity's "The Dear Departed" and Little Flower's "The Shoemaker's Wife." Father Thomas Breidenbach (back row, right) is the Priest Moderator. Paula Shoemaker, second from left, front row, and David Kirch, fourth from left (with beard), both of St. Catherine's, won the awards for best individual performances.

Announce winners in Music Contest

Holy Trinity, Indianapolis, won the coveted hand-orchestra competition in the Instrumental Music Contest held last Saturday and Sunday at Cathedral High School, Indianapolis.

Below is the list of contest winners.

St. Anthony, Clarksville, last year's winner in this category, was runner-up. The Clark County parish also took several individual medals.

MORE THAN 200 contestants participated in the instrumental section of the contest. There were nearly 650 soloists in Saturday's piano contest. Six medals were awarded at the piano recital which concluded the piano division of the contest when the six solo medalists played their selections.

One of the piano medals went out to the Archdiocese to St. Mary, Lafayette. St. Mary and Holy Family were the two Richmond medal winners and the others were Immaculate Heart, Indianapolis; St. Margaret, Holy Terrence, Terre Haute; and St. Vincent, St. Paul, Bedford.

ST. JOHN baptist parish, Fort Wayne, took the Violin Solo award, but the remainder of the instrumental medals went to Archdiocesan parishes.

Father John Elford, Arch-

Coaches to meet

The Coaches Meeting for the Junior CYO Kickball League will be held at 7:30 p.m., Tuesday, April 12, at the CYO Office, 1502 W. 16th St. Rules and schedules will be the main topics of discussion. League competition begins Sunday, April 17.

Retreat master

OTTAWA, Ont.—A psychiatrist was the retreat master at St. Patrick's College this year. Dr. Beryl D. Orris of Chicago is the first layman to conduct the college retreat organized by the students. The native of Vienna, Austria, described his work as coordinating and integrating psychiatry and religion.

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PIANO
Class A: Patricia Kish, Immaculate Heart, Indianapolis; co-winners: Mary Bors, St. Mary, Lafayette.
Class B: Kathleen Kurze, St. Mary, Rich.
Class C: Margaret King, St. Margaret, Terre Haute.
Class D: Cathy Paolino, St. Vincent de Paul, Bedford.
Class E: Paul Walker, Holy Family, Richmond.

Pope gives warning to restless youth

VATICAN CITY — Pope Paul VI used Palm Sunday as the occasion for a strong address to today's restless youth. The sermon was delivered in St. Peter's Basilica following traditional services opening Holy Week.

While he made no mention of a recent scandal in Milan involving three high school students who published a sex article in their school paper, the Pope obviously had the case in mind as he spoke.

The Pope, speaking straight from the shoulder, declared that it seemed to him that the youth of today are saying:

"We young people are the masters. We are the ones who decide. Society is so interested in it that it adapts itself to us. Once it was society which directed youth. Now it is youth, with its sense of responsibility, with its maturity and its self-awareness, with its rapid evolution. . . . It is youth which prevails, which has the strongest voice, the freshest forces, the force of new things; it has daring and claims that liberty which in part you enjoy and in part can appreciate and exalt in."

"The liberty of youth—you are free to choose before Christ who speaks to you."

BUT, CONTINUED the Pope, "you know that the young who have claimed for themselves this absolute liberty are like students who on leaving college find themselves set free from all guidance on the path of life in the world. But they do not know where to go. They do not have a sense of purpose. They do not know how to direct life."

"They consider themselves authorized to express opinions on everything, even on what they do not know and what they cannot yet appreciate and assess. Youth then gives itself a not very happy image. It makes itself much loved but leaves all those who look to it—parents, educators and those responsible for public education—in a state of great perplexity and anxiety."

TO A YOUTH that runs the risk of becoming sceptical, even cynical," the Pope told them, there is one who can speak to them, who is in the midst of them and "who intones the true song of life. The Messiah which youth is missing is Christ."

Christ, the Pope said, is the one "who can draw from your souls those extraordinary forces of sacrifice, of heroism, of moral greatness, of challenge in the face of difficulties and of hope for the others who have become sceptical and desperate. Youth can have salvation if it knows how to draw on it from its source."

'Halfway House'

PITTSBURGH — A \$26,000 grant has been awarded to the St. Vincent de Paul Society here to expand its "halfway house" program for ex-convicts. The grant came from the Allegheny County Anti-Poverty Council.



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	Pioneer Village	
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July 24-30	Boys 8-12	Boys 11-15
July 31-Aug. 6	Boys 8-12	Boys 11-15
Aug. 7-13	Boys 8-12	Boys 11-15
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Lack of sex education in home, school hit

ATLANTIC CITY—A Paulist priest charged here that educators and parents are failing children in instruction on sex and family life.

In schools, said Father George Hagmaier, C.S.P., sex education is in the "Neanderthal stage." Parents are mute, he told a session of the annual meeting of the American Association of School Administrators.

In contrast to this, he said, "the community at large bombards our young people with a barrage of leering, stimulating half-truths."

FATHER Hagmaier, professor of religious education at the Catholic University of America, lamented "the ominous vacuum in most public school curricula which fail to develop healthy sexual attitudes." The association whose meeting he addressed is composed of public school principals and superintendents.

He chided officials for their "cowardice or indifference in neglecting to prepare young Americans for the occasion of the marriage to which most of them are certainly called.

"Other academic skills are spiritually Father Daniel F. X. continuous, up in Meenan, S.J., editor, said this J.E. classroom, but the primary did not mean an abandonment future responsibilities of home of the past.

100th Birthday
NEW YORK — Sacred Heart Messenger magazine celebrates its centennial in the April issue with a new format and updated approaches to modern spiritual. Father Daniel F. X. Meenan, S.J., editor, said this J.E. classroom, but the primary did not mean an abandonment future responsibilities of home of the past.

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FAMILY CLINIC

Fears grandchildren becoming alcoholics

By JOHN J. KANE, PH.D.

My daughter has three children, three, two and one year old. She and her husband are in the habit of giving these youngsters beer, wine and mixed drinks.



provide mild alcoholic beverages to the parents do not approve. On the other hand, when parents themselves drink sensibly, children find it difficult to understand why they can't, especially when they are older.

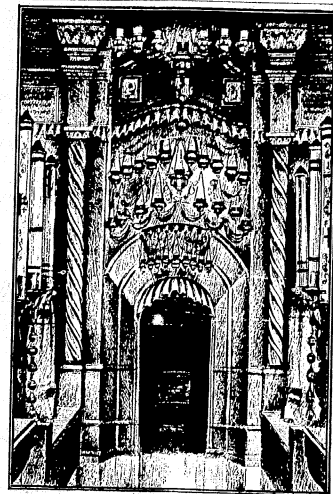
But giving mixed drinks to children, or any other kind for that matter, which results in their intoxication, is downright absurd. In fact, I am inclined to believe that when these parents do it, they themselves must be somewhat under the weather.

Since they both appear negative to your viewpoints, you will have to move with the greatest prudence. Do with some swiftness. In fact, I am compelled to wonder, if the one year old is periodically checked by a physician, just why he may not have come to suspect what is happening.

Perhaps your best move would be to consult your own physician about the matter. Do certain you make clear to him what you have told me, namely, that the children actually become drunk. Then, armed with his advice, you might try to discuss this with your daughter.

But family customs of drinking wine and beer should not recommend that every family should share his life with someone else. If you are married, I want to be married more than ever, I describe... I long to love and be loved in the opportunity that a priest's plea for a change in the Catholic Church's long tradition in the West of obliging the priest to abstain from marriage without a life.

But family customs of drinking wine and beer should not recommend that every family should share his life with someone else. If you are married, I want to be married more than ever, I describe... I long to love and be loved in the opportunity that a priest's plea for a change in the Catholic Church's long tradition in the West of obliging the priest to abstain from marriage without a life.



Liturgy and Life

THE BURIAL PLACE OF CHRIST... The Holy Sepulchre is enclosed by a marble structure, called the edicule, directly beneath the great dome of the Church of the Holy Sepulchre in Jerusalem. The first chamber within the shrine is called the Chapel of the Angel, named for the angel of the Resurrection. It enshrines a boulder believed to be a fragment of the "stone rolled back." Beyond this, is the place of Christ's burial.

GOOD NEWS

Rites and reality

By MARY PERKINS RYAN

During the last three days of Holy Week, newspapers refer to the crowds of Catholics taking part in "age-old ceremonies" or "the colorful rites of the ancient Church." Since the Holy Week services were some of the most important point and the real problem is just how to get it across. Unfortunately, since they have already formed an attitude toward your objections, the situation is even more difficult.



It is true, of course, that on the great days of the Great Week the Church recalls and represents the major events in the last days of the Lord's earthly life, and His going from this life through death to His glory. But she does so, and urges us to take part in her doing so, in order that we may come more fully to know Christ here and now. To "know" someone, in the biblical sense of the term, means the kind of personal knowing that great friends, and married couples who really work at their marriage, gain of one another, a knowing that springs about growing likeness, union of heart and mind and life. This kind of personal knowing is nourished by, but not limited to, everything that can be learned about the other person.

By His power He is present in the sacraments... He is present in His Word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them." When we take part in the Holy Week rites, we meet with Christ personally to know Christ here and now.

IS IT THE SAME CHURCH?

What needs changing?

By F. J. SHEED

Given that the Church is to be brought up to date — that is roughly what aggiornamento means — two questions arise: on what principle should changes be made? Who decides?



Let us begin, not with doctrine and the moral law — questions in these areas will come later — but with matters which are clearly the way they are because the Church made them significant, and which could consequently be changed by the Church if Imprimitors, etc.

of Rome chose their own Bishop. Cardinals, of course, are the Pope's invention, and the Pope could cease to appoint any more. (2) The appointment of all Bishops by Rome; (3) Clerical celibacy; (4) The obligation of Sunday Mass; (5) Friday abstinence; (6) Communion in one kind only; (7) Reservation of the Blessed Sacrament; (8) Marriage in the presence of a priest; (9) Vestments, special clerical dress, various titles and incense; (10) Censorship, the Index, the change seemed advisable.

Here is a list from the top of my head — the things which float into my mind when in rare hours of insomnia I plan what I would do if I were Pope (the last time this happened I had decided to make my wife a Cardinal; I then drifted happily into sleep).

without looking more closely at what the Church's purpose in its existence is. We can too easily think of it as existing simply for the spiritual well-being of its members, an arrangement for ensuring that they shall be able to receive the utmost nourishment — nourishment with truth and life in union with Christ. All this is truly so in the Church, but it is not why Christ founded it. Its function is to do work in the world that Christ wanted done — to bring His truth and sacramental life to all nations, to every creature, until the end of time.

Think of the Church as Christ's Mystical Body. The purpose of a body — any body — is not the health of its cells, but the service of the one whose body it is: the cells and their health are a means to that end. If Christ had not needed a body for the work He still had to accomplish in the world, there would have been no point in founding the kind of Church He did.

THE WEEK IN LITURGY

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

April 10 EASTER MONDAY. The resurrection of the Lord Jesus Christ. The principal theme of the Easter liturgy is the resurrection to new life. The spiritual and other inadequacies of our lives at times depress us, as does the remembrance of mistakes, spiritual and otherwise, which we wish we had never made.

April 13 EASTER WEDNESDAY. St. Peter accused his fellow-countrymen of the death of Christ, but excused them because of their ignorance. However, he did not excuse them from repentance. To be forgiven for this offense he told them that they must be sorry (1st Lesson). This is a reminder to us that we must be sorry for our sins and negligences before they can be forgiven, even if committed in ignorance.

April 14 EASTER THURSDAY. Not every conversion to Christianity is so manifestly miraculous as that of the Ethiopian eunuch whom Philip the Apostle instructed and baptized (1st Lesson), but in every conversion is the hand of God.

April 15 EASTER FRIDAY. St. Peter compared baptism with the Ark of Noah which saved only eight persons (1st Lesson). It was impossible for all the people in the world at that time to find refuge in the Ark even had Noah permitted them to come on it; however, it is possible for every human being to be saved through baptism. There is room for all men in the Church.

April 16 EASTER SATURDAY. A Christian who does not believe all that God revealed through Christ soon discovers that Christ is "a stone that will make men stumble, a rock to fall over; for they stumble because they disbelieve the word" (1st Lesson).

BEST OF TWO WORLDS

Meaning of celibacy

By GILBERT ROXBURGH, O.P.

I have come fresh from a careful reading of an article in the Standard Review from which I am a Priest; I want to marry. It is a priest's plea for a change in the Catholic Church's long tradition in the West of obliging the priest to abstain from marriage without a life.



share his life with someone else. If you are married, I want to be married more than ever, I describe... I long to love and be loved in the opportunity that a priest's plea for a change in the Catholic Church's long tradition in the West of obliging the priest to abstain from marriage without a life.

Perhaps other priests have this desire too. And perhaps there are some priests who have turned into harsh, demanding, insensitive, and unloving personalities because there is no one in their lives to bring the best out of them. Who can say?

I personally would not oppose some eventual change in Catholic discipline on the matter. Celibacy as a priestly obligation is not of divine institution. Changing times could dictate changed attitudes or this question.

But I am disturbed that the other should dwell so very lightly on the positive meaning of celibacy in the life of the priest — in my life, in the lives of those in authority in the hierarchy, or with his fellow priests. The author, late in his article, should pay only

passing lip service to the idea that celibacy might have some deeply Christian meaning for priests — for other priests, if not for him.

Celibacy is not the mere expression of distaste for marriage. (Continued on page 16)

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Salem, Shelbyville, Tell City, New Albany, Connersville, Evansville, Madison, and North Vernon.

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AROUND THE ARCHDIOCESE

Quarterly meeting set by Terre Haute DCCW

TERRE HAUTE, Ind. — The fourth quarterly meeting of the Terre Haute Deaconry Council of Catholic Women will be held at St. Ann's Church on Tuesday, April 12, beginning with Mass at 9 a.m. Father Hugh Dewig,

O.S.B., Chaplain of the U.S. Penitentiary south of Terre Haute, will be the guest speaker. Father Hugh's topic will be "The Role a Catholic Chaplain Plays in a Federal Institution." All parish presidents are urged to have their members attend this meeting.

Sr. Mary William dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were conducted at the motherhouse of the Sisters of Providence here April 3 for Sister Mary William Ward, who died at the age of 92.

A native of St. Mary-of-the-Woods, Sister Mary William entered the convent in 1892. She taught music at St. Philip Neri School, Indianapolis, and schools in Chicago and Lockport, Ill. Sister Mary William had been retired from active duty since 1942.

One sister, Mrs. Frances Dally, of Indianapolis, survives. Another sister, Sister St. Ignatius, S.P., died in 1941.

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CYO PIANO CONTEST MEDALISTS—After a field of more than 640 piano soloists had been judged and evaluated on April 2 at Cathedral High School, these six talented pianists were chosen as "outstanding" in their categories. Front row, left to right: Mary Boes, Sr. Mary Lafayette, Class A Co-Medalist; Margaret King, Sr. Margaret Mary, Terre Haute, Class C Medalist; Cathy Paleidino, St. Vincent De Paul, Bedford, Class D Medalist; Paul Walker, Holy Family, Richmond, Class E Medalist; Patricia Schiller, Immaculate Conception, Class A Co-Medalist; Kathleen Kurze, St. Mary, Lafayette, Class B Medalist. The piano soloists are riched in classes according to their years of experience.

MISSION LETTER

Never dull moment, nun writes

Dear Folks Back Home:

I have great hopes of getting this to Indiana in time to wish you all the best of Easter greetings. In more and more we realize we are here for the people and our time is not our own. Requests come in all forms: "Do you come visit my mother who is sick?" Do you have time to say some prayers for the dead for my grandmother? Won't you please go on a walk with me?

(This mission letter was prepared by Sister Mary Joseph Schenk, O.S.B., one of four Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who are here for the parish center in the slums of Cali, Colombia. A notice of Dale, Ind., Sister Mary Joant last night at St. Ambrose School, Seymour.)

us along the river, there's nothing for us to do? My dad wants you to come over and meet a man who is a leader in the bar, so life keeps ever interesting.

One of our greatest joys right now is to watch our parish grow. In the beginning we usually had about 10 adults and quite a few children at Mass. This morning we must have had close to 200 attending Mass in our school patio. We bring out all the chairs and benches that we can find, but many people still have to stand. We now have a nice attendance of adults.

THE PLAN of all the centers such as ours is to wait until the plan for the church. We can see the wisdom in the plan. The people are becoming acquainted with us in many material ways and are gradually coming also for their spiritual needs. In the time our church is completed (next Christmas), we will have a real nice family spirit and a good sized congregation. It would have been quite discouraging to move into a big beautiful EPI church.

There is much activity all around us in the building line. The cooperative store, the doctor's office and the social service centers are all receiving their final touches. Also our two priests are making plans for celebrating Easter in their new home.

But the construction shall continue because the foundation is being laid for the theater and community library. While we have been waiting for these buildings our school has served all these departments. We surely can use the extra space when the centers are moved out.

On one side and in front of us, the Alliance for Progress is putting up more houses for the people. It is so interesting to watch these houses go up.

The only thing of machinery are trucks. Everything else is done by hand, with the aid of wheelbarrows.

It is like a beehive. Everything is well organized and the houses go up almost as fast as pre-fabs back home. When you see the men lifting those heavy cement blocks you wish they had more machinery. On second thought, you wonder if it would be good because one of the greatest needs here is jobs. Machinery would not help to solve that problem.

Some man told us yesterday that he hopes we spend two years getting this school started and then get some more started, because our school is offering a quality of education. I would like to know that we are being appreciated. And yet we know that we would not have all the "extras" to work with if it were not for all of you, our good friends back home.

All our machinery, visual aids, books, etc., have been bought through your sacrifices. These are the things that are so lacking in the schools around us. The teachers have a blackboard and a quantity of chalk. The children have a notebook for each class in which they copy each lesson from the board. They do not know what textbooks are. We had to train our teachers to use textbooks. We used a lot of our donations to buy textbooks and charged the children a small rental fee.

SISTER CABRINI is doing a fine job as principal of the school. She finds lots of problems never encountered in our schools at home, but she keeps things running smoothly. The children choose blue and white for their school colors, and want their blue to be the same shade as our veils.

The football team is now sporting pretty blue and white uniforms which they earned by selling tickets on a raffle and a movie. One of the children designed beautiful blue and white flag which Sister Cabrini raised for the first time during one of their civic periods. The girls are begging Sister to let them have a

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blue vest to wear with their white uniforms on Sundays.

Sister Gertrude has several groups of Joicists off to a good start. We have a young man and lady working in our parish and the two neighboring parishes who devote their full-time promoting groups of Joicists. They are from the same type of family as our people, so they understand the problems. It is a very slow process, but by and by these young people will be influenced and in return will influence the ones around them. It is amazing to see what the organization has done for the two young people we have working for us.

Sister Phyllis is busy preparing a group of young people to help with the Holy Week songs. The

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words are new and strange to us, but many of the melodies are so sure. Sister was quite delighted when she played through one of the Passion plays. Sister was very interested in "Holy God." The people love to sing so it doesn't take too much coaxing, just a bit more practice because of lack

OUR HOME economies teacher won a scholarship to nurses training. I felt that by now my Spanish is coming along well enough to allow me to handle this class, so I offered to take it. The hopes of building up this department. I feel it is so important for these girls because very few of them will continue more than two or three more years of schooling. Their one great ambition is to get married.

The Colombian foundation which is building and supporting our center offered to use the salary they save from one less teacher to buy equipment. They were sure to use to their word. Within two weeks after I started teaching, six sewing machines arrived. You can appreciate how happy I was after realizing that when I started we had one machine (loaned by the Peace Corpsman), a pair of scissors and about three yards of material that we found among the old clothes sent with our equipment.

I used some of the donations I have received to buy other articles and the girls are selling cookies and drinks during recess to help supply thread and material. Many of the girls are just too poor to buy material. How can you learn to sew without it? I am receiving more and more requests for Saturday classes from girls who are not in school.

THE WEEK AFTER Easter we are planning a "Campo Mis-

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tion" for our teachers and the teachers of the other four centers run by the Carvajal Foundation. This is to be a week of close working together, planning for your interest, spiritual and material help. God love you all.

In the past these have proved to be very beneficial—spiritually, educationally and socially. We have great hopes and the teachers are very confident and anxious. It will give us an opportunity to know our teachers better and perhaps have a better spirit of cooperation. It seems our Easter celebrations will be much like what we are used to in the States. So as

we celebrate each holy day, we do so in union with all our friends back home, asking God to bless each and every one of you for your interest, spiritual and material help. God love you all.

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's . . . Altar Society and Holy Name Society meet monthly. St. Augustine's . . . Babysitting Service during 10 o'clock Mass. Sacred Heart . . . Men's Club, April 11, 8 P.M. Providence . . . Play, "Hundred in the Shade," April 15 and 16, 8:30 P.M. These announcements are made available without charge. To have your advertising insert in "Home BU 2-3869" at least two weeks before event is scheduled.

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Music Tracker

HERE AND THERE—A preview of the forthcoming European tour to be conducted by Father James D. Morley from May 23 to June 14 will be given at 7:30 p.m. Wednesday, April 13, at Our Lady of Fatima Retreat House, 5353 E. 56th St. Anyone interested in the tour is invited to the "travel night" program, which will include slides of the tour highlights. . . . The Divine Liturgy in the Mokkie Rite will be celebrated by Father Albert Ajamie at 4 p.m. Sunday, April 17, in St. Mary's Church in downtown Indianapolis. It is normally held on the second Sunday of the month, but was rescheduled because of Easter. . . . In a recent issue, we mentioned Sister M. Dolores Liba, O.S.F., as having been St. Mary-of-the-Desert parish. Her home parish is actually St. Mary-of-the-Knobs in Floyd County. Sister Dolores was named to join the Guatemala mission of the Benedictine Sisters from Ferdinand, Ind. . . . Officials at St. Mary's Academy are concerned about an erroneous listing of the school in the current issue of the Indiana School Director, published by the office of the State Superintendent of Public Instruction. According to the directory, frequently consulted by college administrators and scholarship committees, St. Mary's is classified as being in the "process of accreditation." Sister Francis David, O.S.F., principal, told The Criterion that the school has enjoyed "continuous commission" status for many years. . . . Priest Albinus J. St. Meinrad Seminary contributed \$12,328 in the first annual campaign for development funds. A total of 376 alumni or 26.7 percent of the priest-graduates participated. . . . The Montessori Study Club of Indianapolis will continue its Modern Parents Lecture Series at 8 p.m. Wednesday, April 13, in the Indianapolis Central Library. There is no admission charge. . . . Charles Heuser, eighth grader at St. Augustine's School, Jeffersonville, has been awarded an honorable mention in the Knight of the Year competition sponsored by the Knights of the Altar organization at Notre Dame. . . . Sister Mary Xavier, O.S.U., of Shawnee Memorial High School, Madison, has an article entitled "An Observation About Vocations" in the March issue of The Catholic Educator. . . . Cleon Reynolds, athletic director and basketball coach at Marian College, has been named to coach the Indiana high school all-stars in their forthcoming two-game series with the Kentucky all-stars.

NAMES IN THE NEWS—Father Dale Burmeger, assistant pastor of St. Paul's parish, Tell City, was a recent speaker before the Tell City Kiwanis Club. He discussed: "Effects of the Ecumenical Council in the Midwest Region of the Canon Law Society of America, April 26-27, Madison, Ind." . . . Fr. Joseph J. Reine, president of Marian College, has been elected president of the Indiana Association of Church-Related and Independent Colleges. . . . Father Paul M. Boyle, C.P., Passionist member of the St. Meinrad School of Theology faculty, will speak at the meeting of the Midwest Region of the Canon Law Society of America, April 26-27, Madison, Ind. . . . Theme of the meeting is: "Attitudes and Structures Within the Church." . . . In addition to taking two awards, eighth grader Michael Serenity of St. Lawrence School, Indianapolis, was named junior division grand winner at the Central Indiana Science Fair held at Indiana Central College. . . . James A. Ulrich, son of Mrs. Kathleen Ulrich of Our Lady of Lourdes parish, Indianapolis, was named grand winner of the Corpus Christi (T.C.) diocese March 20. . . . Miss Nancy Ann McKay, a member of Christ the King parish, Indianapolis, has been named to the Dean's List at Indiana University where she is a sophomore. She is the daughter of Mr. and Mrs. Bernard C. McKay. . . . Three Cathedral Knights of Columbus Councils in the Indianapolis area recently. Edward Squires took first at St. Joseph Council 5290; Joseph Atkinson, first at Our Lady of Fatima Council 2228; Robert Newland, first at Mater Dei Council 437. . . . Sister Norbert, S.P., journalism instructor at St. Mary-of-the-Woods College, was elected faculty advisor to the Indiana Collegiate Press Association recently in Fort Wayne. . . . Father Ralph Pfau, a priest of the Archdiocese who founded the National Fatherly Conference on Alcoholism, spoke on alcoholism in the priesthood at St. Meinrad Seminary on March 31. His talk was sponsored by the St. Meinrad Theology Activities Organization's Pastoral Lecture Series. . . . Sister Noreen Joseph, C.S.J., former principal of Sacred Heart Central High School, Indianapolis, has been a patient at St. Francis Hospital, Beech Grove, since last November.

Breakthrough state Class AA championship. COLUMBUS, Ohio — Dayton is the first Catholic school to Chaminate's well-disciplined unit in the 44-year history. . . . Captured Ohio's biggest high Libby High, 55-to-52, in the school basketball prize — the final game.

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Theology of Eucharist

(Continued from page 1) is being together with other persons in a world. . . . FATHER SMITS turned to the primitive philosophical experience of detachment, of estrangement from one's own body. . . . He can look at my hand as something other than me. If I am ugly and people laugh at me, I resent it because I know that ugliness is not my fault. I may also wish I had another body. . . . At this point I realize that there are two parts: one that is body and the other that is really myself, my soul.

"That is how the sense of the soul arises, from the primitive experience of dualism. It was enshrined by Plato and other Greeks in an elaborate philosophy which conceives the soul as prisoner of the body. It is not a Christian concept, yet it has had great influence on Christian ascetics, and on much of Christian thought on marriage. In fact, this dualism has been the wellspring (outlook on life) until modern times."

But what about Aristotle's idea of the essential unity of body-and-soul, I asked. Has it not dominated theological thought since the 13th century?

"Aristotle's hylomorphism never took root in the daily thinking of Christian people, even of Aristotelians. Dualism is their ordinary way of thinking."

"This dualism enabled people to think easily of man as divided into body and soul, substance and accidents. Nor was it difficult for them to think of the power of God preserving the soul in existence without the body, or preserving the accidents of bread in existence without the substance of bread, which is replaced by the substance of Christ's body."

"But consider the use of the distinction between substance and accidents in the Eucharistic bread in order to solve the problem of how we can eat the body of Christ without eating His flesh. It is a physical manner of thinking about very personal things. It makes the personal almost impossible."

"Why? Because all I can meet is the accidents of bread. St. Thomas says you cannot touch Christ without touching His Christ, but only to Christ's body but they also prevent me from touching Christ immediately. The accidents are a barrier to the real encounter with Christ. . . . It isn't that your conception of the accidents is too big. It's too much. I say it has too little. I desire to touch Christ Himself—in a certain way, sacramentally."

FATHER SMITS spoke of the existential content of the body. The existential idea is far removed, he said, from the dualistic idea of the body as prison of the soul. "Plato possessed his body, in his dualistic way. But when I realize that the body expresses my inner life, I experience identity with it." He said that according to existentialism, the body plays a key role in the revelation of one person to another. But this revelation also plays a key role in such relations between persons. . . . "When I use a thing in a personal way, I express my intention toward the person. A cup of coffee or a ring can be used in this way. The thing remains itself, yet becomes a full sign, or signum sacramentale. . . . But here we must distinguish a signum can be a sign, signal, such as a traffic sign; then it is an empty sign, and this is the use of the word signum that has prevailed in the past. On the other hand, a signum can in some way contain what is signified, such as the sound of a violin, a word, or a gift. . . . "Take the sound of the violin. In it, the feelings and meanings of the violinist are present. The sound isn't a mere signal about his feelings; it incorporates his feelings. . . . Perhaps he is unable to express himself well in words, with his body. He feels the need to extend his own body into the violin, to use both his body and its extension — the violin — together in expressing himself. He listens and can fully 'meet' this 'in', so to speak, without his violin, which is his best means of expression. I meet this 'in' through his violin, which is his best means of expression. . . . Father Smits turned to the hypostatic union, one substantial union of Christ's divine and human natures in His undivided person. . . . Most modern theologians, following a quoina a sicut Scotus, hold that in the hypostatic union, nothing of Christ's human nature is lacking. In its wholeness — essence and existence, in scholastic terms — Christ's human nature is joined to His divine nature per modum assumptionis, that is by way of assumption, of taking to Himself."

Father Smits asserted that Scotus, by preserving everything of Christ's human nature in the hypostatic union instead of taking away, as the young Aquinas does, the particular existence of His human nature, is in perfect harmony with the classic theological maxim: The

Set spring dance INDIANAPOLIS — The Assumption PTO will sponsor a Spring Swing Dance on Saturday, April 16, at Holy Family Council K of C hall, 220 County Line Rd. The Bluesettes, with Don "B" as master of ceremony, will play for the dance from 9 p.m. to 1 a.m. Advance tickets are available now or may be purchased at the door.

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ON 'SISTER SAYS'—Sister M. Ramona, O.S.F., right, and Sister Judith Ann, S.P., will appear together next week on 'Sister Says' at 7 a.m. Monday to Friday, April 11-15, on WISH-TV, Channel 8. Sister Ramona teaches at St. Michael's School, while Sister Judith Ann teaches at St. Matthew's School, both in Indianapolis. (Staff photo)

Card. Cushing to study seminary dismissals

BOSTON — Cardinal Richard Cushing has promised to review the case of eight seminarians dismissed from St. John's Seminary in neighboring Brighton, when some 125 seminarians participated in the demonstration. Another spokesman for the dismissed seminarians said the protest centered around a clash of "old and new" ideas in the Church, plus the "monastic type" discipline and study enforced at the seminary. . . . In his statement on the case, Cardinal Cushing said: "There is no barrier between the older and younger clergy that is insurmountable. There is no difference of opinion that cannot be somehow reconciled; there is no dialogue that cannot be productive."

ON APRIL 1 the cardinal issued a "clarifying" supplementary statement. "I want to emphasize that under no circumstances have I any intention of undermining the authorities at the seminary," the cardinal said in part. "I did not mean to imply an intention of appointing any special investigative board or commission for St. John's Seminary. . . . In due time the Conciliar Degree on Priestly Training will be implemented by the National Conference of Bishops, whose recommendations, after approval by the Holy See, will put into effect in all our seminaries immediately."

THE EIGHT seminarians were dismissed for taking part in a demonstration at the seminary, outside a library where Cardinal Cushing was meeting with a group of priests. David Bellis, an expelled seminarian, who was scheduled for ordination next year, said he had no idea why he and the other seven were dismissed.

Mass

(Continued from page 1) reader: "taught by our Savior's command and formed by the word of God, we dare to say . . ."

IN PLACE OF this wording, these choices are offered for discussion:

- "Calling to mind our Savior's command, we take heart and say this prayer we have learnt in His own school . . ."
- "Calling to mind our Savior's teaching and responsive to His command, we dare to say . . ."
- "Calling to mind our Savior's teaching, we take heart and say this prayer we have learnt in His own school . . ."
- "Mindful of our Savior's teachings, we take heart and say this prayer we have learnt from God Himself . . ."

The International Committee on English in the Liturgy is performing its work with its eye toward the future. The post-conciliar liturgical commission in Rome was charged by the council with the work of redefining the rite of the Mass, and the English-speaking committee sees its task to prepare for a uniform text when the general revisions are determined. The revisions are now expected to be completed within from three to five years.

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Calendar

SUNDAY, APRIL 10

The Card Party in St. Francis De Sales church basement, 22nd and Avondale, begins at 7:30 p.m.

TUESDAY, APRIL 12

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

THURSDAY, APRIL 14

St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

The Catholic Interracial Council will meet at 8:15 p.m. at St. Thomas parish hall, 46th and Illinois.

A board meeting at 10 a.m. will precede the general session, set for 2 p.m. Msgr. Victor L. Gossens will be the speaker.

Richmond DCCW to hold meeting

RICHMOND, Ind.—The quarterly meeting of the Richmond Deaconry Council of Catholic Women will be held at St. Mary's parish on Thursday, April 14.

A board meeting at 10 a.m. will precede the general session, set for 2 p.m. Msgr. Victor L. Gossens will be the speaker.

Priest's mother dies at age 86

DOVER, Ind.—Funeral services for Mrs. Mary Kraka, 86, mother of Father John Kraka, pastor of St. John's parish here, will be at 10:30 a.m. Monday, April 11, in the parish church. Burial will follow in the parish cemetery.

Other survivors include: Miss Mary Kraka, of Dover; Joseph Kraka, of Jaxsonville, Ind.; Michael Kraka, of Chicago; Mrs. Elizabeth Bauhoffer, of Chicago; and Mrs. Helen Vion, of Sacramento, Calif.

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EASTER MEDITATION

By FATHER PASCAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

Although the body of Abraham Lincoln is buried in a cemetery in Springfield, Ill., more people visit his Memorial in Washington, D.C., than visit the grave that holds his remains. Lincoln is an inspiration to many and the stature of his greatness increases with the passing of time.

Texts from his speeches are quoted all over the world. Many anecdotes are related of things he did or said. The names of many Presidents of the United States are unknown to the vast majority of Americans, but not the name of Abraham Lincoln.

In Jerusalem there is a tomb which is the focus of pilgrimages from the ends of the earth. It is called the Holy Sepulcher. The person whose body was placed in it was both holy and great, both man and God, Jesus Christ. Although He never uttered a speech or even a letter, His words and deeds have been assembled in a book which will be the best-seller among all books published to date. He is the most frequently quoted of all speakers of all times.

There are few people in the civilized world who do not know His name. His body remained only three days in His grave.

pels, at least in principle; and the solution to men's problems in relation to God and to each other can be solved by the use of these principles enunciated by Christ, illustrated by His parables, or deduced from His words or actions.

Let us reflect on some of the words and events concerning Christ that are related in the New Testament.

In a number of texts Christ enunciated the principle of charity, especially that all the commandments are embraced by two categories of charity: the love of God and the love of neighbor. "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the greatest and the first commandment. And the second is similar to it, "You shall love your neighbor as yourself." On these two commandments the whole Law is based, and the Prophets as well. (Matt. 22:37-40)

Later Christ enunciated this principle of charity, "A new commandment I give you, that you love one another; that as I have loved you, you also love one another. By this will all men know that you are My disciples, if you have love for one another" (John 13:34-35).

A FURTHER explanation of this love that Christ wants us

to have is contained in Christ's description of the Last Judgment in which He equates our treatment of others with that accorded to Himself, and states that this is the criterion of salvation or damnation. "Come, you who have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave Me food; I was thirsty, and you gave Me a drink; I was away from home, and you made Me welcome; naked, and you gave Me clothing; I was ill, and you came to comfort Me; I was in jail, and you came to visit Me." Then the saints will reply to Him, "Lord, when did we feed you when we saw you hungry, or give you a drink when you were thirsty? When did we make you welcome when we saw you away from home, or give you clothing when you were naked? When did we come to visit you when we saw you were ill or in jail?" "I assure you, as often as you did it for one of these brothers of mine, insignificant though they be, you did it for Me" (Matt. 25:31-40).

Christ's resurrection from the dead is the infallible guarantee for His teachings. He has given us the true doctrine of salvation and eternal life. The celebration of the Feast of Easter should be a joyous occasion, lifting up our hearts, deleting for the time being the worries and anxieties of daily life, and increasing in us hope and confidence in our own future resurrection which Christ has taught us.



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*There is a shadow cast upon
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No matter if I'm hard at work,
Or if in rest I lay.*

*Alternately it brings me joy
And sorrow. Constantly,
It makes me wonder if I am
Just what I ought to be.*

*Sometimes it fills my soul with fear
Of things that are to be,
And yet within its shade I find
A strange tranquility.*

*I dare not try to run from it
For if I do I know
Darker shadows soon will bring
Frustration to my soul.*

*And when that shadow seems too dark
And everything seems lost,
I look up to its source and see
My God upon a cross.*

*Then, as I gaze upon my God,
I know I am so wrong,
For in the shadow of His Cross
I grow from weak to strong.*
—By Donald C. Beumer, Indianapolis



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EASTER VIGIL

By VERY REV. WALTER J. SCHMITZ, S.S.

Dean, School of Sacred Theology, Catholic University of America

FATHER Herbert Thurston, S.J., in commenting on the scanty attendance at Holy Saturday services remarked: "It is easy to understand that the length of the ceremonies and the dreariness of the prophecies act rather as a deterrent, but when we come to remember that this function represents what was for many ages almost the very greatest celebration of the year, it seems that a mere feeling of ennui ought not to frighten us away from a rite both historically and devotionally so interesting. No more becoming preparation for our Easter festival could well be found than that which the Church has herself provided in the expectation of the coming of the Lord."

What then is the greatness of this ceremony on Holy Saturday? What must we the people of God derive from this sacred day? How must this day and its meaningful ceremonies affect the lives of the faithful followers of Christ, who on the day previous commemorated His death at Calvary? It must be more than a ceremony; it must transform our soul and reflect the qualities of Christ in our own soul.

MOTHER OF VIGILS
The Easter vigil or night watch was considered the most solemn of all vigils of the year. St. Augustine calls the night watch of Easter the mother of all vigils. It was traditional among the early Christians that they should come again on the night, when we commemorate

the Resurrection of the crucified Savior, that should bring us closer to God and help identify ourselves and our living more intimately with Him.

ALPHA AND OMEGA

In the blessing of the new Paschal candle, the celebrant says: "Christ yesterday and today; the Beginning and the End; the 'great light', signifies the Risen Christ. As the priest speaks these words, 'Christ yesterday and today; the Beginning and the End,' he incises or inscribes upon this candle Alpha and Omega, the first and last letters of the Greek alphabet. At the same time, the celebrant inscribes the figures indicating the current year, to impress very forcibly upon all of us that this Year of Salvation, like all others, must be spent in following Christ in adapting our way of life, our habits, our very being to Christ's way."

The Church is anxious to impress deeply upon all of us that the beginning and the end of all things, and for those who have been baptized, especially, that our existence here upon earth is terminal and is nothing more than a preparation for that eternal life that the Risen Christ has earned for us. We must live for Christ and live for Him means complete dedication to the cause of Christ. We cannot be sure of our salvation unless we count on it until we have reached the Kingdom of Heaven.

RENEWAL PROMISES
This cleansing of our souls and the determination to grow in the spiritual life by keeping sin removed from our souls is and encouraged by a second ceremony of the Easter Vigil. We are all asked to renew our baptismal promises. We belong to Christ by Baptism; He is the beginning of all our things, He can alone give us the power to do good. We must depend on Him and until we have convinced ourselves of this our spiritual progress is decidedly hindered. He is the Light of the World and his light, yes, more—the guiding Light of each and every one of us.

Gethsemane's Tale

By friendship's token, Infinite Love
Is wickedly betrayed;
O heartless traitor, stop! Too late;
The bloody bargain's made.

His blessed hands they wrench and bind
In shameful insolence;
Though fettered, yet they govern still
This world of impotence.

Those hands oft raised in healing grace
O'er sinners blind and lone,
To heal a wretched world of sin,
Now welcome Calvary's shame.

Dim grows the flaring torch's flame
To eyes long bathed in tears,
And faint the rabble's jeering shout
To lingering, hopeful ears.

Gethsemane is quiet now,
Save for a mournful wail
That whistles through the olive trees
And tells its tragic tale.

—by Fred W. Fries

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It is then that we with strong heart should answer our renunciation of Satan, his works, his attractions and his temptations.

And this renunciation should not be merely lip service but prompted by strong and determined convictions that we belong to Christ, who is the Beginning and End of all things, we cannot serve both Him and Satan or Satan alone. This is followed by our profession of faith that we do believe in Jesus Christ, who was born into the world and who suffered, in our behalf, the communion of saints, the resurrection of the body and life everlasting.

AT BAPTISM this profession of faith was made for us, now we make it ourselves. We have grown up and no longer are at the Beginning but moving toward the End. Between the Beginning and the End we have our responsibility. We must look ahead of us toward our goal, eternal salvation.

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WRITTEN IN FOURTH CENTURY

Triumphant 'Exultet' heralds Resurrection

By JAMES BONKE
The Easter season glows with a special joy. We greet each other with "Happy Easter" and put on our finest clothes to tell the world we're glad.

We gather around the new fire, waiting to begin the triumphal procession into the church and to shout our praises for the Conqueror of evil and ignorance, for Christ the Light of the World. With our only

James Bonke is a senior at St. Meinrad Seminary, College of Liberal Arts. He was graduated from the Lathi School of Indianapolis in 1962 and is a member of St. James the Greater parish, Indianapolis.

source of light coming from the soft, warm glow of the candles in our hands, we listen to the official proclamation of the Easter message. This is the Exultet, the announcement of the Lord's resurrection, the year by a vigil of prayer and song (tidings of the paschal praise, as a sign of gratitude

for the Lord's vigil through the night of the Exodus.

"This was a night of vigil for the Lord, as he led them out of the land of Egypt on this same night all the Israelites must keep a vigil for the Lord throughout their generations." (Exodus 12, 24)

We might compare the celebration of the Passover to our own Fourth of July celebrations, for it was in the Passover that the Israelites gained their independence. On the anniversary of the Passover, the youngest son of every Jewish family asks his father: "Why is this night different from all other nights of the year?" In reply, the father gives the solemn and awesome answer: "This night is different because we celebrate the most important moment in the history of our people. On this night we celebrate the Passover of the Israelites from slavery in Egypt to freedom in the Promised Land and the Passover of Christ from death to life, from sin and darkness to salvation and light. These two great events are beautifully blended together in the Exultet. After their liberation from the Pharaohs in Egypt, the Hebrews were bound to keep holy the anniversary of the night of the Lord's resurrection, the year by a vigil of prayer and song (tidings of the paschal praise, as a sign of gratitude

God promised freedom to his chosen people on the night of the Exodus. They recall this freedom in the ritual of the Passover meal, the reenactment of the ancient Passover. The Jews saw in this ritual a foreshadowing of a new Passover which was to come. This expectation was fulfilled in Christ, who made real the Passover of the real this freedom promised by God.

Christ accomplished this liberation from the slavery of sin to the freedom of salvation by his own passion, death and Resurrection; his obedient fulfillment of the will of the Father. This is the great mystery of our liberation, and Christians recall this in the liturgical celebrations on the night of the Easter Vigil.

THE RITES themselves are unique: fire in the darkness of the night, light from the Easter Candle, processions, Baptism and the celebration of the Eucharist. This is our reenactment of the Christian Passover, the renewal of the history of our liberation. All this is but a fulfillment of what was foretold by the Exodus.

The Passover of the exodus from Egypt and the passover of the Gospel are both celebrated in this one song of praise, the Exultet: "He paid for us to his eternal Father the debt of Adam. By his mercy alone he cancelled the guilt caused by original sin. For this is the Paschal solemnity, in which elements of the liturgy of the that true Lamb is slain. By his Easter Vigil is a life of Baptism the doorposts of the faithful are hallowed." This passage is symbolized in Exodus 12, 23: "For the Lord will go by, striking down the Egyptians. Seeing the radiant light of Christ and the two doorposts, the

Father Louis Bouyer, in his book, "The Paschal Mystery," says: "The baptism of the new phylax will be for them as a new passage across the Red Sea, which will lead them from the kingdom of darkness to the kingdom of the Son of divine love, following the risen One, passed from death to life. For it was in this paschal night that slavery ceased, that Christ the Conqueror broke our chains."

Pope Pius XII restored to its former prominence the place of the Baptismal rite in the Easter Vigil, so that once again we can get the full meaning and symbolism of the liturgical ceremonies of the Easter Vigil. "This, therefore, is the night which purged away the darkness of sin by the light of the pillar." This passage from the Exultet is a direct reference to Exodus 13, 21-22: "The Lord preceded them, in the daytime by means of a column of cloud, and at night by means of a column of fire by night left its place in front of the people." The paschal candle is a new pillar of fire, a new column of light, which is Christ, who leads the new Israel, his Church, into the new Promised Land of the Resurrection on the third day, the Lumen Christi, the light of Christ. Pius Parsch says in when we hear it announced in "The Church's Year of Grace" the joyous proclamation of the that the night of the Easter good news of Easter.

One of the most beautiful of all the Old Testament symbols is that of Israel's passage through the Red Sea, being led by Moses from the bonds of slavery in Egypt to the happiness and joy of freedom in the Promised Land. "Then the Lord said to Moses, 'Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and I will receive glory through the sea, and split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and chariotiers.' (Exodus 14, 15-18). Then Moses outstretched his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night, and so turned it into dry land. When the waters were thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left." (Exodus 14, 21-22.)

THE EXULTET uses this text as a means of linking together the actual happenings of this holy night with the mystery of Christ's Resurrection and its effect on us. "This is the night in which you first caused our forefathers, the children of Israel, to pass through the Red Sea with dry feet, when escaping from Egypt. This, therefore, the night which purged away the darkness of sin by the light of the pillar. This is the night which won throughout the world the freedom of the children of Israel, and so turned it into a night of sanctity those that believe in Christ. These are now separated from the vices of the World and the darkness of sins. This is the night in which Christ rose victorious from the grave, after destroying the bonds of death."

ISRAEL'S PASSAGE through the Red Sea has always been used in the liturgy of the sacrament of Baptism. The deliverance of God's chosen people out of the hands of the Egyptians is a prototype for the redemption of mankind from the power of Satan. The night of the Easter Vigil is essentially a celebration of Baptism and Eucharist, of death and resurrection with Christ. One of the most important elements of the liturgy of the night of the Easter Vigil is the lighting of the Paschal Candle. In the ancient Church, the neophytes, or catechumens, were baptized on this night, and "for the Lord will go by, striking down the Egyptians. Seeing the radiant light of Christ and the two doorposts, the

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VIEWING WITH ARNOLD

Filth-for-profit tag is given 'The Silencers'

By JAMES W. ARNOLD
Want something else to worry about? I mean besides the Red Chinese and the new computers at the Bureau of Internal Revenue? "The Silencers" is just the thing.

means that its main task is to put a fresh, but obscene, "It contains mind, sensitivity and spirit—everything in man that is uniquely human and worthwhile."

any good ones lately? For all others, a film like "The Silencers" is simply a silly soap, a series of gags, a cut-throat comedy, a little painless escapism.

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Newman Mothers slate card party

INDIANAPOLIS—Final plans are being made for the "Spring Blossom Card Party" sponsored by the Newman Mothers Club of Butler University. The affair will be held April 22 in the Glendale auditorium, 6101 N. Keystone. The proceeds will assist the club in its work with Catholic students at Newman House on the Butler campus.

South Deanery CCW will meet

INDIANAPOLIS — The South Deanery Council of Catholic Women will hold its fourth quarterly meeting at St. Mark's Church Hall, 6040 S. East St., Thursday, April 14, at 7:30 p.m. The ladies of St. Mark's Women's Council will be hostesses. There will be election of officers for the coming year.

Registration set

INDIANAPOLIS — Registration for incoming kindergarten pupils will be held Tuesday, April 12, at Sacred Heart grade school, 30 E. Palmer St., from 9 a.m. to 2 p.m. Enrollment is open to all godfathers parishes.

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him. Perhaps the time has come to protect children from the ordinary decent but careless parents. (It is my own authoritative belief that a parent who allows a child or adolescent to attend films indiscriminately these days commits a sin.)

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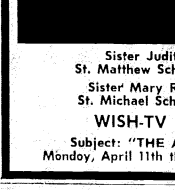
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ly that of a beach film, and one gassing in amours or dreaming, probably ought to be happy that it is, either boozing, kill. Martin's Matt Helm lacks the ing people or ogling various parts of the female anatomy. But it matters little to producers. Almost all the jokes are repeat. Allen, who spent \$3 million on at least five times for this mess and will undoubtedly make a nice profit or numb.

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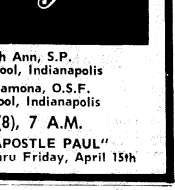
Full bal. due \$33.60 or 6 full payments of \$5.60 per month. Beautiful French walnut cabinet included. Does everything without putting on attachments, makes button holes, sews on buttons, monograms, sews forward and reverse, darns and mends plus many other features. New machine guarantee.
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ly that of a beach film, and one gassing in amours or dreaming, probably ought to be happy that it is, either boozing, kill. Martin's Matt Helm lacks the ing people or ogling various parts of the female anatomy. But it matters little to producers. Almost all the jokes are repeat. Allen, who spent \$3 million on at least five times for this mess and will undoubtedly make a nice profit or numb.

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Thanks... but no, thanks

SEOUL—Everybody won but the winners. First prizes in a Korean language oratorical contest entitled the winners "to a night on the town with their wives."

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Indianapolis Parish Shopping List



PLAN SPRING CARD PARTY—The St. Philip Neri parish Council of Catholic Women will hold its annual Spring Card Party on Wednesday, April 13.

Remember them in your prayers

- † SARAH CECILIA HOAN, 70, St. Joan of Arc Church, 4011 N. Fish, Hoan and M. Dean Mary B. Schmidt, Sister of St. Leo.
† LEO J. WHITE, 69, Little Flower Church, Holy Cross Cemetery, husband of Eva M. White and William T. White.

New officers INDIANAPOLIS—Mrs. Holly Barlage is the newly elected president of St. Christopher's parish Altar Society. Other new officers include Mrs. A. J. Sem...

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- Electrical Service and Supplies BAILEY SERVICE COMPANY 815 Lincoln Ave. Phone BR 5-3462 BEDFORD, IND.
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LADY OF LOURDES LA BEAUTE SALON 4 S. RITTER, FL 7-3702

ST. MICHAEL Safeway Quality Foods 7105 AVE. AT LAFAYETTE ST. Choice "Fresh Luv" Meats
ST. MATTHEW PEGLOW PHARMACY 4435 N. Keystone 546-4033

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Stone City Construction Co. 910 R. St. — BEDFORD, IND.

CATHEDRAL 409 N. Penn. 1205 N. Penn. Repair Motors
FOODS' FOOD SHOPS Everyday and Special Foods Lowest Possible Prices
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LITTLE FLOWER Bruno TV Sales & Service R.C.A.—ZENITH PRESOLUTIONS FL 7-1586
DELBO DRUGS 1521 N. Emerson FL 9-8265

ST. PHILIP NERI HASSE'S BAKERY 310 E. 10th St. ME 6-5841
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COOK'S GLASS & MIRROR CO. Complete Remodeling GUTTERING—ROOFING—SINKS

Double Take WALT WELLS "So, you're going over by that rock and pray for water. Well, go ahead, but it won't do you any good."

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DEMO'S Salon of Beauty 2724 E. Michigan 634-2015

SPIVEY Construction, Inc. 341 E. TROY AVE. Attics Finished New Rooms Added Gutters—Plumbing

Marian tuition grant winners announced

Forty-six incoming freshmen have received scholarships and grants to Marian College. The group includes 24 from the Indianapolis Archdiocese, 12 from the Diocese of Evansville, and 10 from the Diocese of Terre Haute.

Martha Edger, Sacred Heart Central High School, and Robert Crouch, Richmond Senior High School, and Carl Davis, Columbus Eastman High School, A full-tuition scholarship was awarded to Kathleen Prevost, St. Agnes Academy.

Also, Jacqueline Ertel and Louise Turner, Academy of the Immaculate Conception, Oldenburg; Mary Jane Breitenbach, St. Monica's High School, Madison; Theresa Duquet, Brownstown Central High School.

Indianapolis recipients of honor scholarships are: Theresa Toss, Secunia Memorial High School; Monica Zore, St. Mary's Academy; Kathleen Reimer, Chartrand High School; and...

Music Educators set convention

WASHINGTON—Some 4000 Catholic music teachers—priests, nuns and laymen—are expected at the 19th annual National Catholic Music Educators Association convention in the Netherlands Hilton Hotel, Cincinnati, April 19 to 23.



Howard Hanson, dean emeritus of the Eastman school of music, University of Rochester, N.Y., and contemporary composer will be the keynote speaker. He also will be awarded the 1966 NCMEA citation of honor for outstanding contributions and leadership in music and music education, association headquarters here announced.

Retreat Master—The annual retreat for the women of St. Peter and Paul Cathedral and Immaculate Heart of Mary Church, Indianapolis, will be held the week-end of April 29 through May 1, at Fatima Retreat House, Ft. St. Joseph, Ind.

Feeney-Kirby Mortuary

Centrally Located For All Parishes. Call 923-3331. Madrigal Singers of St. Mary-of-the-Woods College and Singing Seventeen of St. Joseph College, Rensselaer Sunday, April 10, 2-4 P.M. U. Exhibit Hall Auditorium—State Fairgrounds

CARD PARTY—Daughters of Isabella Mother Theodora Circle—Eighth Members Friday, April 8, 7-9 P.M. St. Francis de Sales Auditorium—2191 Avondale Pl. Easter Rite MELKITE MASS St. Mary's Church—4 P.M. April 17 instead of April 10

FISH and SHRIMP DINNERS Every Friday During Lent 5 P.M. to 7:30 P.M. Secunia High School Cafeteria—1000 Nowland

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Roxburgh

(Continued from page 7) riage or sexuality. It is not a mechanism for evoking a more efficient service from the ranks of the priesthood. It is not even a mere "giving up" of some earthly consolation like a wife and family as some form of spiritual mortification. It is presented to priests as a form of love, even a form of married love. The priest is married to the Church itself.

This is not mere poetry. The reality is meant to manifest itself tangibly by a personal love and involvement in the lives of the men and women one meets, works with, socializes with.

I cannot speak for all the priests in the world, but only for myself and those I have heard speak on this question. These all seem to feel as I do that celibacy, when warm and natural and forming bonds of personal relations with those one serves, provides for the priest a deep satisfaction and a daily growth and maturing.

If marriage is a great thing because it is intense, personal, complete giving of love between man and woman, celibacy too is a great thing because this interest and concern of the priest touches all. And the priest who gives, as in all love, receives as well.

The priest who wrote the article in the Post seems to have experienced very little of this in his 39 years of living. He mentions that his friends, other than his family ones, are "unimportant."

His own religious faith echoes the same gloom: "In years of personal prayer I strove to move from a religion of stone tablets and legal decrees to a personal union with Christ... pleading for an end to the yoke of the soul... I found myself given the role of the aloof and spiritual giant who sacrifices feeling and personal longing for a goal and noble work."

This experience is not mine, nor that of priests I know. It does not seem to grasp the priesthood or its celibacy of love. He makes in his essay two revealing statements. Unfortunately, the first is true in perhaps uniquely. Unfortunately, the second follows from the first: "I did not choose celibacy; I did not understand it." "How long can half a man remain a priest?"

Given Harvard scholarship

BOSTON—A three-year scholarship to the Harvard University Divinity School has been awarded to an Indianapolis man preparing to teach New Testament.

James W. Bush, Sr., the son of Mr. and Mrs. James W. Bush, Sr., of St. Pius X parish, Indianapolis, will be graduated with honors in June from Boston College.

He attended St. Melard Seminary High School for three years and was graduated from Cathedral High school, Indianapolis.

JAMES W. BUSH



DEBUT NEW TELEVISION SERIES—"Good News," a new 13-week religious series debuted last Sunday morning at 8:30 a.m. on WFBI-TV, Channel 6, Indianapolis, under the sponsorship of the Archdiocese of Indianapolis. Moderator of the first four programs in the series is Sister M. Evelyn Eckert, O.S.B., above. From left are: George King, director; Thomas Robb, technical assistant; Sister Evelyn; Larry Pearson and Father Patrick Kelly, superintendent of Sacred Heart Central High School. Pearson and Father Kelly appear on the series with Sister Evelyn. Four other Indianapolis priests will host the remaining programs in the series. (Staff photo)

Sheed Fr. Tvard takes university post

(Continued from page 4) war. It is a war for, not a war against, or rather Christ through His Church is fighting for the souls of men, against worldliness and fleshliness and the Devil.

So we must think of the Church not as a service station which we must stop from time to time for re-fill or repair. It is a society of men with a vast work to accomplish, and in this work every one of us has a part allotted. Unless there is authority, the work must suffer. This is the rule for every society. Those who charge men with the authority to give orders—commanding certain things, forbidding certain things—the authority to make laws, in fact, And these laws are binding not because the legislators are infallible but because laws are necessary for their function to make them.

If no law were binding unless it were infallible, no nation could exist on its own, or any other. Laws may not always be the wisest or best in the circumstances; it is a sign of immaturity to expect perfection in our rulers. But unless we feel that to obey would be sin, we must live within the laws, until the legislators have been persuaded to change them: laws would have to be very bad indeed for chaos to be preferable.

There is an area of infallibility in the Church; but life has to be lived, laws have to be made, outside that area. By Christ's decision the authority lies in Pope and Hierarchy. A given Catholic may be almost mad with irritation at their failure to make the changes he sees as so necessary, so urgent, so obvious. We must think carefully about him, especially if we find ourselves feeling as he does.

Ryan

(Continued from page 7) ent in all those ways, present so that we may know Him, as He is now, rise and shine.

But this "knowing" must transform us so that we "put on the mind of Christ," so that we die more fully, day by day, to our sinfulness and selfishness in order more fully to lead His life. He is the Spirit and we spend ourselves more fully in helping other people towards fullness of life. Christ gives Himself to us to be known in the liturgical celebrations of the Church in order that we may recognize Him and come to know Him more fully in our daily lives and understand what He is asking us to do to bring life to other people.

This orientation of the liturgy to the present, to our present, is brought out very clearly, for example, in the Holy Thursday ceremony of the washing of feet. The Church re-enacts what Christ did at the Last Supper to show us what we must be doing now, that we must "wash one another's feet," rendering our fellowmen any service we are in the most humble, that they may be in need of. Or, again, in the Reproaches sung during the Adoration of the Cross Good Friday: "My people, what have I done to you... The Lord is not reproaching those who crucified Him; He is reproaching us here and now, for what we are doing and failing to do to Him present in the least of His suffering brethren."

Our taking part in the services of Holy Week, then, is not meant to take us apart from life for a few days into some kind of rarified religious atmosphere. It is not meant to make us feel emotionally "pious." It is to conform us to Christ who laid down His life out of love for the Father and for mankind, to enable us to die with Him and live more fully in Him and for Him in our daily lives.

Radio award won by Catholic Hour

NEW YORK—The Catholic Hour, produced by the National Council of Catholic Men, has been honored by the Thomas Alva Edison Foundation for broadcasting "the radio program best portraying America" during 1965.

The award, presented to NCCM and the National Broadcasting Company, which carries the program, was made for the program's 1965 series, "Four Faces of Poverty." The program explored Christian responsibility for poverty on the international scene, in the inner city, and among the aging and migrant workers.

The "Catholic Hour" received similar recognition from the Edison Foundation in 1962 for a series on teenage moral values.

'Et tibi, Pater' LEICESTER, Mass.—An altar boy from the Nazareth Home for Boys here begged to be excused from his regular duties March 27 when the Mass was instituted. Granted by a priest at the request, the boy confessed, "I became inspired by Edlin in English, yet."

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