



Nobel Peace Prize . . . his Palm Sunday.



Arrested and imprisoned.



Stoned on his road to Calvary.



"Mine eyes have seen the glory . . ."

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APR 12 1968

"If physical death is a price I must pay . . . I don't think anything can be more redemptive." MARTIN LUTHER KING.

Pope links King death to Passion of Christ

By JAMES C. O'NEILL

VATICAN CITY—In the full splendor of St. Peter's Basilica on Palm Sunday, Pope Paul VI assailed the "cowardly and atrocious killing" of Dr. Martin Luther King and linked it to the "tragic story of the passion of Christ."

The Pope was visibly shaken as he ended his sermon on Palm Sunday by talking of Dr. King. His voice echoed a strong personal feeling for the "Christian preacher who taught the human and civil promotion of his Negro people on American soil" and

prayed that his death might not be in vain.

The sorrow Pope Paul felt at the news of the assassination of the Negro leader was not confined only to his sermon—in itself an unprecedented expression of anguish for a particular person during the formal ceremonies of Holy Week.

Among the Prayers of the People read a bit later in the Mass in St. Peter's a special appeal to God was read:

"THAT THE sacrifice of Martin Luther King may not remain in vain; but that through it the souls of all may be more widely opened to forgiveness and reconciliation; and that a deeper common commitment to peace may overcome the present conflicts and unjust discrimination."

After the Pope concluded Mass in St. Peter's he went to his window overlooking St. Peter's Square at noon for his traditional blessing on Sunday, and again spoke directly of Dr. King and of the feast of Palm Sunday, which began the immediate story of the sufferings and death of Christ.

To the thousands gathered in the square Pope Paul said: "Today we should salute Christ with the olive branch because of His glory and for our own peace. The symbol of the humble olive branch today speaks of our faith in Christ our Saviour and it speaks of our hope in Him the true and supreme principle of peace among men."

"But our gesture, which was first a gesture of sympathy, makes us aware of the sorrow of peace still so bloodied in the world; in Vietnam, in the Middle East, in Africa, especially in Nigeria, and then in the United States of America, where the assassination of a defenseless and Christian prophet of racial integration, Martin Luther King, reveals a deep and almost implacable conflict of souls and interests."

THE TRIPLE reference to the assassinated leader clearly showed Pope Paul's enormous

Appointed president at Woods

ST. MARY-OF-THE WOODS, Ind.—The appointment of Sister Mary Gregory Knoerle, S.P., as president of St. Mary-of-the-Woods College was announced here this week by Mother Mary Pius, S.P., chairman of the college's board of directors.

Sister Mary Gregory, 40, who has served since last summer as assistant to the president and director of Asian studies, will succeed Sister Marie Perpetua Hayes, S.P., who was named to the faculty of Immaculata College in Washington, D.C. She had been Woods' president since 1960.

The administration appointments will become effective July 1.

A NATIVE OF Cleveland, Sister Mary Gregory entered the Sisters of Providence shortly after her graduation from St. Mary-of-the-Woods College in 1949. She obtained a master of arts degree in journalism at Indiana University (1961) and a doctor of philosophy degree in comparative literature with em-

(Continued on page 7)



WEeping WOMEN OF JERUSALEM—This dramatic sculpture is the work of artist Maia Henderson. Other scenes from Christ's Passion executed by the artist are reproduced on other pages of this issue of The Criterion. The photos are from Religious News Service.



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APRIL 16 AND 17

Indiana provincial CCW parley slated

More than 500 Catholic women from throughout the Hoosier State are expected to participate in the sixth biennial Indianapolis Provincial Conference of the National Council of Catholic Women, to be held April 16-17 in the Stouffer's Inn, 2820 N. Meridian St., Indianapolis.

Archbishop Schulte will host the event, while Coadjutor Archbishop George J. Biskup and the four other state Catholic bishops will participate in the two-day program.

Bishop Paul F. Leibold of Evansville will deliver the keynote address entitled "The Response of Catholic Women to Their Christian Vocation."

The general theme of the conference is "Christians, Go Forth." National CCW President Mrs. John Shields will extend official greetings at the opening dinner Tuesday evening. She will be introduced by the National Director from the Indianapolis Province, Mrs. Russell M. Wilson, of Clinton.

REGISTRATION for the conference will take place from 1 to 7 p.m. Tuesday in the Stouffer Inn lobby. Members of the five diocesan boards are scheduled to meet at 2:30 p.m. Tuesday afternoon.

Mrs. Bernard E. Blinn, president of the Indianapolis CCW and arrangements chairman for

Des Moines See filled

WASHINGTON—The chancellor of the Davenport (Ia.) diocese has been named ordinary of the Des Moines diocese, according to an announcement here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Named to succeed Bishop George J. Biskup, now coadjutor archbishop of Indianapolis, was Msgr. Maurice J. Dingman, 54, of Davenport.

In another appointment by Pope Paul VI, Msgr. Timothy J. Harrington, 50, director of Catholic Charities of the diocese of Worcester, Mass., was named auxiliary to Bishop Bernard J. Flanagan of Worcester.

the conference, will preside at the Tuesday evening dinner, slated at 7 p.m. Archbishop Schulte will give the invocation. Bishop Raymond J. Gallagher of Lafayette will address the conference during the dinner. He will be introduced by Father James D. Moriarty, moderator of the Indianapolis ACCW.

Panel programs will be presented Wednesday morning following Bishop Leibold's keynote address. Programs are to be given by the Family Affairs Commission and the Church Communities Commission.

Conference participants will board buses at noon for the Conference Mass in St. Peter and Paul Cathedral, to be celebrated by Archbishop Schulte. The homily will be given by Bishop Leo A. Pursley of Fort Wayne-South Bend.

LUNCHEON speaker Wednesday will be Judge Richard S.

Kaplan of Gary. Bishop Andrew G. Grutka of Gary will give the invocation, while Mrs. William Tobin, past National Director for the Province, will introduce Judge Kaplan.

Final panel programs presented Wednesday afternoon will include one by the Community Affairs Commission.

Archbishop Biskup will make the concluding conference remarks at 4:30 p.m. Wednesday.

Mrs. Carl W. Peterson, 3926 East 65th Street, Indianapolis 46220, is accepting advance registrations for the Provincial CCW conference and reservations for Tuesday night's dinner and Wednesday's luncheon. Deadline for registration and reservation is Sunday, April 14. Delegates are asked to make arrangements for overnight reservations directly with Stouffer Inn. Registration checks should be made payable to Mrs. Carl W. Peterson.

MEMORIAL RITES HELD

Archdiocesan Catholics join in mourning King's passing

Catholics throughout the Archdiocese joined in mourning this past week the passing of Dr. Martin Luther King, Jr., the Baptist minister and civil rights leader.

Many parishes observed the National Day of Mourning last Sunday, proclaimed by President Johnson, with commemorative Masses. Others sponsored or joined in special ecumenical services held in various cities of the Archdiocese.

The 11 a.m. Palm Sunday Service in St. Peter and Paul Cathedral, celebrated by Archbishop Schulte, was dedicated to the memory of the slain national leader. Other announced Mass commemorations were held at St. Bridget's and St. Rita's parishes, both located in predominantly Negro areas.

ABOUT 300 PERSONS attended ecumenical memorial services at 4 p.m. in St. Thomas Aquinas Church. Neighboring pastors participated. Father Joseph Dooley and Father William Munshower, of St. Thomas, represented the parish.

An estimated 2,000 persons took part in ecumenical services at 2 p.m. Sunday in the Broadway Methodist Church. Catholic

leaders were Very Rev. Francis Tuohy, Chancellor, and Msgr. Raymond T. Bosler, pastor of Little Flower parish and Criterion editor.

Father Richard Mode, pastor, and Father Clarence Walden, associate pastor of St. Andrew's parish, participated in commemorative services Sunday held at the Forest Manor Methodist Church. About 350 attended the joint service sponsored by Prentice Presbyterian, St. George Syrian Orthodox, Forest Manor Methodist and St. Andrew's Churches.

Special invitations to non-Catholic neighbors were extended

by Holy Angels parish to attend a memorial concelebrated Mass Monday evening there. Concelebrants included the parish priests, Father Albert Ajamie and Father Boniface Hardin, O.S.B., and visiting priests: Msgr. Joseph Brokhage, Father Randolph Marshall, Father Theophilus Darku, Father Robert Dunn, S.J. Father Bernard Strange was also in attendance.

IN COLUMBUS, parishioners at St. Bartholomew's parish renewed their "confidence, love and trust" in their country by reciting the pledge of allegiance following the sermon. At the conclusion of Mass the congregation sang the national anthem.

St. Columba parishioners, Columbus, and their parish council signed a petition forwarded to the Congress encouraging support for civil rights measures.

In the New Albany Deanery, Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville, invoked the benediction at ecumenical services held Sunday afternoon in the Wesley Chapel Methodist Church. The event was sponsored by the Jeffersonville Ministerial Alliance.

Historian Arnold Toynbee likes the "new" look of the Church

'Aggiornamento' does not alter dogmatic content, Pope stresses

VATICAN CITY—Pope Paul VI has denied that the "aggiornamento" or updating of Catholic teaching called for by Pope John XXIII sought to alter the "very content of the traditional teaching" of the Church.

During a general audience (April 3) Pope Paul commented on the modern hostility to concepts of immutable truth. The modern mentality and the scientific outlook "tell you that truth is not static, that it is not final nor certain."

This attitude prevails so much so these days, the Pope continued, that "education is today defined as a search for truth rather than the possession and conquest of truth. Instead, everything changes, everything progresses, everything becomes transformed."

"Human thought is marked by movement, by its historical process, by the so-called historicism set up as a system which makes of time the generator as well as the devourer of truths which are gradually taught by education."

POPE PAUL said that this approach has invaded the field of religion. Some persons want a "radical revision, attempting to rid it of those dogmas which seem obsolete and overtaken by scientific progress or which are incomprehensible to modern thought," he said.

To bring about this updating, said the Pope, some try to make it comprehensible "by changing at first the formulas with which the teaching Church has given it . . . and then by altering the very content of traditional teaching by subjecting it to the dominant law of transforming historicism."

The Pope noted that this process has been defended by saying that this was sanctioned by the Second Vatican Council. But this he denied.

"It may be said that the council initiated and authorized this treatment of traditional teach-

ing. Nothing is more false if we harken back to the words of Pope John, our venerated predecessor, and, if we may refer to him as such, the inventor of that 'aggiornamento' in the name of which many dare to inflict on Catholic dogma dangerous and at times foolhardy interpretations and distortions."

"POPE JOHN proclaimed in the famous opening speech of the Second Vatican Ecumenical Council that the council was to reaffirm the whole of Catholic doctrine 'without removing any of its parts,' while seeking the best means and those most in keeping with the maturity of modern studies to give them a new, more adequate and more profound expression."

The Pope concluded by saying: "Faithfulness to the council exhorts us to a new and wise study of the truths of the faith while it also leads us back to that univocal, perennial consoling testimony of Peter, whom Jesus made his infallible voice within the very bosom of the Church as the guarantee of the stability of the faith and as a challenge—as it were—to the arbitrary and consuming liability of time."

Easter Letter

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

During the course of the next few days our Holy Mother the Church in her liturgy and ceremonies will lead you in contemplation through the passion, the death, and the glorious resurrection of our Divine Savior. It is most natural, therefore, that your thoughts will be occupied with these sublime truths. We beg, however, today to present for your consideration a thought which we may call the sequel of the tragedy of Holy Week.



Christ by His passion and death, indeed, paid the ransom for man and merited for him infinite graces. In His plan of redemption, however, He decreed to found a Church and to establish a sacred priesthood through which the fruits of His redemption were to be brought to all mankind even to the end of the world. Therefore, we find Him at the very beginning of His mission gathering about Him twelve apostles who were to form the first of His future priesthood.

For three years He trained them. Their seminary was often the grassy swards of the hillsides of Judea or the sloping banks of the Sea of Galilee. He was their teacher. This Holy Week will witness the anniversary of their ordination; at the Last Supper He ordained them priests, giving to them the power to offer the holy sacrifice of the Mass; and just three days later after His glorious resurrection He conferred upon them the power to forgive sins. These great prerogatives together with the mission to preach the gospel to all nations were to go on from generation to generation unto the end of time.

The Church conscious of her divine mission has perpetuated that priesthood for these nineteen hundred years. She, like Christ Himself, has taken young men whom God has called and has prepared them for the work of His ministry. She has established schools to train them for their apostolic labors. Today we find in all parts of the world seminaries in which is prepared a worthy priesthood for God's Church.

We feel that our Catholic people sometimes do not fully appreciate this priesthood. At times perhaps they may be even too free to criticize. No one will deny that from time to time unworthy candidates are elevated to this high dignity, even as we find among the first twelve priests ordained by Christ, a Judas. But as a whole the personnel of God's army laboring for the salvation of souls in His Church today is a noble one, and our own Archdiocese, indeed, may be proud of its priests.

Their salary is less than one half that of their counterparts in non-Catholic Churches; yet it is not to plead their cause in this regard that we address you today, for we can say to their credit and honor that not one complaint has been registered to us on this account. Our priests are apostolic men and ask for little else than an ordinary living and the means wherewith to carry on God's work, looking to the next world for the reward of their labor.

The thought that we have in mind today is that of the future. The time will come when the zealous priests now laboring in your midst will be called by Almighty God; their work will be done. Therefore, others must be prepared to take their places. In other words, we must have young men studying for the priesthood. We earnestly urge our Priests and our Sisterhoods to foster budding vocations. At present we should have many more young men in the seminaries in order to fill the

(Continued on page 7)

On the Inside

It's spring in Prague and the Church blossoms with new hope

The religious issue is dead in American politics, says John Cogley

Historian Arnold Toynbee likes the "new" look of the Church

'GREAT HOPE FOR FUTURE'

Prelate sees a 'new spring' for Church in Czechoslovakia

By PATRICK RILEY

PRAGUE, Czechoslovakia—The man Pope Paul VI has put in charge of this archdiocese during the exile of Cardinal Josef Beran looked out upon the newly free city and spoke of spring—a second spring for the Church in Czechoslovakia.

"We are living through days of great hope for the future," said Bishop Frantisek Tomasek.

the apostolic administrator of Prague.

"It is spring, and spring for the Church. It is a season of hope," he said, as he talked of 1,500 priests who will now be returning to parish work, of seminary candidates being allowed to study again, of new freedom for the Church's press, and of other changes.

With a sweeping gesture, he turned to the splendid vista beneath his window high in the citadel. The symbolism leaped out at us. Branches of the black trees nearby were coming alive with green. Although a mist still clung to the city below, it was in retreat before the burning eye of the sun, and Prague's fabled towers stood proud above it. The blue hills of Bohemia beckoned in the distance.

"For the past 20 years life has been hard and bitter for the Church, but now that is changed," Bishop Tomasek went on. "I am convinced that step by step we will have a better life."

BISHOP TOMASEK had begun the interview by declaring himself at my disposition, ready to answer every question. Yet without waiting for questions he launched into an account of what had happened to the Czechoslovak Church in the past, what was happening now and

what he hoped would happen in the future. He spoke so freely and over so broad a range that few questions were necessary.

Nothing the prelate said seemed more important than the fact that he was willing and even anxious to say it, and to say it for publication. It was symptomatic of the new freedom that has seized this country like a paroxysm of joy, a freedom flowing from the removal of Czechoslovakia's Stalinist masters.

At almost the moment Bishop Tomasek was speaking to me (April 3), the once absolute ruler of the nation was publicly deploring the "unlawful acts of the 1950s" and admitting his own part in them. Antonin Novotny had been premier of Czechoslovakia since 1954 and had also taken the job of president three years later. He held both posts until this year when he was ousted first from the post of party chief and then from the presidency.

Would Cardinal Beran be released from confinement by the Czechoslovak government three years ago and allowed to go to Rome.

"I believe his return here has become a possibility. This is a

matter for negotiation between the Holy See and the government," Bishop Tomasek responded.

"We all want Cardinal Beran back, but it is not a question of the first importance. The two most important questions are to get a bishop in each diocese, and a seminary in each diocese. At present eight of the 12 dioceses in Czechoslovakia are without bishops. The government would not allow those bishops to do their work. I for one was consecrated privately in 1949—but for 16 years I was prevented from carrying out my work as a bishop. I have acted as the bishop here for the past three years."

The Prague government allowed Bishop Tomasek to administer the archdiocese as part of the same agreement with the Holy See that allowed Cardinal Beran to be released from confinement provided he go into exile.

Bishop Tomasek said the government had closed all seminaries except two, one for Bohemia and Moravia in Litomerice, and another for Slovakia in Bratislava.

"It also imposed severe controls over the selection and number of seminarians. Now all such restrictions have been lifted," he said.

HE PUSHED a piece of paper in front of me. It was a decree of the Ministry of Culture dated, giving "permission to receive candidates freely without control of the government."

News of this decree has been spread from every Catholic pulpit in the land, the prelate said. "There are many aspirants, many who want to enter the seminary. No longer is there the fear that if there is a seminarian in the family, the family will suffer."

Young people in Czechoslovakia, he said, are "virtually without religious instruction." He said religious instruction was given in the state schools—the only schools in the nation—from the second through the seventh grades. Only those children whose parents formally requested such instruction received it. Such a request had to be made at a specified time, and no other.

In addition, various pressures were brought upon children taking catechism and upon their parents.

"It was a very ugly thing. As a result of all this, very few children received even the little religious instruction the law allowed us to give them. In Prague, almost none of the children got religious instruction."

"Yet the young people are coming in greater and greater numbers to church. They do not find any satisfaction in Marxism, and they are trying to find out if the Church offers them a way of life. This is our hope for the future," he said.

BISHOP TOMASEK said priests who had been refused government permission to carry out their priestly work would be leaving their jobs in factories and stores and offices to return to parishes "one by one."

There are 1,500 such priests in Czechoslovakia, one-third of the total. About 200 of them are Eastern-rite Catholic priests who refused to join the Orthodox Church when the government suppressed the Catholic Eastern rite in 1950. Bishop Tomasek said that priests who joined the Orthodox Church were "very few."

In that same fateful year of 1950 the government prohibited aspirants for the Sisterhoods to enter novitiates or to make a profession of vows. Since then some aspirants have made their novitiate privately, "at great peril," the prelate said. He told me some were imprisoned for giving training to novices.

Negotiations for the restoration of the novitiates are under way already, the bishop said. He stated at another point that he and three other Slovak bishops—the only active bishops in the country—were carrying out negotiations with the government.

He estimated that there are from 7 to 8,000 Sisters in Czechoslovakia. The only work allowed to them is in government houses

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Bishops' clergy study to include celibacy

DETROIT—A major study on the life of priests being made by the bishops of the United States will include the question of celibacy, according to a joint announcement from the office of Archbishop John F. Dearden of Detroit and the officers of the National Association for Pastoral Renewal (NAPR).

NAPR is an organization of priests and lay persons formed primarily to promote the idea that celibacy should be optional—not mandatory—for Catholic priests. Last December its officers cabled Pope Paul VI asking him to permit "further discussion" of clerical celibacy and to "make it possible for those men who honorably wish to leave the priesthood to do so with dignity." NAPR has frequently charged the U.S. bishops with refusing to discuss the celibacy issue.

THE NATIONAL Conference of Catholic Bishops (NCCB), at its annual meeting in Washington, D.C. last fall, reaffirmed the value of celibacy and declared it would be "irresponsible on our part to hold out any hope that this discipline will be changed. Such expectation is without foundation," the bishops added.

The NCCB then announced a detailed program for the study on the life and ministry of priests, under the Bishops' Committee on Pastoral Research and Practices headed by Cardinal John Krol of Philadelphia.

Recently, Archbishop Dearden, who is president of the NCCB, and Bishop Alexander M. Zaleski of Lansing, vice chairman of the NCCB committee undertaking the study, met in Detroit with a group of NAPR officers, including the president, Father Thomas Pucelik of Lincoln, Neb.

"The discussion centered around the present study that is being made by a number of scholars," according to the joint announcement. "Its purpose is to define the role and meaning of the contemporary priesthood."

"SINCE the study will be of a scholarly nature, all aspects of priestly life will be considered including celibacy. It was emphasized that the study will be objective, with its conclusions

for the aged. At present none may teach or work in hospitals. Without prompting—and this was the case for most of what he said—Bishop Tomasek turned to the problem of the Catholic press.

"We have a Catholic weekly, but until now it has not been very Catholic," he said. Here he paused and smiled.

"I think you understand. One of its editors was a Communist! But he is gone now, and we have changed the weekly's editors and writers."

"We expect to have a much higher circulation now. The circulation used to be just under 31,000, which was about a thousand more than the Slovak Catholic weekly."

"Also the Christian party in Czechoslovakia, known as the 'Popular Party,' has a daily newspaper. This newspaper has finally become Christian."

Marriage document

PARIS—A joint working committee, set up by the permanent council of the French bishops and the officers of the Reformed and Lutheran Churches of France, put the finishing touches on a document on "A Common Pastoral Approach to the Families of Mixed Marriages" at its first meeting here.

Priests Senate hits assessment for bishop's fete

ALEXANDRIA, La. — The Priests Senate of Alexandria has objected to the imposition of an assessment of diocesan parishes to finance an anniversary celebration for Bishop Charles P. Greco.

Main objection to the assessment of 2% of annual income, levied by Msgr. F. J. Lyons, vicar general, was that it was made without consultation with the senate or parish councils and was in the nature of a tax rather than a voluntary donation.

Although objecting to the assessment, a resolution passed by the senate asked that parishes voluntarily contribute the 2% amount. The amount had contributed, however, to the dissatisfaction among the priests according to Father David P. Dabria, senate president.

Father Dabria stressed that the objection was in no way in

tended as a reflection on Bishop Greco, whom he called a "wonderful man" who lives "very frugally."

The priests were in accord, Father Dabria said, that an "appropriate and fitting" celebration should be staged for the 50th anniversary of Bishop Greco's ordination, but believed it should be "in accord with the modest resources of the diocese."

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NEW YORK'S SHOWDOWN CASE

Church-state groups defend textbook law

By WILLIAM E. RING

WASHINGTON—Formidable forces from Church-state ranks forged a defense of the 1966 New York state textbook law's validity for the impending showdown before the United States Supreme Court.

A priest-lawyer joined the general counsel of the United States Catholic Conference in

filing an ecumenical-type brief on behalf of national Catholic, Protestant and Jewish educational organizations, urging the nation's highest tribunal to uphold the law.

The attorneys general of three states in another brief joined in supporting the contention of New York Atty. Gen. Louis J. Lefkowitz that the "only beneficiaries of this law are students and their parents," not schools, and consequently the law is constitutional.

The friends of the court (amici curiae) briefs were filed in preparation for the high court's consideration of the law which provides that the state furnish free textbooks in secular subjects to students of parochial and other non-public schools. The court has yet to schedule a date for arguments in the case.

ONE BRIEF was filed in behalf of the National Catholic Educational Association, the Lutheran Education Association, the National Union of Christian Schools and the National Conference of Yeshiva Principals.

Father Charles M. Whelan, S.J., of Fordham University law school, joined William R. Conesine, U.S.C.C. general counsel, in filing the brief. Harmon Burns of the NCEA, Francis X. Gallagher of Baltimore, and Alfred L. Scanlan of Washington, served as consultants in preparing the brief.

The other brief was filed by Atty. Gen. James L. Oakes of Vermont, William C. Bennett of Pennsylvania, and Herbert F. DiSimone of Rhode Island.

The educational groups emphasized they "do not want to see the wall of separation between Church and state either dismantled or displaced," would oppose the most "paltry" amount of direct governmental aid to benefit a religious group.

But the "wall of separation" between Church and state, not between the child and the state," the educational groups brief reminded. Since the Supreme Court decided the *Evers* case in 1947, a "different tack" has been pursued by the court in considering state aid directly to students, whether

they attend public or private schools, the brief underscored.

THE BRIEF states that 85% of grammar and high school students in the nation attend public schools, either because their parents prefer that type of education or because the choice is dictated by economic necessity. The other 15% are in non-public schools and more than 90% of them in church-related schools, the brief adds.

The educational groups do not contend the state must supply assistance to non-public school children, but if it extends secular educational benefits to all school children, then it is within the state's constitutional discretion to supply such aid, no matter what schools the children attend.

The brief contends the arguing textbooks in secular subjects that state aid in supply to children in non-public schools is a direct aid to religion is "frivolous."

The attorneys general brief contends a state may extend publicly financed aid such as police, fire protection, public safety and transportation to school students, whether in public or private schools. The brief contends that the textbook law falls within the category of such aid since it benefits the student, not the school.

The attorneys general assert that when a law provides such general aid, denial of it to pupils of parochial schools would constitute discrimination and a violation of the free exercise of religion clause of the Constitution's first amendment.

THE CASE originated shortly after the New York Legislature passed the textbook law. Two local school boards in New York viewed the law as unconstitutional and initiated a case in the New York Supreme Court.

That court held the law benefited the schools, not the pupils, and ruled the measure invalid.

The state's highest tribunal, the Court of Appeals, later dismissed the suit brought by the two school boards on the ground the boards were "creatures of the state" and could not sue. In the same decision the state high court said it was satisfied the law did not violate either the state or federal Constitutions.

In appealing this decision to the U.S. Supreme Court, the school boards contended there is no secular education in a church-related school "because the whole curriculum is permeated by religion." The board also asserted by furnishing textbooks to church-related school students would enable such schools to purchase religious texts with "the money thus saved."

Catholic disputes Lutheran bishop's church-state view

STOCKHOLM—Lennart Ejerfeldt, chief editor for Sweden's Catholic Information Service (KIT), criticized a Lutheran bishop's opinion that the nation's non-Lutherans are "happy with the current relationship between the Lutheran Church and the Swedish government."

Bishop Arne Palmqvist of Harnosand, a promoter of church-state union, claims that the nation's Jews, Orthodox and Catholics are satisfied with the existing relationship between church and state.

But Ejerfeldt commented that laws strengthening the Lutheran-state relationship in 1951 had cut Catholic and Orthodox clergymen off from their people and had imposed taxes on Jewish congregations. Ejerfeldt also criticized Bishop Palmqvist's assertion that Catholics could not object to the church-state situation in Sweden because it was similar to the Catholic Church's alliance with the Spanish government.

"This circumstance," Ejerfeldt pointed out, "has always been looked on as distressing in Spain" and he said it could be no less distressing in Sweden.



HAVE ROLES IN POPE JOHN XXIII MOVIE—Three brothers, Antonio, Fabrizio, and Alberto Rossi, play the role of Angelo Giuseppe Roncalli (Pope John XXIII) at the ages of four, seven and 10 years old in a new motion picture, "And There Came a Man." Made on location in Rome, Venice, Paris and Istanbul, the film uses local townspeople in addition to a cast of professionals. Starring in the role of "Intermediary" is the American actor Rod Steiger. The film is based on Pope John's book, "Journal of a Soul," a diary he kept between the ages of 14 and 81. (RNS photo)

\$31 million donated to missions in 1967

ROME—The Society for the Propagation of the Faith, one of the three pontifical mission aid societies that collect and distribute funds for the missions, distributed \$31 million in 1967 in assistance to the missions.

The other two mission aid agencies are the Society of St. Peter the Apostle, with headquarters in Paris. All three are Childhood Association, with headquarters in Paris. All three are attached to the Congregation for the Evangelization of Peoples.

THE SOCIETY of St. Peter the Apostle is specially aimed at promoting the growth of local clergy in mission territories. The Holy Childhood Association aids non-Christian children with the assistance of children in Christian lands. The Society for the Propagation of the Faith is an association for general

distribution of aid to the missions. Asia received the greatest amount of the \$17,273,371 in ordinary aid funds — \$4,014,432. Africa ranked second with \$3,612,590.

A TOTAL of \$13,442,040 was distributed in extraordinary aid. These funds covered a wide range of assistance, including the purchase of land for church construction, training of catechists, the building of schools, colleges and student centers, religious communities, convent and novitiates; social work, the lay apostolate, social communications and hospitals.

Over \$15,000 was contributed to disaster relief. The more than \$13 million allotted to extraordinary aid was divided among over 1,000 requests from 100 countries.

FOR WORLD CITIZENS

World human rights court is proposed

By MANUEL MIRA

BARCELONA, Spain—A world court for human rights has been proposed by a leading expert on international law, Joaquin Ruiz Jimenez.

"Any citizen of any state belonging to the court will have the option of coming to this world body and demanding enforcement of his individual human rights," said Ruiz Jimenez, president of Pax Romana, international organization of Catholic students and intellectuals.

Ruiz Jimenez was lecturing at the Barcelona Bar Association when he proposed that lawyers, jurists and schools of law bend together to petition the United Nations for establishment of an international court of justice that will make mandatory the observance of the UN Declaration of Human Rights of 1948.

"As men simply concerned with men's lot, we cannot keep silent before the constant violations of the Declaration of Human Rights everywhere, in the

East and the West, in the developed and the underdeveloped countries," he said.

HE ADDED that the time has come to move from purely rhetorical statements to mandatory actions and obligations, as steps toward the eventual establishment of a "world democracy" based on a "community of persons." The Spanish jurist then outlined four fields where violations are most flagrant and inhuman:

• The monopoly of wealth in the hands of a limited number of nations and of a small sector within each country, made possible "by the absolute concept of private property and business for profit."

• The unwarranted claim of superiority because of skin color, in which whites claim domain over the dark-skinned. "This is probably the greatest scandal today, from the ethical and religious point of view," he said.

• Intolerance in ideas and beliefs, even religious ones, which lead to deep cleavages in society. "Intolerance comes from a total, absolute belief in one's truth and faith."

• Political power as monopolized by a very few countries in the world, in spite of the Charter of San Francisco that gave birth to the United Nations. Such a monopoly is responsible for many of the present violations of human rights, he said.

Sisterhood to disband

PROVIDENCE, R.I.—A 13-year-old diocesan community of nuns here has announced plans to disband in June due to the "difficulties" encountered in attempts toward religious renewal.

The Congregation of Our Lady of Providence founded by Bishop Russell J. McViney of Providence in 1955, currently has 23 professed Sisters, four novices and two postulants.

According to Sister Nancy, mother general, the majority of the nuns will return to lay life, but a few have applied for membership in other Religious communities.

The decision to disband was made by the nuns in conjunction with Bishop McViney who, in commenting on the announcement, cited the "conflicting eddies afflicting the Religious life these days" and praised the nuns for "their generosity and self-effacement."

Seminarians hand in draft cards

BALTIMORE—Four seminarians from the Jesuits' Woodstock College in Woodstock, Md. joined students and educators who handed in their draft cards at a public rally held in Shriver Hall of Johns Hopkins University here.

Protesting the war in Vietnam and the draft system itself, the fellow Jesuits submitted a statement of complicity, supporting the protest and making themselves liable to jail sentences for supporting illegal activity.

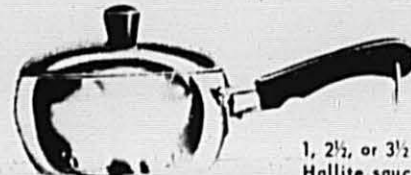
The seminarians' protest was part of a rally sponsored by the Baltimore Resistance.

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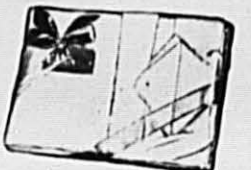
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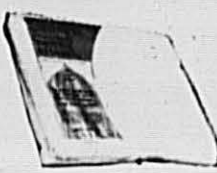
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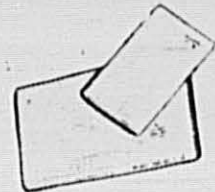
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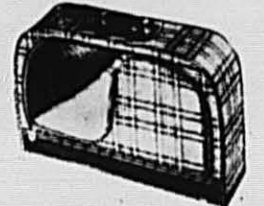
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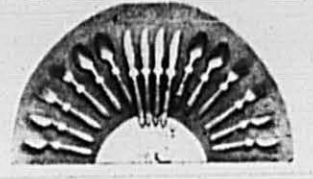
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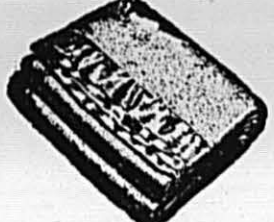
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HEADS PRESS—Father Pascal Boland, O.S.B., S.T.D., is the new general manager of Abbey Press, the printing and publishing firm operated by the Benedictine Abbey of St. Meinrad. He succeeds Father Eric Lies, O.S.B., who was named director of vocations and executive secretary of the Clerical Alumni at St. Meinrad. The new manager had been a faculty member of the St. Meinrad School of Theology since 1959.



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Comment

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

Hope in Christ

To despair is to sin against God's everlasting mercy and goodness. Still we confess we felt something very like despair, if indeed it was not the real thing, as this most solemn and sorrowful Holy Week began.

The nation was mourning one of its truly good men, a victim of another's hate and his own dedication. As Pope Paul prayed on Palm Sunday that the people of the United States might be granted the reconciliation and racial peace for which Martin Luther King died, city after city was caught in the convulsion of bitter, pointless reaction and frustration. His memory was honored and desecrated with equal fervor.

Rings of armed troops guarded the White House, Capitol Hill and other important federal buildings. Not since the British burned and sacked Washington in 1814 had the seat of the national government been so gravely threatened. Fire and devastation blackened the air. And then there was Chicago, Tallahassee, Baltimore, Detroit and so on. Every hour, it seemed, a new name was added to the list of holocausts. The grisly toll of dead and wounded mounted.

Through it all the mourners prayed. The ghastly crime of Memphis had touched millions who earnestly desired the same justice, equality and brotherhood for which Dr. King had marched the length and breadth of the land he so dearly loved. A deep, abiding sadness could be felt everywhere. And for the most part those who in the past had labeled him "trouble-maker" and "rabble-rouser" (the milder epithets) had the good grace to keep their unctious in memoriams to a minimum. In truth, it was a time beyond words.

No one sensed this more than Dr. King's gallant widow who nonetheless acceded to White House pleadings, called a televised press conference and asked those who loved and admired her husband to join in realizing his dream of a non-violent revolution in America's heart and mind. We shall not soon forget the calm eloquence, born of duty, but guided by a terrible wisdom which knows the futility of gesture alone.

A Baptist minister, the son and grandson of Baptist ministers, a man who loved God and who loved all men for their reflection of the image and likeness of God, Dr. King was a deeply spiritual man. But he did not choose to be a member of the Silent Church, the Comfortable Church, the Don't-Rock-the-Gospel Church. He was a member of the Church Militant and he put on the cloak of fervor and righteousness and marched forth without fear to change the hearts of men.

In a prophetic message the night before he died he told the striking garbagemen of Memphis that he was ready to die—he had been "to the mountaintop" and he had seen "the glory of the coming of the Lord."

Happening as it did this holy season, the liturgical significance of Dr. King's sacrifice was noted by many. Dwelling on that significance, we recognized how ill-fitting is despair to a Christian. Christ in all His mercy came on this earth that men might have hope and through His death might have fulfillment of that hope. The grief of the Crucifixion is followed by the glory of the Resurrection.

How can any man, big or little, humble or proud, even dimly perceive the eternal truths of Holy Week and despair.

The agony which grips the soul of this nation can be dispelled and will be dispelled if the Church Militant will only realize its potential for good is limitless, its power to change men is without bound. There is no hate, within our own hearts or within the hearts of our neighbors, which can withstand the love of Christ. Martin Luther King knew this. It is a lesson we must all learn. With it we can regain the new life of the Resurrection and restore peace to this suffering land.

Good investments

Last October 348 insurance companies around the country announced they were pooling \$1 billion to be invested in slum housing and jobs. Though the announcement was accompanied by klieg lights, drum rolls and a White House reception, provisions and methods of the investment were decidedly vague.

Last week Indianapolis got solid demonstration of that commitment when Equitable Life Assurance Society said it had allocated \$1 million for mortgages on homes in the center city. The area covered is roughly within three miles of Monument Circle, an area in which prospective home buyers heretofore had to purchase with cash or on contract. No mortgage money was available.

It should be noted the move is not "all heart" on the part of Equitable. The Federal Housing Authority has agreed to insure loans made under the program. But credit certainly should be given those who are precipitating what hopefully will become a trend toward more personal and less investment ownership in the center city.

Deterioration and blight have many causes, not all of them attributable to tenants by any means. Much is the result of greedy slumlords who don't give a fig about whether their property is kept in a state of repair or fit for human habitation as long as the fat rent keeps rolling in. If mortgage money is available for lower-income families to buy modest homes, there is a much better prospect for neighborliness, pride and improvement in older sections of the city.

Not nearly so substantial an investment, but more risky and specific is the tithing-for-the-poor plan adopted at the 1967 convention of the National Council of Churches. The council voted to earmark one-tenth of its unrestricted budget for the rehabilitation of slum housing. The tithe, plus a special \$80,000 allotment, will total approximately \$165,000.

The money will go for the modernization, not construction, of slum housing, for small business loans that cannot be received through any of the usual channels, and for the training of housing managers. All funds will be put into ghetto projects controlled by ghetto people themselves and any profits realized will be reinvested in the ghetto. Furthermore, none of the investments will be guaranteed by the FHA or any other government agency.

The program has made ripples here in Indiana. The Church Federation of Greater Indianapolis has formed a church-oriented non-profit housing corporation, hired

(Continued on page 7)

Court decision

The Supreme Court has followed through to the local level on the one-man, one-vote principle. In a recent 5-3 decision the court applied the Fourteenth Amendment's protection of law to some 80,000 units of local government.

Justice and logic support the decision, however much the anti-Court clique will holler about this intrusion into the backyards of the cities and towns.

But as Justice Byron R. White wrote in the majority ruling, "A city, town or county can no more deny the

equal protection of the laws than it may abridge freedom of speech, establish an official religion, arrest without probable cause or deny due process of the law."

It is obvious local units of government concern the individual citizen more closely and more directly than federal and state governments. If he is not fairly represented at that level he becomes more intimately acquainted with injustice. Because local units contain fewer voters, inequality of representation is a proportionately greater injustice than at the state or national level.

There are notorious examples throughout the country of county, borough, parish, or whatever, units tradi-

tionally balanced in favor of established interests or groups to the detriment of the majority. Now those units will have to be apportioned to provide every citizen his constitutionally guaranteed rights and freedoms.

Though the hullabaloo resulting from this decision won't be recorded for nationwide consumption, there is no doubt it will be louder and nastier than much of that which greeted earlier interpretations of the Fourteenth Amendment.

But the one-man, one-vote principle is the only just and equal treatment and it must be applied at every level of representation if it is going to work.

JOHN COGLEY'S VIEW

'Religious issue' is thing of past

By JOHN COGLEY

One of the most interesting sidebars of the Kennedy-McCarthy story is that in neither case has the "religious issue" ever been raised. Eight years ago, when John F. Kennedy was traveling the primary road to the White House, the "Catholic thing" overshadowed just about everything else.

That the question is ignored this season, without doubt is due in the first instance to the nation's experience with its only Catholic President. But there are other factors, too. The religious picture has changed so radically since 1960 that most of the suspicions and hostility that made life difficult for President Kennedy, have simply evaporated.

The present ecumenical movement of eight years ago, has probably been the chief element of change. People who pray together, speak well of one another, and emphasize what unites rather than what divides them, are not likely to suspect one another, the way JFK was originally mistrusted, simply because he was a Catholic.

Then, there are the controversies within the Church that have been so widely reported in recent years. Many of these have involved bishops, who have been criticized freely and asked to give a public accounting of their stewardship. The suspicion of candidate JFK by and large was not personal, but based on the old idea that lay Catholics were helpless to do anything but obey when a bishop spoke, and that there were, in fact if not in theory, no limits restricting what the hierarchy deemed matters of faith and morals. That fear is gone.

The Vatican Council, of course, accounted for a great deal. Most significant of all was its formal endorsement of religious liberty and re-

jection of the old "error has no rights" thesis. If the decree on religious liberty had not been declared by the Pope, both Senators McCarthy and Kennedy would be in real trouble today.

Another significant factor has been Pope Paul's personal efforts to establish peace and his steady condemnation of the war in Vietnam. When JFK was running in the primaries, Catholicism in America was still widely viewed by non-Catholics as one vast anti-Communist crusade. A nation carrying on a struggle against "Communism," in the context of that idea, was supposed to be engaged in a kind of holy war that Catholics above all were expected to support uncritically. It is not merely ironic but full of political significance that today the nation's two leading doves are both Irish Catholics. The fear in 1960, especially in liberal circles, was that JFK, being a Catholic, would let his cold-war fervor burn out his political sense.

Finally, some Catholics have made it clear in the years since, that they take the political challenges of the day seriously as moral issues. At least an articulate and highly visible section of the Catholic community, including priests and religious, has shown that relating religion to life means more than capturing the "Catholic vote," winning the tacit approval of the hierarchy, or offering special sectarian bait to catch Catholic support. There is scarcely an echo of the last hurrah in 1968.

In the meantime, nuns have been abused by fellow Catholics for upholding civil rights on the streets of Chicago; priests have proudly proclaimed themselves peaceniks; and two Popes have become the foremost spokesmen for peace in the world.

Since 1960 the changes in the Church have been profound and how many stereotypes have been shattered! A "Roman Catholic in the White House?" (title of a 1960 book by Bishop Pike) just isn't a real question anymore.



• YOUR WORLD AND MINE

The Catholic stake in Italy's elections

By GARY MacEOIN

Italy has dissolved its fourth post-war parliament as prelude to its 5-yearly ritual of elections. Italy has over 50 million people and a strategic location. Nevertheless, if proof were needed, two world wars have demonstrated that its military role in decisions is minor. Its election results can in this sense have only a marginal impact on the balance of power.

In another sense, however, Italy's elections are always tremendously important. Historical reasons, though no longer objectively valid, cause every change in the Italian power balance to be reflected in Vatican policy not only on Italian but on overall situations. Catholic lay organizations, for example, still suffer today from an authoritarian model created to meet a local Italian situation in the 1930s.

The best guide I have ever had through the convoluted intricacies of Italian politics is Sergio Hughes, author of a recent book, "The Fall and Rise of Modern Italy." Professor of Italian at Hunter University, New York, Sergio—in spite of his unlikely name—is Italian-born, member of a family that migrated to Italy from Wales 800 years ago.

The innumerable parties fall into three groups: Liberal, Catholic and Marxist. The Liberals were responsible for Italy's uni-

fication in the last century, followers of the Enlightenment, bitterly anti-clerical, often anti-Christian. Today they form the extreme Right, backed by big business, neo-Fascists and other reactionaries.

The papal order to Catholics to take no part in Italian political life, issued in 1867, made more formal in 1877, and given legal status by the Holy Office in 1888, left an Opposition vacuum into which the Marxists quickly moved as defenders of the exploited urban and rural workers. The Marxists, today represented mainly by the Socialists and the Communists, had dynamic leaders and a clear ideology. Their power grew as they organized labor and instilled a political consciousness in the peasants. By 1920, in the wake of the triumphant Russian Revolution, they seemed to have power in their grasp.

The Vatican, meanwhile, recognizing the sterility of its ban, had modified it in 1904 and lifted it in 1918. The Catholic Party led by Don Luigi Sturzo soon drew as many votes as the Socialists.

Quickly, however, it ran into a roadblock. It could not rally support for a clear and clearly progressive policy. At the level of theory, it had Leo XIII's *Rerum Novarum*. But in practice, its dilemma was like that of the United States in Latin America today. It favors social progress but opposes the structural changes which are a condition precedent, fearing that elimination of any of the supports will bring the whole rickety

structure down round our ears. So Don Sturzo was sacrificed, and many of his followers voted with other Italians to give Mussolini a landslide 65 per cent of the popular vote in the 1924 elections.

After World War II, the Cold War helped achieve the dominance of the new Catholic party, the Christian Democrats. But they suffered even more than their predecessors from lack of a positive program. Few Catholics had informed political criteria. They were a proletariat ready to be led or driven. The machinery was a unitary confessional structure closely bound to Catholic Action through "civic committees" and concrete authoritarian directives. The advantages of the Church as an institution, the protection of the privileges accorded by the 1929 concordat, the blocking of civil divorce, such things weighed more than the ongoing needs of the people.

Economic progress, expanded education and the painful rebuilding of a political awareness gradually drove a wedge between the status quo elements in the Social Democrats and those who derived their inspiration from the Church's social teaching, a teaching grown more radical with Pope Pius XI's *Quadragesimo Anno*, and Pope John's *Mater et Magistra* and *Pacem in Terris*. The same factors increased popular pressures for social reform.

Recognizing that justice as well as political wisdom indicated cooperation with the Marxists (who otherwise would be the sole vindicators of the rights of the poor), Pope John approved the coalition of Christian Democrats and Socialists which has given Italy remarkably stable government for five years. Most Catholic churchmen disapproved. One cardinal said the Church would need 50 years to repair the damage. But many have grown reconciled. Some even see that the pluralistic society which must result from the continued coalition will benefit the Church. And all indications are that the coalition must and will continue after the May 19 elections.

OPINIONS

Vietnam history

To the Editor:

In the March 8 issue of The Criterion, you carried the context of an exclusive interview with Father Daniel Berrigan, recently returned from North Vietnam. In honesty, I feel that some of the statements made by Father Berrigan are beyond belief. Secondly, I hope more individuals who have read of Father Berrigan's interview or who have uneasy thoughts about this war will write to the editor. Surely the issues of the Vietnam war are burdensome and weigh heavily upon the minds of us all.

The revolution Father Berrigan speaks of should be made retrospect for it dates back to the Viet Minh, the Revolutionary League for the Independence of Vietnam, whose principal aim was to expel the French from Indochina. The significance of the crushing French defeat at Dien Bien Phu was that it led to the Geneva settlement of 1954 and independence for Indochina. The Vietnamese portion of Indochina was divided at the 17th parallel with almost all of the North Vietnamese area coming under the control of Ho Chi Minh.

Of the promises made in the Geneva agreements, one was that, within two years, free elections would be held throughout Vietnam. Neither South Vietnam nor the United States signed the agreements.

If we concentrate on the revolution at this point in time, it becomes evident that the "confident and cheerful" people who recently impressed Father Berrigan were not so happy then. Some 900,000 fled the Communist government and sought safety in the South. They did so for reasons that include the following: (1) police-state controls

imposed by the Communists to solidify their position in the North, (2) the ruthless suppression of all political opposition (this thought can be enlarged upon if you remember that life is an extremely cheap commodity to the Oriental Communist mind), (3) forced collectivization during which an estimated 50,000 to 200,000 people were murdered and a large number imprisoned.

But, it may be argued, all these things occurred 14 years ago. Now, the Communists in the North are more benevolent. Father Berrigan can attest to this because he saw bombed churches restored by the government, the sick and wounded receiving medical attention; he was informed that the constitution provides religious (and supposedly other) guarantees to liberty for the people; that all the North Vietnamese (and supposedly the Viet Cong) feel warm and loving toward Ho Chi Minh.

The question arises, shouldn't such liberality be equally evident in the case for the South Vietnamese whom Ho Chi Minh ardently desires to "liberate"? In a three year period from 1960 through 1962 approximately 20,000 men (mostly former Viet

Minh returnees to the South who had gone North for intensive training) infiltrated back to the South. In 1960, these terrorists assassinated 1,400 local government officials and kidnapped 700 others. By 1962, the Viet Cong were killing or carrying off more than 1,000 civilians every month.

Father Berrigan states that he is not one to deny the North Vietnamese (and the Viet Cong) their revolution. He believes that these people suffer no qualms of conscience since they are totally committed to the war. What's more, Ho Chi Minh feels he has been betrayed because the election promised in 1954 was not allowed to materialize. That he would have won is no secret since the Viet Minh (now the Viet Cong) who were in control of the South's heavily populated interior regions, received their instructions from the North.

The Diem regime opposed the communist takeover, and I believe justifiably so. What I do not believe is that neither the Viet Cong nor the North are totally committed to Communism. Since 1963, over 64,000 Viet Cong and their supporters, have rallied to the South. In one month

(Continued on page 9)

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PEACE EFFORTS CITED

Historian hails papacy's renewed moral influence

BOSTON—Famed British historian Arnold Toynbee has hailed the peace efforts of Pope Paul and commented on the revival of papal moral influence in world affairs since Vatican II.

After centuries in which it had "come to stand, apparently for division," he said, the papacy has begun to symbolize "unity" once again—not merely Christian but human unity.

In comments prepared for the forum "The Vatican and Peace," organized by Boston College, Professor Toynbee said that the Catholic Church, under the leadership of Pope Paul VI and Pope John XXIII, has regained and extended the role it once had in the middle ages but lost because of abuses of power. Unable to be personally present at the dis-

cussions, the historian sent a paper to the forum.

The work for peace of the two recent Popes, he wrote, has won them the gratitude not only of Catholics but of all mankind. This task demands "all the energy, pertinacity, courage, hope and faith with which Pope Paul has dedicated himself to his beneficent task." The present work of reconciliation is, he said, "a magnificent spiritual victory over the temptation to be held prisoner by the sin of pride."

PARTICULARLY striking to Professor Toynbee, who has had a life-long interest in the Middle East, is that the reconciliation work of the papacy is not limited to Protestants but extends also to the Moslem and Hindu world.

The Pope was given enthusiastic welcomes by Hindus on his visit to India and by Moslems in the Middle East, Professor Toynbee said, because "they recognize that the Pope feels that his function, as head of the Catholic Church, includes, ex officio, a concern for the whole of mankind."

"In his work for peace," he said, "the Pope has the whole world for his parish and the whole human race for his flock."

He also declared: "Since the starting of the Aggionamento, the Roman See has regained—and this time throughout the wide world—the moral authority that, for a period in the Western Middle Ages, it possessed and exercised within the medieval domain of the Roman See, that is to say, within the bounds of Western civilization."

For a time—"unfortunately a rather brief time"—he said, the temporal rulers of Europe were subject to the "non-material" power of the Popes, who could place the state under interdict and dissolve the allegiance of the people to their princes.

"THIS TEMPERING of the political independence of local secular states by the moral authority of an ecclesiastical power that was non-political yet was both paramilitary and ecumenical was a novel form of social structure," Professor Toynbee said.

"It is perhaps the most promising creative achievement that our Western World has accomplished, so far, in the social and spiritual fields—more promising, for instance, than the more recently invented parliamentary representative form of government."

The causes for the loss of papal leadership, according to Mr. Toynbee, rested on the papacy's yielding to the temptation to be drawn into the "sinister game of secular power politics." The Holy See lost its function as a focus of unity in the Great Schism of the 15th Century and the Reformation of the 16th Century, he said.

This loss of unity was succeeded by new "quasi-religious" forces, among which today nationalism is the most "potent" and "self-destructive."

The closing of the gap within the Christian community, he said, is a good example for the non-Christian world. "The spectacle of the revival of domestic charity within Christendom under the Holy See's auspices has, I believe, convinced the non-Christian majority of mankind

of the Holy See's sincerity in working for the abolition of physical war, as well as spiritual warfare throughout the world."

THE PAPACY'S present work for peace, commented Professor Toynbee, is all the more notable in that Rome has in the past supported wars and crusades.

"When I compare the Holy See's present-day attitude and action with its action and attitudes in some of the past chapters of its long history," he said,

"the contrast that I find raises my spirits and restores my faltering hopes."

Professor Toynbee commented also on the 1929 Lateran Treaty which created the Vatican City State. The symbolic territorial sovereignty, he said, was "a potential base of operations for conducting a spiritual campaign aiming at the objective of world-wide, permanent peace." Pope John and Pope Paul, in his judgment, "have translated the possibility into action."

QUESTION BOX

How binding is Mass obligation on Sunday?

By MSGR. R. T. BOSLER

Q. How about some light on the obligation of Sunday Mass? Many elderly people risk life and limb to go to Mass on abominable icy days and even in blizzards, when anybody would be wiser to stay home. But some young people seem to have the idea since Vatican II that they are free to skip Mass just because they don't feel like going to Church or it "isn't a meaningful experience." How anything can be a meaningful experience if one refuses to experience it, I cannot imagine.

A. The youngsters, I think, are revolting against the rigorous interpretation of the law of Sunday observance taught to the oldtimers. It was the ever-simplified teaching that to miss Mass was a mortal sin which frightened older Catholics into thinking they must risk their limbs to attend Mass and even confess as sinful Masses missed through no fault of their own.

The younger generation no longer considers credible the assertion that God would punish with eternal damnation a man who missed Mass on Sunday without a reason. It's time theologians and canonists help them and the oldtimers understand what the Sunday Mass obligation is all about.

Church law does impose attendance at Mass on Sundays

and certain holy days as a serious obligation. It could be a mortal sin to flagrantly disobey it. But this is a law not to be interpreted with a Germanic or Anglo-Saxon approach to law but with a Roman attitude.

Roman laws are written overly strict on the assumption that dispensations from them will be granted and individuals may readily find excuses for judging they do not apply in given circumstances. In Latin countries, accordingly, where Roman law tradition prevails, the Sunday observance has rested rather lightly upon the populace.

The Latins readily find excuses for missing Mass. The good Catholics among them are very faithful about Sunday Mass and even weekday Mass. Rarely, however, among these would there be anyone who would judge himself guilty of serious sin for missing Mass. There is a lesson here.

In the Latin countries those who attend Mass faithfully do so not because they feel obliged under pain of mortal sin, but because they feel that this is what a good, sincere Catholic does. And this, it seems to me, is the idea we must plant in the minds of our young.

We go to Mass on Sunday because this is how we become an intimate part of the Church; this is how we learn what it means to be a Christian. Vatican II said this in the Constitution on the Sacred Liturgy:

"The liturgy (especially the divine Eucharistic Sacrifice) is the outstanding means by which the faithful can express in their lives and manifest to others the mystery of Christ and the real nature of the Church."

And this is but an echo of an instruction given to Christians of the third century in the Syrian "Didascalia" (Teaching of the Apostles): "Teach the people by precepts and exhortations to attend the assembly without fail: let them be always present, let them never diminish the Church by their absence, and let them never deprive the body of Christ of one of its members. Each should take as for himself, not for others, the words of Christ: 'He who does not gather with me scatters' (Mt. 12:30). Since you are the members of Christ, you must not be scattered outside the Church by neglecting to come together. In short, since Christ our Head fulfills his promise by becoming present and entering into communion with you, do not you despise yourselves and deprive not the Savior of his mem-



THE BLESSED MOTHER'S LAST FAREWELL

those with whom they lived. The Jews observed the Sabbath and some of the pagan people in the Roman Empire also rested on Saturdays. The Romans had holidays that alternated with working days according to a schedule which was not that of seven days. So the early Christians were in the position of our Catholics today who observe holy days of obligation on days that are not legal holidays.

Constantine, in the fourth century, decreed that the first day of the week would be a holiday set aside for worship. His pagan subjects looked upon this as the day of the sun; so they were satisfied with the change. The Christians considered the decree a visible sign of the triumph of Christianity.

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Saints in the Canon

POPE OF RECONCILIATION . . . St. Cornelius, Pope and Martyr, "strong of mind, firm of faith," courageously took the chair of Peter "at a time when the tyrant (Decius) was, in his hatred of bishops, uttering unspeakable threats against them and was more concerned about a new bishop of God in Rome than about a rival Prince in the empire." His pontificate was troubled by the question of whether to reconcile with the Church those who had weakened in times of persecution. Cornelius, electing not to break the bruised reed nor extinguish the flickering wick, welcomed back the repentant. Although he is described as a martyr for the Church, it is believed that he died of prolonged hardship at Civitavecchia amid the persecutions of 253 A.D. His name is linked with that of St. Cyprian in the Communicantes of the Mass and their feast is observed on September 18.

Crown champs in Play Contest

INDIANAPOLIS—The 18th annual Junior CYO One-Act Play Contest is history with the crowning of four division champions this past week. Perennial competitor St. Catherine's took honors in two categories—Serious and Consolation Comedy—while St. Andrew's captured Comedy Division and St. Joan of Arc the Classic Comedy Division.

Three of the eight "best actor or actress" awards were taken by St. Catherine's thespians.

In the Serious Division, "Duddy" won for St. Catherine's, who edged Little Flower's entry "The Stones Cry Out" in a split decision. Third place was awarded St. Mark's version of "The Decision."

KEN WILSON and Kathi Lagle, both of St. Catherine's, won the top acting awards. It was the second such award for Wilson.

"Hold Back the Redskins" won the Comedy Division honors for St. Andrew's, a split decision winner over "The Boy Upstairs," presented by Immaculate Heart of Mary. Third place was awarded to St. Gabriel's, Connorsville, "The Jury is Hung."

Best actor awards in the division were awarded Terry Scheidler, of St. Andrew's, and Rick Panyard, of Immaculate Heart.

Our Lady of Lourdes' entry "Shut and Bar the Door" won top honors in the Classic Comedy Division. The eastsiders outdistanced St. Joan of Arc's "Overtones" and "Ah, Sweet Mystery" by St. Gabriel's, Connorsville.

TOP ACTING awards were presented to Kathy Van Dyke, of St. Joan of Arc, her second consecutive honor, and Bill Burris, of Our Lady of Lourdes. "A Most Inferior Witch" was the winner for St. Catherine's in the Consolation Comedy finals, held for the first-round losers.

Rummage Sale set April 19-20

INDIANAPOLIS—The Ladies of Charity of St. Vincent de Paul will sponsor a Rummage Sale next Friday and Saturday, April 19 and 20, at 2510 N. Capitol Ave.

Hours of the sale will be from 8 a.m. to 5 p.m. Saturday and 8 a.m. to 4 p.m. Sunday. Items will include clothing, household furnishings, jewelry and other miscellaneous articles.

Mrs. Paul Kirchner is chairman of the event, assisted by the officers: Mrs. Martin Ginther, Mrs. Eugene Sonderman, Mrs. Donald Poinsette, Mrs. Adolph Price, Miss Marie Lawhorn and Mrs. William Hammond.

Keynoter

INDIANAPOLIS—U.S. Senator Birch Bayh will keynote the annual Archdiocesan Junior CYO Convention on April 27, the CYO Office announced this week.

in the original Comedy Division. Second and third places were taken by St. Roch's with "With Spies and Dolls" and Holy Trinity's "The Amazing Arabella."

Eva Corsaro, of St. Catherine's and Tom Madden, of St. Roch's, received the top acting citations.

Frank L. Wilson was chairman of the contest judging. Finals in the first three divisions were held last week-end on the Chartrand High School stage. Attendance topped 500 persons, an all-time high, for the Serious Division finals. St. Catherine's hosted the finals in the Consolation Comedy round on Monday evening.

Nearly 1,000 compete in CYO music event

Nearly 1,000 grade school musicians participated in last week-end's annual Archdiocesan Cadet Instrumental Music Contest, held at Cathedral High School. About 550 of the total appeared in the Piano Division, while the balance took part in the Instrumental Division.

In the band-orchestra competition, St. Anthony's of Clarksville captured its third title in four years, followed by St. Ambrose of Seymour, St. Pius X and St. Philip Neri.

The Clarksville and Seymour schools dominated in the solo and ensemble competition in the number of medalists. Seymour youngsters captured two ensemble and four solo honors, while the Clarksville folk managed to win three solo medals in addition to the band award.

White Elephant Sale scheduled

INDIANAPOLIS—A White Elephant Sale will be sponsored by the St. Joseph Auxiliary of the Little Sisters of the Poor at St. Augustine's Home for the Aged from 2 to 4 p.m. Saturday, April 20. The event will be held at the new home, located at 2345 W. 86th St.

Chairman will be Mrs. Blanche Polovich, assisted by Miss Helen Schauinger, Mrs. Russell Eaton, Mrs. Charles Flesher, Mrs. Frank Kritsch, Mrs. N. E. Wehlage and the officers of the organization.

Guests are asked to bring old or new items, appropriately wrapped, to be sold from one cent to one dollar. Refreshments will be served.



PIANO CONTEST MEDALISTS—Father Donid Schneider (left), Archdiocesan CYO Director, and Father Edwin Sahn (right), pastor of Immaculate Heart parish and chairman of the Archdiocesan Sacred Music Commission, are shown here with the medalists from last Saturday's 1968 CYO Cadet Piano Solo Contest at Cathedral High School, Indianapolis. These outstanding soloists were chosen from a field of more than 550 pianists in the annual competition for fifth through eighth graders. Front row, left to right: Eileen Mazelin, Immaculate Heart, Co-medalist, Class C; Bonita Ehrhart, St. Paul, Sellersburg, Class D; Mary Alice Ball, St. Mary, Rushville, Class E. Second row, left to right: Paul Hilderbrand, St. Lawrence and Audrey Heard, St. Thomas, Co-medalists, Class A; Marina Marquez, St. Charles, Peru, Class B; Jan Payne, St. Anthony, Clarksville, Co-medalist, Class C.

Pope

(Continued from page 1)
concern for the death of Dr. King and inspired him in his sermon to pray in St. Peter's for the Baptist minister who bore the name of one of the Church's Reformation critics: "May this execrable crime take on the value of a sacrifice. May it not be hatred, or vendetta, or a new abyss between citizens of the same great and noble country that are deepened and increased, but rather a new common purpose of pardon, of peace and reconciliation, in equality of free and just right, overcoming the unjust discriminations and present struggles."

"Our sorrow is made all the greater and more fearful because of the violent and disorderly reactions provoked by this sad event. But our hope also grows as we see that, among all responsible persons and in the very heart of people themselves, there rises up the desire and the undertaking of drawing from the unjust death of Martin Luther King an effective victory over racial struggles and the adoption of laws and methods of coexistence more in conformity with modern civilization and Christian brotherhood. Weeping and yet hoping, we pray that it may indeed be so."

League opens

NEW ALBANY, Ind. — The Spring CYO Cadet Kickball League of the New Albany Deanery got under way this past Tuesday. Two separate leagues of seven teams each are operating this year. One is composed of fifth and sixth graders, the other for seventh and eighth graders.

Chatard PFA

to focus on teens

INDIANAPOLIS — "The New Church and the Teen-ager" is the topic for Parent-Faculty Association panel discussion at Chatard High School, to be held at 8 p.m. Thursday, April 18.

Serving as panelists will be: Christine Helmer, of Our Lady of Grace Academy; Charlotte Ventresca, St. Agnes Academy; Charles McCormick, Brebeuf Preparatory School; and James Watson, Latin School. Moderator will be Dr. John I. Nurnberger.

New officers for the PFA will be elected during the business portion of the program.

Car Wash set

INDIANAPOLIS—The Lettermen's Club of Chatard High School will sponsor a Car Wash on the school parking lot from 7 a.m. to 5 p.m. on Saturday, April 20. Purpose of the project is to raise funds to send two athletes to the Fellowship of Christian Athletes Camp in June.

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CYO NOTES

Entries for the annual Cadet Boys' Track and Field City-Wide Meet, to be held May 8, will be mailed next week by the CYO Office. The date for the similar girls' event is May 15. Entries will also be mailed soon for that.

Deadline for entries in the Cadet Spring Baseball League was Thursday, April 11. The season will begin May 3 or 7, depending upon the final number of entries.

Coaches for Cadet and Junior Spring Kickball Leagues will meet at 7:30 p.m. Tuesday, April 16, at the CYO Office to receive rules and schedules for the forthcoming season. The Cadet League will have a record number of 31 teams entered, representing every Indianapolis parish which has a grade school for the first time. It will begin play April 24 and 26. The Junior League will begin April 21.

Information on the CYO camping program is available from the CYO Office, 1502 W. 16th St., Indianapolis, Ind. 46207.

Benefit smorgasbord scheduled at Marian

INDIANAPOLIS — A benefit Syrian-Lebanese Smorgasbord will be held Saturday, April 20 in the Marian College dining hall, 3200 Cold Spring Road, to raise money for the Gilbert Tutungi Scholarship Fund.

Tutungi, who was killed last September in an auto accident while enroute to an academic meeting, had been on the Marian College faculty since 1960. He was associate professor of English and chairman of the honors committee.

Border hopping

VICTORIA, Tex. — San Antonio's Archdiocesan Council of Catholic Women has strongly condemned the practice of some American firms which establish plants across the border in Mexico to take advantage of cheap labor.

A native of Egypt but of Lebanese extraction, he attended Queen's College at London University and was graduated from Cairo University. He obtained a masters degree from the American University of Beirut, where he taught for four years before coming to America and Marian. He received a doctoral degree in comparative literature from Indiana University.

Following his death, Marian established a scholarship fund in his name. The fund-raising dinner on April 20 will be prepared by Lambda Kappa Psi and Binette L'Yome, both Syrian-Lebanese women's organizations in Indianapolis.

The dinner will be held from 4 to 7 p.m. and attendance is limited to 300 persons. Tickets may be purchased in advance from the college, \$3 for adults and \$1.50 for children under 12.

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TIC TACKER

Richmond tragedy highlights

By PAUL G. FOX

One of the first to arrive on the scene of the tragic double explosion and fire in Richmond last Saturday was Father Maurice Dugan, pastor of nearby St. Mary's Church. The \$15 million disaster virtually leveled more than a block of downtown Richmond, killed at least 39 and injured more than 60 persons. By Sunday night 39 bodies had been recovered, with digging continuing.

Father Dugan, who arrived about the time the fire trucks did early Saturday afternoon, said he gave general absolution at the scene. He said no bodies were in sight to be reached individually. Most were buried under rubble or trapped inside burning buildings. One of the businesses which burned was the Holt-house Furniture Store. Members of the Holt-house family have been members of local parishes for years. They escaped injury.

Father Robert Minton, pastor of Holy Family parish, reported he went out to the temporary morgue, which was quickly set up at the National Guard Armory. Father Dugan, Father Charles Burkhardt, of St. Andrew's, and Father Gerald Renn of Holy Family all hurried out to the hospital.

The only damage to church property reported was a window blown out in the dining room of St. Mary's rectory and a window broken in the St. Andrew's convent.

SECOND ANNUAL CLERGY NIGHT—Dr. Kye Harris, director Heritage Christian School and Christian Academy, will be principal speaker at the second annual clergy night dinner sponsored by St. Pius X Council 3433 Knights of Columbus, April 17, in the council hall, 71st and N. Keystone Ave. Pastors and ministers of northside churches have been invited to the dinner. Charles Morrow and James Daly are co-chairmen. The invocation will be given by Dr. Benjamin F. Davis, president of the Church Federation of Greater Indianapolis. Thanksgiving will be given by Dr. Robert Koenig, executive director of the Church Federation.

Set Card Party and Wig Show

INDIANAPOLIS—The Ladies' Club of St. Lawrence parish, 46th and Shadeland, will sponsor a Card Party and Wig Show on Tuesday, April 23, in the Father Conen Hall. The wig show will be presented at 7:30 p.m. with the card playing to follow the demonstration. A wiglet will be awarded as a door prize.

Tickets are available from Mrs. Jane Joseph, Mrs. Ann Love, co-chairmen, or Mrs. Marilyn McGauley, ticket chairman. They will also be sold at the door. The public is invited.

Woods president

(Continued from page 1)
phases in Asian literature at I.U. (1966).

She served as chairman of the journalism department at the Woods from 1954 to 1963, when she began doctoral studies. In 1966 she was awarded a Fulbright Scholarship for summer travel and study in the far East, and was named visiting professor at Providence College in Taichung, Taiwan, for the 1966-67 school year. The Taiwan college is also conducted by the religious community.

Sister Mary Gregory is a member of the American Society for Aesthetics and the State Advisory Board for Non-Western Studies. The publication of her

doctoral dissertation on the Chinese classic "The Dream of the Red Chamber" is in preparation.

Sister Marie Perpetua concludes a long career of distinguished service to the college as professor of history (1944-50), academic dean (1950-60) and president since 1960.

UNDER HER leadership the college advanced significantly in both academic areas and physical facilities. Emphasis on the humanities for all students was strengthened, a department of Asian studies was established, and a student interfaith dialogue—one of the first ecumenical activities on college campuses—was inaugurated. Faculty members were encouraged and assisted to pursue advanced study through a program for sabbatical leaves and summer study and travel abroad.

The college was approved for membership in such national groups as the College Entrance Examination Board, the National Association of Schools of Music, and the American Association of Colleges of Teacher Education. It became the first women's college admitted to the Association of Indiana Colleges, while Sister Marie Perpetua was elected president of the Indiana Conference of Higher Education (1966).

AN EXTENSIVE ten-year development plan, announced at the beginning of Sister Marie Perpetua's presidency, has achieved substantial increases in faculty salaries and student financial aid, and the completion of a \$1.2 million library and lay faculty residence. A \$2.8 million science building under construction will be completed in 1969.

Located four miles northwest of Terre Haute, the 128-year-old college has an enrollment of 648 students from 37 states and 12 nations. The alumnae numbers 3,300.



SR. MARY GREGORY

Card party set
INDIANAPOLIS — A card party will be held at 7:30 p.m. Easter Sunday evening at St. Francis de Sales parish. A blanket will be awarded.

OPEN HOUSE AT PENDLETON—Prisoners of the St. Dismas Society at the Indiana State Reformatory, Pendleton, will sponsor an Open House in the prison chapel Wednesday, April 17, at 6:30 p.m. as a climax of the fourth annual celebration of the group's founding. All laymen and clergy are invited. A social get-together between visitors and prisoners, entertainment and refreshments are on the two-hour program.

PRINTS MEMORIAL CARD—As a gesture of sympathy and solidarity to the family of Dr. Martin Luther King, Jr., the Abbey Press of St. Meinrad, Ind., printed special memorial cards and presented them to the slain civil rights leader's brother, Rev. A. D. Williams King, for distribution to his Baptist congregation in Louisville. Slightly larger than wallet size, the card carries a text from the First Epistle of St. John, ch. 2, ver. 9: "The man who says he is in the light and hates his brother, is in the darkness still." A quotation from Dr. King's "Letter from a Birmingham Jail" is on the reverse side of the card.

TALBOT HOUSE CHANGE—Adam H. Spocynski, resident manager of the Talbot House the past five years, has resigned to accept a position in San Francisco. Named to succeed him at the half-way house for alcoholics was Charles J. Bell. The appointment was announced by Leo W. Lauck, Talbot House board president. In San Francisco, Spocynski will become A.A. Coordinator for the Men's Social Service and Oliver House, both projects of the St. Vincent de Paul Society there.

LEGION OF MARY ACTIONS—Thirty Legion of Mary members from 11 Indianapolis-area parishes recruited 126 Holy Cross parishioners last Sunday after Masses there for Legion groups and other parish organizations. Sunday afternoon they made 100 home visitation calls with 46 persons indicating interest in special parish groups. Father Robert Mohrhaus, assistant pastor of Holy Cross, will direct the new Legion groups there.

Good investments

(Continued from page 4)

an advisory group of housing specialists and is at work determining areas of greatest need.

By forming a corporation, the federation allowed for full membership of non-federation churches and church groups. It is hoped the project will be adopted by many churches, singly and in groups, as a means of doing something very practical about the great shortage in decent housing for the poor of Indianapolis.

Government alone cannot cure the ills of the ghetto, even if it were dedicated to trying. It is obviously not so motivated and Congress is daily reneging on past promises. But if private enterprise and concerned church people along with other sectors of the economy and of the American society would start rolling up their collective sleeves and digging in, real progress could be made. And, who knows, maybe even Congress would jump on the bandwagon.

Mourning

(Continued from page 1)
the Jeffersonville and Clark County Chapter of the NAACP and the Jeffersonville Social Concern Civic League

Father Bernard Gerdon, pastor of Holy Trinity parish, New Albany, spoke Tuesday evening during services held in the Second Baptist Church there.

COMMUNITY memorial services planned for last Sunday afternoon in Richmond, which were to include Catholic spokesmen, were cancelled because of

an explosion in the Richmond downtown area which claimed the lives of 41 persons.

Seminarians at St. Meinrad Seminary dedicated a Bible Vigil last Friday evening to Dr. King and the civil rights movement. Students at Marian College attended a commemorative Mass on Friday and a special prayer service Monday, to which the college employees were invited.

Father Boniface Hardin, O.S.B., associate pastor of Holy Angels parish, preached at memorial services held Tuesday morning at the Latin School while the Atlanta funeral for Dr. King was in progress.

Holy Angels sets annual breakfast

INDIANAPOLIS—The annual Mother and Daughter Breakfast, sponsored by the Ladies of Holy Angels Sodality, will be held after the 7:30 a.m. Mass Sunday, April 21, in Holy Angels parish.

Mrs. Mary Staten will be breakfast speaker. Reservations are available from: Mrs. Emma Culpepper, 925-0648, or Mrs. Fred J. Smerdel, 631-3515.

Confirmation schedule

Following is Coadjutor Archbishop Bishop's Confirmation schedule for the following two weeks as announced by the Chancery Office:

Saturday, April 20 — Henryville, 11 a.m.; Charlestown, 3 p.m.; Sellersburg, 7:30 p.m.
Sunday, April 21 — St. Joseph Hill, 10:30 a.m.; Jeffersonville: Sacred Heart, 3 p.m.; St. Augustine, 7:30 p.m.
Saturday April 27—Clarksville, 3 p.m.; St. Mary, New Albany, 7:30 p.m.
Sunday, April 28—St. Mary-of-

(Continued from page 1)
vacancies that may be logically expected in the ranks of our priesthood of tomorrow.

Furthermore, since Almighty God calls not only the wealthy but even the poor to serve in the army of His Church, even as He did the humble fishermen from the lakeside of Galilee, it is necessary for the faithful to provide in a great part the financial needs for their long course of training. We do not want any boy whom God has really called to be His priest to be thwarted in his noble aspirations because of lack of material means.

Once each year, therefore, we call upon the people of our Archdiocese to contribute to the support of our seminarians. Your entire offering on Easter Sunday will be used for this purpose. Our Seminary expense for 1968 will be more than \$200,000.

Begging God to bestow upon you abundantly the fruits of His passion and death, and to grant you a participation in the glories of His Resurrection, we beg to remain

In the service of Jesus and His Immaculate Mother,

+ Paul Schuler

Archbishop of Indianapolis

the-Knobs, 8 a.m.; Holy Trinity, 4 p.m.; Frenchtown, 7:30 p.m.
11:15 a.m.; Perpetual Help, 3 p.m.; Lanesville, 7:30 p.m.
p.m.; Holy Family, 7:30 p.m.
Sunday, May 5—St. Peters, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.

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Batesville centenary speaker announced

BATESVILLE, Ind.—Kenneth Kramer, a native of Batesville whose career in journalism began in Greensburg and who is now editor-in-chief of Business

Week magazine, will be the guest speaker at the Centennial Celebration Dinner of St. Louis Church.

The announcement was made by Father Stephen Schneider, O.F.M., pastor, that the Centennial Committee has completed arrangements for the anniversary dinner to be held on Tuesday, April 30, in the St. Louis School cafeteria.

KRAMER is the son of the late Henry H. and Anna Kramer who operated Kramer's Department Store in Batesville during the first half of this century. He was educated in Batesville schools and was graduated from Depauw University in 1927.

After a distinguished career in publishing and in government service, which began at the Greensburg Daily News where he was city editor, Kramer joined McGraw-Hill Company, one of the world's largest publishers, in 1946. He has been associated with Business Week since that time.

The COMMUNITY Dinner on April 30 will be one of the key events in the St. Louis centenary celebration. Tickets for the dinner may be obtained from the committee members, as well as at local business places.

The committee for the Centennial Ball to be held on May 11, 1968, announced that all details for this final event in the 100th Anniversary celebration have been completed and the program will be published in the next few weeks.

Franciscan dies

WESTMONT, Ill.—Burial services for Franciscan Father Louis Dunnigan, 77, formerly of Sacred Heart parish, Indianapolis, were held here after funeral Mass in St. James Church, Riverton, Ill., on Monday, April 8. He died (April 5) in St. John's Sanatorium in Springfield, Ill. Father Dunnigan was a native of Grand Rapids, Mich.



IN PROVIDENCE MUSICAL CARNIVAL—Our Lady of Providence High School, Clarksville, students Karyl Pace and Ed Fremmann, above from left, have principal roles in the spring musical production "Carnival." Directed by Raymond P. Day, Providence instructor, the musical will be given at 8:10 p.m. April 19 and 21. A children's matinee is slated at 2 p.m. April 20. Tickets are available at the door or through the school.

Remember them in your prayers

EVANSVILLE
† OLIVIA MUEHLBAUER, 75, St. Anthony, March 28. Widow of Herman and Donald of Evansville; Harold of Hammond, Ind.; and Philip Jr. of Tucson, Ariz.; Mrs. Walter Sternman, Bloomington; Mrs. Donald Wood and Mrs. Paul Seitz, both of Evansville.

† SISTER MARTHA FOLGER, 76, Seton Manor, March 28. A New Orleans native, Sister was a retired member of the Daughters of Charity.

† INFANT SON of Mr. and Mrs. Stephen Manger, Grandparents were Mrs. Katharine Manger, Evansville and Mr. and Mrs. Frank Gunia, Omaha, Neb.

† EUGENE NOLAN, 73, Christ the King, April 5. Husband of Kathryn; father of John, of Dayton, Ohio; Mrs. William Swanson, New Orleans.

HUNTINGBURG
† AGILIEUS (Pete) NIEHAUS, 37, St. Mary, April 8. Husband of Alice; father of Ray, Glenn, Nancy, Pamela and Dinah; brother of Emil and Alvin of St. Meinrad; Arthur, Huntingburg, Ind.; Tell City, Mrs. Leo Muth of St. Meinrad; Mrs. Edward Mahling, Ferdinand and Mrs. Clemens Schilling, Jasper; son of Mrs. Mary Niehaus, St. Meinrad.

INDIANAPOLIS
† MABEL E. MARALE, 74, Cathedral, April 8. Wife of Frank M., sister of Donald J. Corriden of Indianapolis, Harry E. Corriden of San Antonio, Tex.

† MARIE NOLAN, 60, St. Philip, April 8.

† HENRY J. SCHNEIDER, 78, St. Flus, April 8. Husband of Irene; father of Harold D. and Francis J. of Indianapolis, brother of Josephine Schneider of Madison.

† JOSEPH M. CANGANY, 73, Little Flower, April 10. Husband of Lillian R.; father of Peter T., Joseph M. Jr., Mary Griffin, Judy Ricketts; brother of Catherine Cangany.

† JOSEPHINE A. CARTER, 56, St. Simon, April 10. Wife of A. J. Carter Sr.; mother

of A. J. Jr., Charles, Charlotte Carter and Barbara Micker; sister of Joseph A. Freije, Victoria Sood and Wella Farah.

† ROBERT E. DILLON, 56, Nativity, April 6. Husband of Bernice A.; father of Sue A. Thomas and Robert L. Sheetz; son of Vesta B. Dillany.

† GEORGE A. HAND, 42, St. Susanna, Plainfield, April 8. Husband of Kathleen J.; father of Mary L. and Susan; brother of Paul, Roy, Mae Winfield and Marie Hayes; son of Mr. and Mrs. Ray Hand.

† WILLIAM H. MCHUGH, 85, St. John, April 4. Husband of Patricia A.; brother of J. Thomas MCHugh, Gertrude MCHugh and Sarah M. Staab.

† LAWRENCE W. ZAPPE, 58, Little Flower, April 10. Brother of Harry R., William, Olivia Wilkemer and Eleanor Dickhoff.

JEFFERSONVILLE
† IRENE SEYLER, 80, St. Augustine, April 8. Sister of Edward J. Miller, Chicago; Mrs. Charles McVey, Brooks, Ky.; and Mrs. Gertrude Scheiver, Louisville, Ky.

NEW ALBANY
† IRENE H. DURICK, 76, Our Lady of Perpetual Help, April 2. Wife of John, Sr.; mother of John Jr. and Mrs. Irene McIntire of Christian, Ohio.

† CHRISTINE UNDERHILL, 85, St. Mary, April 3. Sister of Richard and Robert; Mrs. Frank Groves, Arlington, Va.; and Mrs. George Wright, Washington, D.C.

ST. MEINRAD
† OSCAR J. FISCHER, 57, April 8, St. Meinrad. Husband of Clara; father of Mrs. Robert Hecke and Mrs. Louis Schwoeppe; Leroy, Kenneth, Daniel, Mary Jo and Brenda Fischer; brother of Mrs. Leo Hagedorn of Ferdinand and Mrs. Edward Schaefer of St. Meinrad; brother of Robert and Leo of St. Meinrad and Albert of New Boston.

TELL CITY
† RUSSELL C. EDWARDS, 62, St. Augustine's, April 8. Husband of Betty; father of Eugene of Celina, Ohio; Maurice of Leopold and Charles of Tell City; step-father of Mrs. Mari Goffinet and Mrs. Denzel Goffinet, both of Tell City; Mrs. J. L. Butler, Rockport, Ohio; brother of Mrs. William Lawwell of San Diego, Calif.; Mrs. Leonard Lehman of New Albany and Mrs. William Goolbsy of Jeffersonville, Ky.

TERRE HAUTE
† GUY T. MASCAIRI, 74, St. Patrick's, April 3. Husband of Margaret; father of Paul Mascairi; brother of Frank Mascairi and Mrs. Fete Piazza, both of Terre Haute, Mrs. Ann Saboth, of Milwaukee, Wis.; and Mrs. Robert Steed, of N. Palm Beach, Fla.

† CHARLES J. McCauley, 69, St. Margaret, April 5. Brother of Mrs. Louis Keiler.

Bequest

TERRE HAUTE, Ind.—A bequest of \$50,000 from the estate of the late Mrs. Anna Hardman, a former parishioner, was announced by Father John Eilford, pastor of St. Patrick's parish here. Mrs. Hardman died last year. The amount will be used by the parish to complete payment on a new convent completed this past January.

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White Mass set in Louisville

LOUISVILLE, Ky.—Auxiliary Bishop Charles G. Maloney will celebrate the third annual White Mass for professional and student nurses, members of the Louisville Archdiocesan Council of Catholic Nurses, at 10:30 a.m. Sunday, April 21, in Assumption Cathedral.

Guest speaker for the brunch to follow the event in the Kentucky Hotel will be Mrs. LeRoy V. Walcott, of Grand Rapids, Mich., a Protestant member of the Grand Rapids Diocesan Ecumenical Commission Speakers Bureau. Her topic will be: "Junction, Time to Change."

All nurses in the New Albany Deanery are invited to the Mass and brunch.

Observe jubilee at Sellersburg

SELLERSBURG, Ind.—Mr. and Mrs. Robert L. Wilson, Sr., celebrating their twenty-fifth wedding anniversary with a Mass of Thanksgiving at 11:30 a.m. Sunday, April 7, at St. Paul Church. Their children gave them a surprise party for the immediate family at their home during the afternoon of the same day.

Mr. and Mrs. Wilson were married April 3, 1943, at St. Cecilia Church in Louisville, Ky. They have twelve children all living at home except one daughter who is married.

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11:30 a.m.—Hour of the Crucified WCNB
12:00 p.m.—Sacred Heart Hour WNCB
CONERSVILLE AREA
Sunday Radio
7:15 a.m.—Hour of St. Francis WORX
EVANSVILLE AREA
Saturday Television
8:00 a.m.—Christophers (14)
12:00 noon—This is the Life (14)
12:30 p.m.—This is the Answer (14)
Sunday Television
9:00 a.m.—Something About Believing (25)
10:00 a.m.—Easter Sunday Service (25)
10:00 a.m.—Easter Sunday Service (14)
11:00 a.m.—New Harmony Easter (14)
11:00 a.m.—Shut In Mass (7)
12:00 noon—Grant Us Peace (7)
12:00 noon—Moral View (7)
11:30 p.m.—Insight (7)
12:30 p.m.—Frontiers of Faith (14)
Sunday Radio
6:30 a.m.—Sacred Heart Hour WGBF
9:45 a.m.—Hour of St. Francis WJPS
9:05 p.m.—Catholic Hour WGBF
9:30 p.m.—Georgetown University Forum WIKY
INDIANAPOLIS AREA
Sunday Television
6:30 a.m.—This is the Answer (6)
7:00 a.m.—This is the Life (6)
7:30 a.m.—The Christophers (13)
7:45 a.m.—Sacred Heart (4)
8:30 a.m.—Sacred Heart (6)
10:00 a.m.—Challenge (6)
10:30 a.m.—Look Up and Live (8)
11:00 a.m.—Easter Sunday Special (6)
12:30 p.m.—Cross Exam (13)
1:00 p.m.—Grant Us Peace (13)
11:00 a.m.—Shut In Mass (7)
1:30 p.m.—Insight (6)
8:00 p.m.—The Robe (13)
11:45 p.m.—Cross Exam (13)
Sunday Radio
6:00 a.m.—Ave Maria Hour WIBC
9:30 a.m.—Hour of the Crucified WIBC
8:30 a.m.—Sacred Heart WAJC

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis WSVI
TELL CITY AREA
Daily Radio
6:00 p.m.—The Rosary WTCJ
Sunday Radio
11:00 a.m.—Sacred Heart WITZ
7:00 a.m.—Hour of the Crucified WITZ
7:15 a.m.—The Christophers WITZ
9:00 a.m.—Church World News WITZ
9:30 a.m.—Ave Maria Hour WITZ
TERRE HAUTE AREA
Sunday Television
8:00 a.m.—Herald of Truth (10)
8:30 a.m.—Faith for Today (10)
10:00 a.m.—Lamp Unto My Feet (10)
10:30 a.m.—Look Up and Live (10)
11:00 a.m.—Camera Three (10)
11:30 a.m.—This is the Life (10)
12:00 Noon—A Joyful Easter (10)
9:45 a.m.—Religion WTHI
Monday-Friday Radio
1:45 p.m.—Sacred Heart WTHI
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VIEWING WITH ARNOLD

'The Party' is slapstick at its best

By JAMES W. ARNOLD

"The Party" is the latest in a series of nutty efforts ("Pink Panther," "Shot in the Dark") by director Blake Edwards and actor Peter Sellers to bring back the antic visual comedy of the movies' Golden Age.

Trying to do slapstick and sight-gag humor while avoiding both triteness and accusations of appealing to lowbrow tastes is as difficult as getting elected without kissing babies. "The Party" cheerfully embraces both cliché and a kind of Rabelaisian vulgarity, but it is squarely in a belly-laugh tradition that reaches back to Aristophanes.

It is basically a one-man Laurel and Hardy film, and the material is as old, tried and true as a fully-clothed fall into

a swimming pool (which happens about 60 times during the film).

The essential situation — a good-intentioned but hopelessly inept schlemiel intrudes on a swank dinner-party and reduces it with classic inevitability to utter chaos — was common in the one- and two-reelers of grandpa's day, and will doubtless be exploited, with few variations, in the 25th century.

The truth is that no gag is too old to be funny if it is done with art and style, and Sellers and Edwards (who also concocted "The Great Race" with Jack Lemmon) are among the current masters of this particular genre. Their motives are not merely nostalgic. The art of slapstick, with its reliance on the visual and its need for perfect timing, is ideally suited to movies and will never be abandoned by them for long.

"The Party" also has several elements that are new. For one,

it is Laurel and Hardy with all of the wry insights and class production values of the 1960's. With impressive daring, it also uses a comic hero of a different race and nationality (India), which has the effect of magnifying brilliantly, in very modern terms, his alienation, his duck-out-of-water insecurity, and his excessive good will and politeness. Social class will no longer work as the mark of the comic outsider.

Most controversial, however, will be the film's excursion into bathroom humor, a once-taboo subject that has been slowly, by suggestion and indirection, edging its way into movie comedy. Up to now its use has been momentary (the best recent examples: the public toilet meeting that starts "Casino Royale," the ladies' room brawl between Hayward and Duke in "Valley of the Dolls").

In "The Party," Sellers' need to relieve himself and inability to find a place to do so takes up about 15 minutes of often hysterical screen time; another 10 minutes, probably the funniest in the movie, recount his adventures with a constantly flushing toilet and madly unrolling tissue paper.

There is also a statue of a boy-child whose biological function is the essence of a fountain in the swimming pool. The statue is used for a half-dozen wild sight-gags, the most raucous occurring when the head is used as the resting-place for a woman's wig.

The question is obviously one of taste rather than wickedness. Embarrassment here is due less to genuine modesty than to a class and culture-bound reluctance to discuss bodily functions in mixed company. At any rate, the modern bathroom is rich with opportunities for genuine hilarity and ought to be available for comedy within reasonable limits.

What are these limits? Presumably public opinion will set them, although one shudders to think what some film-makers might do with this license. Conceding always that the whole subject is not exactly comedy at its highest, "The Party" stays within tasteful bounds, except perhaps for an over-elaboration of Sellers' painful physical gyrations.

One can take some solace in the fact that bathroom humor

Opinions

(Continued from page 4)
—March, 1967—5,557 Viet Cong came over to the side of the Saigon government. In 1966, a North Vietnamese Lieutenant Colonel with 20 years of service and a one-time Deputy Chief of Staff of the Viet Cong's 5th Division voluntarily came over to the South. These defections were made possible by a program of general amnesty.

If I may speculate, a Communist win in Vietnam would provide the incentive for Communist guerrilla elements in Laos, Cambodia, Thailand to follow the same pattern—they are beginning to do so now.

Anthony Strigari
Indianapolis

is always most popular among the most innocent and least sophisticated, e.g., small children; it is naive as well as primitive. Oddly, for all its daring in this area, "The Party" has almost no references, funny or otherwise, to sex relationships, despite many golden opportunities. It is a child-like film, in the best sense, and ought really to amuse children, as well as those adults who don't mind laughing at fundamentals.

Except for a brief prologue (a clever spoof of the ambush scene from "Gunga Din") and an unnecessary epilogue, the whole film takes place on one madly designed set, presumably the ultra-modern home of a Hollywood magnate. There is a touch of satire on phony screenland types, but mostly it is aching physical comedy built on the absurd mores of the cocktail party.

It is all lifted well above the Three Stooges level, mainly by

the credible characterizations worked out by the cast of largely unknown pros. Sellers' Indian impersonation is brilliant in every detail, just a shade larger than life, and the clue to its success is the occasional pathos he can wring from it. (He laughs at a joke he was not intended to hear, and responds to rudeness with undaunted good cheer, a man determined to be civilized among the puzzling rites of the hostile natives).

Even within an ancient formula, Edwards always keeps us in suspense. When an inebriated butler staggers out with a huge tray of salad, we know there will be catastrophe, but its exact nature is a surprise. Things may get out of hand at the end, with a baby elephant wandering through the pool and the house full of Russian dancers and foaming detergent, but if you are going to be foolish, its refreshing not to settle for half-measures.

(Rating not available.)

K of C council
to fete Sisters
Easter Monday

INDIANAPOLIS—Our Lady of Fatima Council 3228, Knights of Columbus, will sponsor its annual Sisters Appreciation Day on Easter Monday.

A special free showing of "To Sir with Love" will be given at 1:30 p.m. at the Arlington Theatre, 10th and Arlington. The movie is offered to all nuns and parochial school teachers and families.

Chairman of Sisters Appreciation Day is Leo F. Costello.

Meeting scheduled
by Women's Club

INDIANAPOLIS—The Women's Club of St. Maur's Seminary will meet at 8 p.m. Thursday, April 18, in the seminary chapel, 4615 N. Michigan Rd.

Miss Evelyn Reed is president of the organization. Membership chairman is Mrs. Mary Baker, 546-3348. Father Harvey Shepherd, O.S.B., serves as moderator.



PLAN 'HAPPENING'—A 24-hour "Happening" for lay catechists in the Indianapolis-area will be held at Our Lady of Fatima Retreat House from 5 p.m. Friday, April 19, to 5 p.m. Saturday, April 20. Father Philip Jones, administrator of St. Jude's parish, Spencer, will conduct the conferences. The event, open to men and women engaged in parish catechetical instruction, is sponsored by the Confraternity of Christian Doctrine (CCD) office. Registration may be made with Sister Mary Evelyn, shown above with Father Jones, at 634-4453 or 787-3287.



ST. MICHAEL'S STYLE SHOW—The Women's Club of St. Michael's parish, Indianapolis, will present its annual Style Show at 8 p.m. Thursday, April 18, in Clare Hall of Marian College. Proceeds of the event will be used for school improvements. "April Showers Bring May Fashions" has been chosen as the theme. Shown above, seated from left, are: Mrs. William O'Brien, Mrs. Fred Johnston, Jr., chairman, Mrs. Robert Chiplis, Mrs. Vincent Hays. Standing, from left, are Mrs. James Commons, Mrs. Sandy Weddle, Mrs. Richard Schopp, Mrs. Neil Howe and Mrs. Joseph Toth.



PLAN SPRING CARD PARTY—The annual Spring Pillowcase Card Party, sponsored by the St. Philip Neri parish Council of Catholic Women, will be held at 1:30 and 8 p.m. Wednesday, April 17. Sandwiches and salads will be served between sessions. General chairman of the event is Donna Weber, above at right. Also shown, from left, are: Ann Bowman, pillowcase chairman; Lee Hearn, dessert chairman; and Gerlie Doyle, candy chairman. For information regarding the playing of tables at home, contact, 638-7640.

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EASTER IN PIONEER BARDSTOWN

By ANNE HEAGNEY

On Easter Sunday, 1820, the Catholic pioneers of Kentucky had a cathedral to celebrate the festival. St. Joseph's, Bardstown, was the first cathedral west of the Alleghenies and the first large church of that vast region. Bardstown, seat of Nelson county where most of the Catholics settled, was the first diocese of the West. It covered all of Kentucky, Tennessee and the wilds beyond the Mississippi. The beautiful cathedral, three years in building, was the wonder of the whole countryside and people came from miles around to attend the solemn services.

They traveled on horseback, in wagons, non-Catholics along with their Catholic kinsfolk and neighbors. As they neared the town, they saw the cathedral spire with its gleaming cross and heard the sweet chiming of the bells from the high tower. A great clock pointed the hour.

THE CONTRAST between the cathedral and its rugged pioneer surroundings was part of the marvel. It stood on a corner of Main Street, the long thoroughfare where many of the buildings were still the original log structures with immense clay chimneys and stables at the rear. The brick cathedral was built on classical Grecian lines with tall white pillars and broad portico.

It was thronged to the doors and everyone was spruced up in Easter finery. The men in double-breasted dress coats—

God of Works

Impatient Soul, busily you rush
The Works of God to do,
As though Time set a limit
On your charity.

Do you not know, Impoverished
Soul,
The God of Works is waiting?
—Mary Baker
St. Andrew parish
Indianapolis

indigo blue was the fashionable color—and elegant white linen shirts with pleated fronts, hand-woven and made from flax grown in their own fields.

The ladies came in their best linen dresses and black silk bonnets over white linen caps with tabs tied under the chin. Little sister wore a pretty calico print with matching sunbonnet and brother had on his Sunday roundabout with knee breeches and shoes, worn only on great occasions. Households were equipped to make everything needed, even the shoes.

Dressed in the height of fashion were the members of the George Hamilton family. He was the proprietor of the general store which supplied luxuries like dry goods, bonnets, gloves, shoes and all sorts of fancy imports for those who could afford them. Like most of Bardstown's leading citizens, the Hamiltons were Catholics.

Occupying a front pew were Nehemiah Webb and his family. He was a convert and man of influence in both Nelson and adjoining Washington counties. He operated the first cotton gin and linseed-oil press in Bardstown and traded with the settlers for flaxseed and wheat. The Webb home was next to the cathedral.

Anthony Saunders, the hatter, had a front pew in the middle aisle as befitted the first Catholic settler of Bardstown. He had seen it grow from a wide clearing in the wilderness and was a long-time member of the board of trustees.

Less conspicuously seated but drawing attention was a handsome man with flashing blue eyes and streaks of white through his black hair—Joseph Charles, publisher-editor of the Gazette. He was a leader in the Irish rebellion, and when it collapsed in 1793, the British would have hanged him only he escaped to America and found welcome in Kentucky.

Dr. George Hart, Jr., and his wife sat in another pew. He was up in his 40's with grown children but the oldtimers still call-

ed him the Young Doctor. He was the son of Kentucky's first doctor who came from Maryland with the earliest Catholic settlers before the turn of the century. The majority of these pioneers were from Maryland.

IN A RESERVED place on the epistle side of the nave the 20 Sisters of Charity from nearby Nazareth were seated. A lovely looking young nun with deep dimples in her cheeks and the kindest expression was their first Mother—Catherine Spalding, one of the original band of three, who entered while still in her teens.

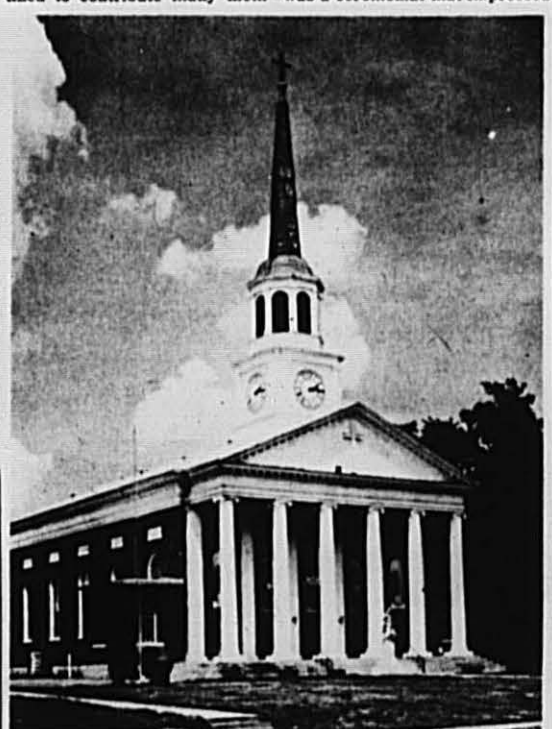
The Spaldings were the largest and most influential Catholic family in Kentucky with many branches that traced back to a common ancestor, Thomas Spalding. He was among the early immigrants who came to Lord Baltimore's Catholic colony in the 17th century.

An older cousin of Mother Catherine, Benedict Spalding, Jr., brought his own colony from Maryland in 1791 and settled around Rolling Fork in Washington county. Six sons and six daughters with their numerous children and grandchildren lived on their own farms, prospered and became leaders in politics and enterprise.

The Spalding clan was destined to contribute many mem-

The choir sang the Mass with Father David at the organ, another wonder of the new cathedral. The voices sounded as harmonious as if they were trained in Paris, for their director was the equal of the best.

The altar attendants too went through the elaborate ritual with precision and reverent ease. It was a ceremonial that impressed



Historic Bardstown Cathedral as it looks today. Father Linus Giesler is the rector.



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all by its grandeur and beauty. Bishop Flaget spoke of the seminary in his sermon and his fine face glowed with pride and joy. It was just a farmhouse in the beginning, a gift to the diocese from the owner. And the Bishop's "palace," he recalled with a smile, was a one-room whitewashed log cabin.

THERE WERE only seven priests in the whole state of Kentucky to attend more than a thousand Catholic families. Then, one by one from far and near, the youth of Kentucky had responded to the call for priests and nuns. His voice trembled a little with deep feeling as he envisioned the future of this vast new mission field. "Some day Kentucky will be the center—call it the heart—from which Christ's Church will go forth to the West, even beyond the Mississippi."

This cathedral, dedicated to his own patron, St. Joseph, and the fine brick seminary adjoining it were the visible, concrete witnesses to their Faith. Their building had not been accomplished without sacrifices, for money was scarce and the process had been slow of necessity.

But he wanted their wilderness cathedral to be as beau-

tiful and durable as they could make it. And so he had sent for the best architect available, all the long journey to Baltimore; and with Kentucky's native clay they had fired the bricks to raise its walls and from her forests they had garnered the wood for its adornment.

Then, because his heart was full, he had to tell of his love and his gratitude for his flock and for the other Kentuckians who had received him and his companion with so much hospitality. A little ripple of amusement ran through the congregation when he described their expectations when they landed in Kentucky, thinking they would be met by wild mountain men and red savages they had found instead gentle folk who brought their heritage from Catholic Maryland to their new homes in a wild, rough country.

Now they were celebrating the Resurrection of the Lord for the first time in their cathedral. Joy rang in his voice, joy in the voices of his young seminarians, joy in the hearts of his people. "Alleluia! Alleluia! Ye son and daughters of the King."

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HOLY WEEK-1968

By RICHARD M. M. McCONNELL
Washington, D.C.

For Catholics who follow the full sequence of Holy Week services, this year's ceremonies should mean more than those of any earlier preparation for Easter.

Not only will the most important part of the most important service—the Canon of the Easter Vigil Mass—be in English, but new changes allow celebration of the vigil service on Sunday morning, making it available to many who could not attend when the service began near midnight on Holy Saturday.

These reforms mark another step in the Church restoration of Holy Week as the heart of the liturgical year.

Preceding by almost a decade the general liturgical renewal authorized by the decrees of the Second Vatican Council, Holy Week reforms got their start in 1955 under the guidance of Pope Pius XII. His efforts to update the liturgy that closed the penitential season of Lent led to an emphasis on the meaning of Holy Week and Easter that had been missing from the Church since medieval times.

THE CELEBRATION of the passion, death and resurrection of Christ goes back, of course, to the earliest days of the Church. But the form of the celebration has varied considerably down through the ages.

In the third century, the commemoration was a three-day ob-

Celebrated in white vestments that contrast with the Lenten violet, the Holy Thursday commemoration of the Eucharist ends with a return to the austerity of Lent.

After the Mass, the celebrant carries the ciborium containing hosts for the Good Friday Communion service to the repository. The altar is stripped, in memory of the removal of Christ's garments before the Crucifixion, and a quiet watch commemorating Christ's lonely agony in Gethsemane begins.

GOOD FRIDAY remains a day of silence, with the former morning service pushed to the late afternoon by Pope Pius. This late service includes three parts: a service of readings and prayers, veneration of the cross, and the Communion service.

One of the two days of the year on which Mass is not cele-

brated, Good Friday retains many features of the early Roman Mass service. Prayers outline the passion of Our Lord and the responses of the people, indicated in Pope Pius' Ordinal, are meant to make the rites more real and more meaningful.

One of the oldest Good Friday observances, veneration of the cross, was also revised under Pius XII. Still the ceremony is very similar to what it was in the Church of the twelfth century. Many of the hymns and psalms that accompany it date from this time.

The day's services close with Communion, a simple ceremony that opens with the Our Father and ends with three prayers. This service, too, is a result of Pope Pius' desire to update the liturgy, and it replaces the Mass of the Pre-

Sanctified celebrated until 1955. "Holy Communion on this day has special meaning," Father William O'Shea points out in the New Catholic Encyclopedia, "for we best commemorate the Passion by receiving the memoria Passionis, the memorial of the Passion; no other action unites us so closely to the sacrifice of our Redemption."

Eliminated when the services were moved from the morning to the afternoon were the old afternoon devotions of the Three Hours and the Way of the Cross. These devotions can, however, be maintained by individuals as long as they do not overshadow the liturgical celebration.

HOLY SATURDAY is a day of quiet mourning, a day without even the limited observances of Good Friday. The services of Holy Saturday were also much affected by the reforms of Pius XII who, in 1951, moved the Easter Vigil service from the morning of Holy Saturday—where it had anticipated Easter by a full day—to the evening.

In doing this, the Pope was "not merely reviving an ancient practice; he was restoring the feast of Easter to its proper place in the life of the Church," says Father O'Shea.

Perhaps the most elaborate service in Catholic ritual, the Easter Vigil opens with the blessing of the new fire, symbolizing that light comes to the world from the Risen Christ.

Then, from the new fire, the Paschal candle is lighted. Borne into the darkened Church at the head of a procession of the faithful, the candle signifies the resurrection and our roles as "bearers of the light."

Following this comes the vigil's oldest element, the reading service. Simplified by Pope Pius, this service includes lessons read from Scripture and sung responses. The blessing of the baptismal water that follows the reading service points again to our resurrection with Christ to a new life of grace.

Climaxing the ceremonies of the week is the Vigil Mass. An ancient formula, the Mass celebrates joyously what has been outlined in the services of the preceding days. "It is a song of joyful praise to God chanted at a time when we are most conscious of all the wonders God has wrought on our behalf."



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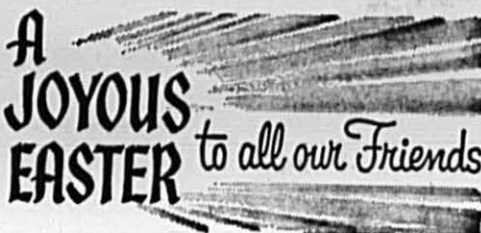
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NURSING NUNS BATTLE LONG ODDS

Hoosiers aid apostolate with Guatemala Indians

By VIRGINIA EADES

GUATEMALA CITY—In two small villages in the Guatemalan highlands two Benedictine nuns from Indiana are working against tremendous odds to improve the living conditions and the health of thousands of Guatemalan Indians.

Sister Mary Janet Van Horn, a native of Fort Wayne, and Sister Romaine Kuntz of Fulda are manning small clinics equipped with only the barest essentials. At Chamelco, Sister Mary Janet, who formerly worked as a nurse at Huntington (Ind.) Hospital, administers the clinic with only the help of an "enfermero," or male nurse, who has the equivalent of a second grade education and who, in spite of his training, still has some odd notions about medicine. A doc-

tor visits the clinic once a week, but the rest of the time the Sister and her assistant go it alone.

At Tucu, a two-hour drive from the Benedictine mission at Coban, Sister Romaine is nursing alone. Guatemalan doctors seldom, if ever, appear at Tucu, and she has no assistant.

RECENTLY the clinics near Coban were added to the list of "vacation" spots where Holidays for Humanity doctors and other medical personnel volunteer to work without pay.

Holidays for Humanity was organized more than five years ago by Dr. John C. Slaughter, an Evansville, Ind., Catholic physician. Since its inception more than 40 doctors and dentists have been sent to isolated areas of Central America for periods of from two to four weeks, using their vacation time

to serve the poor in those regions.

Chamelco and Tucu are villages of perhaps only a few hundred people, but each serves an area in which live thousands of Guatemalan Indians, almost none of whom speak Spanish. There are as many dialects in Guatemala as there are states, and the Indians in one state cannot communicate with those of another.

The Sisters have a working knowledge of Spanish, but only a nodding acquaintance with the dialects, so they need an interpreter at their elbows almost constantly.

In the middle of some of the most spectacular scenery in all Central America, barefoot Guatemalan Indians live in thatched-roofed houses with dirt floors. Few of them have gone beyond the second grade.

The women of Coban are beautiful and are colorful moving props against the picture postcard setting as they dogtrot into town in the morning mist, carrying large baskets on their heads and swinging their arms for balance. They still dress in the costume of the region—loose blouses (huipils) over yards and yards of gathered skirt made from the hand-woven native cotton. Their thick black hair is pulled taut into one large braid that hangs down their backs and ends in a huge bow of another colorful fabric.

Many of the women have taken to making their huipils of organdy or transparent embroidered materials. The filmy blouses and the bright hair ribbons give them a femininity that is hard to match anywhere. But they are uneducated, painfully shy and superstitious, and their children are very often undernourished and full of worms.

EVERY MORNING the mothers, with babies in arms and assorted offspring by the hand, line up in the vestibule of the little government clinic at Chamelco. They come for vaccinations, inoculations, oral polio vaccine and injections of

penicillin, in which they have a child-like faith.

It is a curious thing, but they have little confidence in pills, and seem to feel cheated if they don't get a needle jabbed into their arms or backsides. In order to make sure they take the pills prescribed, Sister Mary Janet sometimes gives them a harmless injection of water, then tells them the injection will not work unless the pills are taken, too.

Skin diseases are common among the children, complicated by the lack of cleanliness or the use of polluted water. The adults come with liver ailments, infections, rheumatism, grippe and anemia. And their teeth are universally bad.

Some arrive with ailments or diseases that Sister Mary Janet, with only a nursing degree, is unable to diagnose, let alone treat. These she reluctantly turns away and suggests that they return the week the doctor makes his visit to the clinic. But there are never enough doctors to go around.

Measles, whooping cough and simple colds account for an unbelievable number of deaths. Coupled with malnutrition, or some other ailments, and that old bugaboo superstition, it is sometimes too late by the time the people come for help.

Fifteen years ago there was an unfortunate occurrence in Chamelco over some vaccinations that were given by either inexperienced or badly trained

Prayer

O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us! Our Lord Jesus Christ in His Passion gave each one recompense according to his merits; may He deliver us from the deceitfulness of our old selves and bestow on us the grace of His Resurrection.

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personnel. The needles were not sterilized or not changed and some deaths resulted. It took years to restore the confidence of the Indians in the importance of vaccinations.

The Department of Public Health provides so little in the way of medicine or basic materials for operating a clinic efficiently that much of what is used at Chamelco and Tucu is obtained through U.S. Catholic Relief Services, the Catholic Medical Mission Board and Holidays for Humanity. CARE also provides some high-protein soybean meal.

OCCASIONALLY the Sisters pick up samples of medicine free of charge on their trips back to the United States, but then there is the problem of getting it across the border. Sometimes it is cheaper to buy in Guatemala City at advanced prices than to pay shipping charges and duty. An attempt is being made in Guatemala to negotiate a new contract with

the government in order to cut some of the red tape involved in bringing medicines and drugs into the country.

But the Department of Public Health, with the assistance of the patient nursing Sisters, has gone a long way in the past few years to erase the Indians' superstitions and lack of faith in both curative and preventive medicine. Sister Mary Janet has started a series of prenatal classes that run two days a week for one month for the mothers of the area. So far they have shown only mild interest and it is too soon to see the results.

"We can't see much change from day to day," Sister Mary Janet said, "but from year to year there is obvious improvement. In 1966 we gave only 200 vaccinations, which is nothing in a community this size. But last year there were 1,400. Now the Indians are beginning to come on their own without prodding from us or the government people."

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HYMNS FOR LENT

a commentary

By BROTHER LAWRENCE J. GONNER, S.M.
St. Louis

AS A result of the Second Vatican Council, Catholics are being asked to increase their participation in worship. Specific provisions have been made in the ceremonial regulations to safeguard and encourage lay participation. One of the greatest means of participation in worship is, of course, by singing—a form of participation that is open to all.

As a consequence, there has been a sudden increase in hymn singing by the congregation in the last few years, a practice which had been long encouraged by Popes Pius X (Motu Proprio), Pius XI (Divini Cultus Sanctitatem), Pius XII (De Sacra Musica et Sacra Liturgia) and John XXIII.

The following paragraphs have been written to shed some light on a few of the hymns that are sung by the people during the holy season of Lent. Some of them are new to Catholic ears, the Church having only recently picked them up from other sources.

William I of Prussia for supporting freedom of speech. He experienced at the same time the loss of his wife and four of his five children.

The hymn gives expression to the medieval idea of the contemplation of the sufferings of Christ. The original poem shows the worshipper standing in spirit at the foot of the Cross directing his words in each verse to a different portion of the body of the dying Lord.

The English translation of Gerhardt is that of Sir Henry William Baker.

The most commonly used melody is that of Hans Leo Hassler, published in 1601. Hassler's music was originally written to the words of a love song and was in five parts. Johann Sebastian Bach used the melody five times in his St. Matthew Passion. For this reason the melody is often referred to as "The Passion Chorale."

WHEN I BEHOLD THE WONDROUS CROSS

When I behold the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord that I should boast,
Save in the death of Christ, my God;
The vain things that attract me most,
I sacrifice them to his blood.

The words of this hymn were written by Isaac Watts (1674-1748) who took the words of St. Paul, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I to the world," for his inspiration.

Watts turned to hymn writing because of dissatisfaction with the quality of the metrical psalms used in Reformed Churches. The Reverend William Barton's hymn book was used in Watts' parish and of it Watts' brother, Enoch, wrote, "Honest Barton chimes us to sleep." Isaac Watts wrote some 600 hymns and is probably best known as the author of "O God Our Help in Ages Past." Watts was not an Anglican but his state is in Westminster Abbey.

MATTHEW Arnold, the English writer, considered "When I Behold the Wondrous Cross" as the greatest of all hymns. He attended church the day of his death and sang the hymns after the sermon.

One of the most popular musical settings of this hymn, used in Baptist, Presbyterian and Lutheran hymnals, is by Lowell Mason, the composer who introduced music as a formal subject in American schools.

ALL GLORY LAUD AND HONOR

All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made glad hosannas ring.
Thou art the King of Israel
Thou David's royal Son,
Who in the Lord's Name
comest,
The King and Blessed One.

This is an ancient hymn written by St. Theodulph, who died at Angers, France, in 821. Charlemagne made him Bishop

of Orleans. Theodulph wrote the song in prison where he was detained because of a false political accusation.

Legend has it that on Palm Sunday as King Louis the Pious was on his way to the Cathedral, Theodulph sang the composition from his dungeon window. Louis was so impressed that he ordered his immediate release.

The hymn, was for years an integral part of the Palm Sunday procession and, while no longer required by the rubrics, is still used.

The most commonly used translation is that of John Mason Neale.

One musical setting seems to have attained some preference: that by the German Melchior Teschner published in 1615. Teschner was a Lutheran cantor and school master. Johann Sebastian Bach used the hymn as choral interlude No. 28 in his St. Matthew Passion.

AT THE CROSS HER STATION KEEPING

At the cross her station keeping
Stood the mournful Mother weeping
Close to Jesus to the last.

In her heart his sorrow sharing
All his bitter anguish bearing
Now at length the sword had passed.

The Latin text, Stabat Mater Dolorosa, is the original of this hymn. It dates from the 13th century. Positive identification of the author has not been made but the hymn is generally ascribed to the Franciscan, Jacopone da Todi.

Tradition says that da Todi was converted from a sinful life upon finding a hair shirt on the body of his wife as it was removed from the charred ruins of a building. She had been wearing the hair shirt in expiation for his sins.

THE HYMN entered the Roman Missal through a decree

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RAPS RULING FROM ROME

Continue experimentation, bishop instructs IHM nuns

VICTORIA, B.C. — Bishop Remi De Roo has told 13 members of the Immaculate Heart of Mary Sisters in his diocese to continue their experimentation in renewal with his complete support and approval.

The only reason such efforts would cease, he said, would be if "I get a ruling otherwise from the Holy Father personally."

In publicly protesting the ruling by the Vatican Congregation of Religious, Bishop De Roo said the attitude of the congregation's prefect, Cardinal Ildibrando Antonutti, could have "disastrous consequences" for nuns everywhere.

Bishop De Roo noted that he gave the IHM Sisters in his diocese permission to experiment in their apostolate more than a year ago.

Stressing that he was not consulted by the Congregation of Religious before its recent ruling, the Canadian prelate drew

attention to one of the points in the congregation's ruling — the IHM nuns must work in collaboration with the local bishop.

SO FAR AS Bishop De Roo is concerned, the IHM Sisters are working in full collaboration with him and will continue to do so. They wear a variety of dress and have taken on diverse apostolic work, such as working with children and families on an Indian reservation.

"There are many social problems, such as alcoholism and drug addiction, afflicting the Indians," the bishop said, "and the Sisters have to have flexibility to work in the manner they deem best."

Bishop De Roo said that it is impossible for the nuns always to have religious services together, however much the Sisters themselves desire this. Concerning their uniform habit, there are certain kinds of work,

including teaching in a public school, where the habit is not only an impediment but illegal, he declared.

The congregation's ruling reportedly was made at the request of Cardinal James McIntyre of Los Angeles, who opposed the temporary experiments in renewal. He is said to have claimed that the nuns were being disobedient to him in carrying out reform without his direction.

IN THE RULING from the Congregation of Religious, which upheld Cardinal McIntyre, the IHM Sisters were told:

• The order had "to adopt a uniform habit" because "the habit pertains to the nature and characteristics of any institute for which it has been approved."

• Every community in the IHM order should meet daily "for some religious exercises in common."

• The nuns should confine their apostolate work to education because that is what they were founded to do.

• They are required to work in "collaboration with the local ordinary."

Bishop De Roo objected to the tone of the congregation's ruling which implied that the IHM Sisters were disobedient. Actually, he added, the nuns are fully obedient to the teaching and spirit of Vatican II. That is why the congregation's ruling has such serious consequences for the renewal of all religious orders, he claimed.

The Vatican congregation should think more positively about the updating that needs to be done in the sisterhoods "than worrying about the length of their hemlines," Bishop De Roo said.

The IHM Sisters have appealed the ruling to Pope Paul; 3,000 nuns of other orders and many groups of clergy and laity throughout the U.S. have signed petitions in support of the IHM Sisters' desire to continue experimentation.

Five IU faculty members named for fellowships

BLOOMINGTON, Ind. — Dr. Denis Sinor, a member of St. Charles parish, who is professor of history at Indiana University, is one of five IU faculty members chosen for John Simon Guggenheim Memorial Foundation fellowships.

The Foundation's committee on selection chose 291 scholars, scientists and artists from 2,062 applicants to receive the coveted grants this year.

A member of the IU faculty since 1961, Dr. Sinor, will prepare a history of the civilization of Central Europe while holding the fellowship.

A native of Hungary and former teacher in France and England, Dr. Sinor has degrees from Budapest and Cambridge Universities. Under his direction, Indiana University has become one of the world's leading centers for the study of Uralic and Altaic languages and cultures, which involve more than 100 million people in Eastern Europe and Asia.

The IU Uralic and Altaic Language and Area Center is the only such NDEA program in the U.S.

Land distribution

CONCEPCION, Argentina — Bishop Juan Carlos Ferro of Concepcion distributed some 3,000 lots of land, formerly the property of the Concepcion diocese, to needy agricultural workers here.



MSGR. FRANCIS REINE



CHARLES E. STIMMING



DR. JOHN MILLETT

Claims Jews expected support

LONDON — A Vatican specialist in Catholic-Jewish relations said here that Jews all over the world expected Christians to take Israel's side in last June's Arab-Israeli war.

The specialist, Dutch Father Cornelius Rijk, a member of the Vatican Secretariat for Promoting Christian Unity, said that Christians who before last year regarded Judaism as a religion must now know they were wrong. It is now clear that Judaism is not just a religion but "a complex reality of which religion is but a part," Father Rijk said.

THE CHRISTIAN neutrality in the war, he claimed, showed that the so-called dialogue going on in various countries has not touched the real problem between Christians and Jews.

"After the events of 1967 a clear statement is needed in which Judaism is acknowledged as it really is, not as Christians want it to be," he added. Christians have to understand the bond between the Jewish people and Israel in order to understand Jewish beliefs.

FATHER RIJK, who was giving the annual lecture to the Center for Biblical and Jewish Studies in London, quoted the Protestant theologian Karl Barth as saying that the only important ecumenical relation was that between Christians and Israel. Too many people see Judaism as a remnant of the past, ignoring the fact that it is a living community with strong messianic and eschatological expectations, he said.

The Church was neutral during the Arab-Israeli war because most of its leaders had not followed Middle East problems, the Dutch priest claimed. They were asked to help Christians on both sides. They did not want to make political decisions and some wanted to make a distinction between the Jewish religion and Israel. They saw Judaism as only a religion.

Recognize unions, hospitals urged by Church body

CLEVELAND — A laymen's group here has asked the Ohio Conference of Catholic Hospitals to declare its willingness to recognize labor unions as collective bargaining agents for hospital employees.

The request came in a letter from William A. Caldwell, chairman of the Cleveland Conference of Laymen, to Sister Mary Collette of Hamilton, O., president of the Ohio Conference of Catholic Hospitals, during a one-day meeting here of the Ohio Hospital Association convention.

Three to receive Marian honoraries

INDIANAPOLIS — Dr. John D. Millett, chancellor to the Ohio Board of Regents and a native of Indianapolis, is one of three men who will be awarded honorary degrees at Marian College's commencement on June 2.

President D. J. Guzzetta said the board of trustees had selected Dr. Millett, the commencement speaker, along with Msgr. Francis J. Reine, retired president of Marian, and Charles E. Stimming, prominent Indianapolis civic leader, as this year's recipients. Millett and Stimming will receive the degree of doctor of humane letters and Msgr. Reine doctor of laws.

One hundred and seventy seniors are candidates for Marian's 31st graduation.

FOR DR. Millett, the Marian degree will be his 15th honorary.

Polish cardinal backs students

BONN, Germany — Cardinal Stefan Wyszynski of Warsaw praised Polish university students for moderation in their recent demonstrations and criticized the police for the manner in which they handled the demonstrations.

Speaking at St. Joseph's Church in Warsaw, the cardinal said: "Students show that they are understanding and react accordingly when they are spoken to with the heart and not with the nightstick."

The cardinal expressed his satisfaction with "the maturity and moderation displayed by Polish students in claiming their rights."

He confirmed that the Polish bishops had sent a letter "signed by more than 50 bishops," to the government in which they noted that youth wanted "a little truth, a little love and a little justice."

The first came from his alma mater, Depauw University, 17 years after his graduation. Prior to his present assignment, he was the 16th president of Miami University at Oxford, Ohio.

The Ohio chancellor, author and co-author of more than a dozen books, received his advanced degrees from Columbia University and served on the faculties at Columbia and Rutgers. His specialty, political science and public administration, has led him frequently to public service at the national level. He has served on the Social Science Research Council, National Resources Planning Board, the Army Service Forces, the first Hoover Commission and as executive director of a study on financing higher education.

Msgr. Reine, president of Marian College for 14 years, retired in January. He took his seminary studies at St. Meinrad, at the North American College in Rome and at the Catholic University of America. He received his doctorate in theology in 1942 and was named to the Marian faculty that year. He became president of the college in 1954 and was named to the rank of Papal Chamberlain in 1958 and to Domestic Prelate in 1964.

CHARLES E. Stimming, vice president of the France Stone Company, is a graduate of Loyola University in Chicago and has been active in the civic and charitable affairs of Indianapolis for many years. He received the 1966 Brotherhood Award from the National Conference of Christians and Jews and in 1967 was named Knight of St. Gregory by Pope Paul VI.

He is a director of the Indianapolis Rotary club, has served as treasurer and director of the Indianapolis Senior Citizens Center, a director of St. Mary's Child Center and is a director of the Indianapolis Athletic Club.

Join housing effort

RICHMOND, Ind. — Two Catholic parishes here were among 12 church-related organizations which have formally joined the Interfaith Housing Corporation last week.

St. Andrew's and Holy Family parishes each paid the \$100 membership fee in support of the housing project for elderly persons. The parishes also pledged \$1,000 and \$500, respectively, for the new organization.

Each of the church-related groups joining in the effort will be represented on the corporation's board of directors. Catholic members include Mrs. Wayne Tolen, Holy Family and James F. Skulski, St. Andrew's. Mrs. Tolen was named secretary of the board.

A survey committee will be appointed to make a study of the specific needs on rental housing for the elderly in the area. The survey will accompany initial application forms that will be submitted to the Department of Housing and Urban Development (HUD) in the Chicago regional office.

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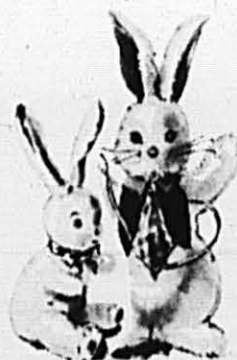
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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Bernadette SOCIAL Every Friday Night — 6:30 P.M. School Hall — 4830 Fletcher Avenue

St. Andrew's Annual Spring Dance "SPRING IN THE AIR" Friday, April 19 — 9 P.M. - 1 A.M. Our Lady of Fatima K of C — 1313 South Post Road

RUMMAGE SALE Saturday, April 20 — 8 A.M. 'til ? Ritter High School — 30th and Tibbs

CARD PARTY St. Patrick's Senior Citizens Wednesday, April 24 — 1 P.M. School Auditorium — Tickets at the Door

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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