

# Anti-poverty drive to use public and private agencies

WASHINGTON President Johnson's marching orders for his war on poverty would combine the resources of public and private agencies in the attack.

Joint efforts by public and private groups, assisted by the Federal government, are central to his major proposals—adding unemployed youths and jobless dropouts between 16 and 20 years of age.

The President asked Congress (March 16) for "immediate action" on his election-year program.

Editorial, Page 4



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INDIANAPOLIS, INDIANA, MARCH 20, 1964

## POVERTY IN INDIANAPOLIS

# 'Homeless' children sleep under porches

By PAUL G. FOX

Second of a series

● "Homeless" or rejected children sleeping on the ground under porches.

● Over-crowded housing, with sometimes six families sharing a single dwelling.

● Both parents working to pay the rent, resulting in neglect of children.

● Large influx of migrants from deep South, often bringing a low cultural and educational level with them.

Such are various conditions of poverty in Indianapolis, as described this week by a priest who has spent the past 29 years serving the needs of Indianapolis Negroes.

FATHER BERNARD Strange, no stranger to the countless thousands of individuals and families he has assisted through the years, has been associated nearly all of his priestly life with St. Rita's parish.

Situated in one of the largest Negro ghettos of the inner city, St. Rita's has become a landmark to this need as well as a community center for youth activities.

St. Rita's parish, which numbers 1,370 persons, is roughly bounded by 20th, Keystone, Massachusetts and Bellefontaine. It is an area 20 blocks long and 10 blocks wide.

Catholic number but three per cent of the total population of the area. Only two per cent of the entire Negro population of Marion County, about 100,000, is Catholic.

POVERTY is not a new subject to Father Strange. He has thought about its causes. He has seen its effects.

The basic causes of poverty, according to Father Strange, are

unemployment and the lack of a living wage, resulting in inadequate housing for those of small income.

"People who say that Indianapolis has adequate housing are either dishonest or ignorant of the facts," he stated. "They are people who enter the city from suburbs to work via Washington or Meridian Streets. They go home the same way. I would gladly take them on a personally-conducted tour to open their eyes."

"There are people who say there is plenty of low-cost housing available in Indianapolis," he continued. "Stated correctly, we should say there are too many low-cost shacks available in Indianapolis."

FATHER STRANGE described the typical plight of migrants to the North. "A Negro and his family move North with maybe \$500 to \$600 after selling all his possessions there. This is enough for him to make a down payment on a fairly large house here. Two or three months later he still does not have a job paying a living wage, so he finds other families willing to share his home so he can make monthly payments. Before long, there are five or six families, with as many as 21 individuals, living in one house."

"In other instances, a wife and mother will take a job to help meet expenses. This often results in lack of attention and direction for her small children. You can imagine what can happen—poor school records, delinquency, immorality and possibly a life of crime."

A good number of Father Strange's parishioners are construction workers and low-paid laborers. Since construction work largely depends upon the weather, many are idle during the winter months.

"Why do people pay \$12 a week for two rooms, \$812 each, whose only 'luxury' is running water?" he asked. "Because they can find nothing better. Unless the United States want to treat the status of South America, with extreme wealth and extreme poverty, the civil government and the Church must in all earnestness strive to help the poor," he commented.

"All types of housing are needed here—from low-cost private homes to public housing. The low income family needs a decent private home. Indianapolis does not allow him to have one. The existence of the municipally-owned Flanner House self-help project has provided a comfortable smoke screen for Indianapolis in front of a staring world."

Special guest during the Revival will be Father DeBoata, from the Diocese of Dubuque, Tanganyika. Father DeBoata was accompanied by Cardinal Laurian Rugamba during the cardinal's visit to Indianapolis last summer.

A Holy Week Revival will be held at St. Rita's Church, 19th and Marquette Ave., beginning on Palm Sunday.

Father John LaBauve, S.V.D., director of the Divine Word Mission Band of the Holy Week Revival will preach each night at 7:30 p.m. His theme will be "The Cross and the Christian."

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## Palm rites will open Holy Week

Traditional Holy Week services will be held in churches and institutions of the Archdiocese during the coming week, as the Church commemorates the Passion and Death of Christ and begins her preparation for the joyous feast of Easter.

The solemn observances will open with the blessing and distribution of palms on Palm Sunday, March 22. Archbishop Schulte will bless the palms at the 11 a.m. Mass in the Cathedral.

The Archbishop will preside at the Liturgical Mass on Holy Thursday at the Cathedral, beginning at 9:30 a.m. In connection with the services, he will bless the Holy Oils which are used in the administration of the Sacraments and other liturgical functions throughout the year. The Holy Oils will be available to the clergy after the Mass.

In ALL OTHER churches except the Cathedral, the principal Mass on Holy Thursday will be celebrated in the evening. However, the Archbishop has again granted permission for the celebration of a Low Mass in the morning as well as an additional Low Mass in the evening. Use of this privilege is left to the discretion of the individual pastor, depending on the particular need of the parish.

It is to be noted that on Holy Thursday, Communion may be distributed only during or immediately after Mass.

At the conclusion of the Liturgical Mass on Holy Thursday, the Blessed Sacrament will be carried in solemn procession to the Altar of Repose, where it will be reserved for the adoration of the faithful during the afternoon hours. The faithful will again be permitted to receive Holy Communion at the solemn Liturgical service on Good Friday, a privilege granted for the first time in 1956 by Pope Pius XII.

IN DOWNTOWN Indianapolis the Good Friday liturgy will be celebrated in St. John's Church at 3 p.m. Way of the Cross devotions will be held at 4 p.m. and 7:45 p.m. in St. John's Church.

The Liturgical rite will be part of three-hour services to be held in St. Mary's Church, beginning at 12 noon. Distribution of Holy Communion will begin about 2:30 p.m.

The Catholic Information Bureau will again sponsor a special broadcast of the Way of the Cross over Radio Station WIRE (4320), Indianapolis, from 2:30 p.m. to 3 p.m. on Good Friday. It is being presented especially for the sick and shut-ins who are unable to attend religious services.

The 25th annual Outdoor Way of the Cross will be held in the War Memorial Plaza, Indianapolis, at 2 p.m. on Good Friday.

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BOAT SERVICE TO SUNDAY MASS—Special boat service to Sunday Mass was provided for marooned parishioners of St. Mary's Church, Aurora, on March 15. The photo above, taken by John Ulrich, indicates how close the rising waters came to the church at the peak of the flood. Another photo on Page 9.

## COMMUNITY SPIRIT

# Novices help town in flood peril

By FRED W. FRIES

AURORA, Ind.—They advanced the cause of eugenism at least ten years."

This was the reaction of Father John Lynch, pastor of St. Mary's Church, to the service rendered by 22 young students from the Glenmary Novitiate during last week's flood crisis in this Southern Indiana community.

The novices and the staff of two priests and two brothers of the institution were responsible for saving thousands of dollars worth of stock and equipment as the rising waters rolled into the downtown area.

It was 3:45 a.m. on Tuesday, March 10, when the phone rang at the novitiate, located high on a hill out of the imperiled area. Merchants, who were trying to clear out their stock shelves before their stores were inundated, found they could no longer cope with the situation.

The call to Father Francis Korzinek, Novice Master at Glenmary, brought an immediate response.

For 14 hours the young students from Glenmary

and their superiors worked feverishly, moving from one business establishment to another, loading everything from trousers to washing machines into trucks for transport to higher ground.

The river was rising 18 inches each hour, and toward the end of the operation, the workers had to don hip boots to keep ahead of the swirling waters. A few hours later the water covered most of the downtown area to a depth of 10 to 12 feet.

Asked later for their reaction to this unusual interlude in their regimen of prayer and meditation, the novices called it "a great experience" and "a wonderful chance to help our neighbors in Christ."

Father Lynch cited another heartwarming elemental gesture in connection with the Aurora flood crisis: on Saturday, March 14, Mayor Nathan Schwahnolt, a non-Catholic, called the St. Mary's rectory to find out the time of Sunday Masses so that boat service could be provided for marooned parishioners.

"The Mass crowd was down a little," Father Lynch reported, "but the collection was up."

## WEARIN' OF THE GREEN

# 'Twas great day for Irish and a few hundred others

By FRED W. FRIES

Slaur, and it was a great day for the Irish—and a few hundred "interlopers" with names like Bauer, La Rosa, Cohen, and Fries. We'd be referin', of course, to the 9th St. Patrick's Day celebration in Indianapolis last Sunday morning, sponsored, as always, by the Ancient Order of Hibernians.

Years ago, the day was marked by a full-fledged parade through the downtown area, but now the observance is confined to a Mass in St. John's Church, followed by a gala breakfast garnished with copious helpings of Irish oratory.

The wearin' of the green was, of course, much in evidence, as well as an early profusion of Easter finery.

As a special treat, the 1,200 sons and daughter of Erin and their friends who attended the

breakfast in the Murat's Egyptian Room were entertained with a steady barrage of Irish airs by Vernon Crane and his orchestra. Radio and television carried parts of the program.

The blarney this year was even thicker than usual, since (by coincidence) the official distinguished guests who spoke highlighted to be named Welsh, Barton, Sweeney and Carey.

THE GUEST speaker was, to be sure, a son of the auld sod, the Very Rev. Donald M. O'Callaghan, O. Carm., the Hibernians' Deputy National Chaplain.

In a rich, resonant brogue, Father O'Callaghan gave a moving resume of Irish contributions to the world in general and to America in particular. In a well-timed aside, he recalled the Irish in the World. "I've recited the long list of Irish heroes from St. Patrick to Tom DeLia, who knelt down to say a prayer of thanksgiving after winning the mile run in the 1956 Australian Olympics."

He cited the American-born Irishman's modern day contribution to peace—the Irish brigades who are serving with the United Nations force in Congo, Cyprus and other trouble spots in the world.

Governor Welsh, who was taking part in his fourth and final St. Patrick's Day celebration as governor, lauded the Irish contribution to the "art of government"—their wit and charm and their natural concern for the underdog.

Mayor Barton got slightly carried away, stating that to the best of his knowledge, he was the only Irish Catholic Mayor of Indianapolis—over-looking, somehow, an illustrious Celtic predecessor of a few years back—follow by the name of Al Feeney.

Others who spoke briefly included Monsignor Cornelius Sweeney (representing Archbishop Schulte) and Father Thomas Carey, pastor of Christ the King parish and current chaplain of the Hibernians.

Past-President Joseph Hunt kept the show moving as master-of-ceremonies, and mercifully interspersed the oratory with Irish melodies like "Danny Boy" and "Rose Tree," sung by Mary Ann Chrisman, Bernard Dever and Patrick Ryan.

FATHER CAREY, who celebrated the Mass earlier at St. John's, recalled that as a "wee brood" of a "lad" he had done an Irish jig at the "gathering of the

(Continued on page 9)

## Official

Ministers for the Solemn Pontifical Mass and Blessing of the Holy Oils on Holy Thursday, March 26, 1964 at St. Peter and Paul Cathedral, 9:30 a.m. (last time).

Celebrant: The Most Reverend Paul C. Schulte, D.D.

Assistant Priest: Rt. Rev. John J. Doyle

I Assistant Deacon: Rev. James Deucey

II Assistant Deacon: Rev. Paul Douby

Deacon of the Mass: Rev. James Higgins

Subdeacon of the Mass: Rev. John Fish

The Twelve Priests:

Rev. John Stahl, Rev. James Doberty, Rev. Paul Sweeney, Rev. Oblate Father, Rev. Donald Schweizer, Rev. Francisman Father, Rev. Kenneth Smith, Rev. John Luerman, Rev. John Ryan, Rev. George Elford, Rev. William Munshower, Rev. Richard Zore.

The Seven Deacons:

Rev. Harold Knevez, Rev. Joseph McGinley, Rev. Robert Mohrhaus, Rev. Donald Schneider, Rev. Fred Schmidt, Rev. Lawrence Lynch, Rev. Edwin Sorcek.

The Seven Subdeacons:

Rev. Edmund Banet, Rev. Dale Burzinger, Rev. Gerald Burkert, Rev. Gerald Gettelinger, Rev. Henry Hergel, Rev. Lawrence Pugh, Rev. Edward Ripberger.

Deacon of the Holy Chrism:

Rev. Harold Knevez

Deacon of the Holy Oil:

Rev. Joseph McGinley

Deacon of the Oil of the Sick:

Rev. Edmund Banet

Bearer of the Balsam:

Rev. Dale Burzinger

Metropolitan Crossbearer:

Rev. Herman Litz

Custodians of the Holy Oils:

RE: Revs. Cornelius R. Sweeney and Adolph Grosberg.

Masters of Ceremonies:

Very Rev. Francis Van Buntzen, Rev. Kenny Sweeney, Paul Hentzen, and George Coffey.

The Holy Oils will be dispensed after this Mass in the vestibule office of the Cathedral, until noon and again from 12:30 until 2:30 p.m. After that hour the clergy may apply at the Cathedral Rectory.

The Chantry

By Order of the Most Reverend Archbishop

## Regional heads include superior at St. Agnes

Sister Mary Raymond, superior of St. Agnes Academy and principal of Cathedral grade school in Indianapolis, is one of the four regional superiors named last week by the Sisters of Providence.

She will head the Indiana area, to be known as St. Agnes region. Named as her first assistant is Sister Rose Louise, currently superior at St. Patrick school in Fayetteville, N.C., and a former superior of Annunciation School in Brazil, Ind. She also taught at St. Catherine, Indianapolis, among other assignments in Indiana and Illinois.

Other regional superiors, with their first assistants, are: Sister Edvardine and Sister Mary Garina for the Illinois area (St. Joseph Region); Sister Anna Zoss and Sister Adrian for the East (St. Raphael Region); Sister Marie Clarice and Sister Mary Frances, for the West (St. Michael Region).

THE APPOINTMENTS were announced March 12. A second assistant for each regional superior will be named in early May when a public election is made. All appointments will go into effect August 15.

Sister Mary Raymond is well known in Indianapolis for her work in the area of the poor.

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FATHER STRANGE AND TOMORROW'S LEADERS—The bell tower of the modern St. Rita's Church looms in the background as Father Bernard L. Strange chats with youngsters of the parish. A very popular pastor, Father Strange always has time for young and old, sharing their problems and joys. (Staff photo)

LAYMEN AND THE COUNCIL

Needed: greater lay involvement in Church

By MARTIN H. WORK
I attended a meeting recently of a Catholic lay organization that was being addressed by a young priest who began his talk on the history of the group by saying, "First, I'm going to tell you about the authority and jurisdiction of this organization." There was a slight pause; then, somewhat embarrassed, he said: "I'll have no jurisdiction nor authority."

extent of the responsibilities and rights that are natural to the lay state.
If the Church is thought of only as an organization ruled, taught and sanctified by a hierarchy, the possibilities of an effective solution are limited. If, on the other hand, you think of the Church as the "whole people of God," with each member sharing in the "common priesthood" of the faithful because all were baptized in the name of the same God, then the answer to the question of the responsibilities and rights of the layman becomes possible of solution.

THE PRIESTHOOD of the laity is not the same as the ordained priesthood. However, we laymen share with the clergy a "common priesthood," and certain common rights and responsibilities that flow out of the Sacrament of Baptism. Viewed this way, the problem then becomes one of determining what rights and responsibilities are given to the laymen through the Sacraments—Baptism, Confirmation and Marriage. The central problem of the layman—and the central problem of the priest, the bishop and the Church—is, as I see it, defining in terms understandable to the modern mind the nature of the Church itself. The second session of the Vatican Council debated this question for over three weeks. The third session will hopefully answer it for our time.

Within the council schema "De Ecclesia" there are chapters on the nature of the Church...

Itself, of the role of bishops and, for the first time, of the laity.

I don't believe we'll hear that full-throated roar of a laity in high speed until the real nature of the Church is re-defined and understood by the layman. Any intelligent dynamic functioning of the layman can only flow from a clear concept of the Church as the worshipping community of the people of God, not as an administrative bureaucracy.

The layman must see himself, and others must see him, as a full-fledged citizen of the Church with responsibilities and rights framed in a constitution on "The nature of the Church" the Second Vatican Council. If he sees himself fully integrated into this Christian community he will be better able to envision his individual direct relationship to God; to be, as well, a "Christian in his own right" as Karl Rahner expressed it. He can then make the full and complete commitment of a Christian that is essential to the lay apostolate.

HOW THEN does the Church expect the layman to share in her apostolate? How does she infuse the layman not merely with the vision of his responsibility...



MARTIN WORK

but the vision of the total mission of Christ living in today's world? The relevancy of Christ's Church to the issues that face man and the modern world must be demonstrated. The Church must be relevant in the way she presents herself to the world, in the way she looks upon herself, in the way she looks upon the world. If the apparatus instituted by Pope John and reinvigorated by Pope Paul is carried forward, this challenge will...

Disagreement voiced over shared-time plan

CHICAGO—An overflow crowd of 250 persons heard a variety of speakers disagree in testimony before the Chicago Board of Education about a proposed shared-time education experiment here. The superintendent of Catholic schools, Leo Catholic laymen's groups and one civic association backed the proposal to permit pupils from a Catholic high school to take some classes in an adjacent public high school. Protestant groups, by and large, urged that more research be done on shared-time before a decision is made. Jewish groups, the regional public school Parent-Teachers Association and the Negro American Labor Council led attacks on the proposal.

BEFORE the board is a recommendation, backed by Public School Superintendent Benjamin C. Willis, that about 300 pupils in St. Paul's Catholic High School be permitted to spend half of each school day attending classes in Kinzie High School. At St. Paul's which is under construction, the students would have religion, English, social studies, art, music and counseling. At Kinzie they would take science, mathematics, laboratory courses, industrial arts and physical education. They would eat lunch at Kinzie.

MSgr. William E. McManis, superintendent of Chicago archdiocesan schools, told the board that supporters of the proposal want their children to mingle in a common school. They also want them to have the opportunity to take courses which would not be available in a private school.

THE CHAIRMAN of the parents' group, Hugh Bowler, told the board that supporters of the proposal want their children to mingle in a common school. They also want them to have the opportunity to take courses which would not be available in a private school.

NOTRE DAME, Ind.—The University of Notre Dame has announced plans for a Galileo Quarter-century Congress, April 9 to 11, during which speakers from England, France, Germany and Italy as well as the United States will explore the life and work of the 17th century astronomer and physicist. The event is believed to be the only major American observance of the 300th anniversary of Galileo's birth in 1642. Galileo, who was the first to bring effective observational support to the Copernican theory that the earth revolves around the sun, died in 1642.

'Landmark' CHICAGO — In a pre-St. Patrick's Day gesture, Old St. Patrick's church here was designated a historical landmark by Mayor Richard J. Daley and the City Council. The church, oldest in the city, is known as "the cradle of Chicago's Irish." It was completed in 1836.

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shake the laity right down to their apathetic shoe leather, and at the same time remove the things that bring about frustration in the laity. It will put legs under the supine lay apostolate.

There is good reason to be concerned about the lay apostolate as a movement, about the way the laity presently exercises its mission in and for the Church. I'm afraid that all too many lay organizations are horse and buggy that crisscrossed from the 1920s into the 20th century without missing a step or noticing that men are traveling in satellites these days.

The lay organization today that doesn't have a spiritual and apostolic formation program for its members (a program involving the biblical, liturgical, catechetical, ecumenical and social renewals) really ought to consider dissolving itself. The organization that presumes itself to be involved in the full apostolate and yet thinks only in terms of its internal role in the Church's life is only half alive.

The primary task of the layman is in the temporal order—the Christian penetration of home, school, community, social and cultural institutions and political government. The lay movement that doesn't concern itself with all members of the community, Catholic and other as well, is not, I would judge, fully apostolic. The lay movement that does not exercise the initiative and responsibility proper to laymen is not the kind of lay movement that we need today.

WE NEED to re-think the function and structure of lay organizations in the United States. We need greater clarity in our objectives, more unity, less uniformity, less duplication, more cooperation. We need to concentrate less on organizational activities and more on training and forming and programming for the free lay apostolate in secular society. We need fewer organizations "directed" by priests and more laymen "formed" by priests.

Building program LOS ANGELES—High school construction totaling \$15 million has been undertaken by the Archdiocese of Los Angeles through its current youth education fund campaign.

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We need priests who are themselves formed for work in the lay apostolate. In fact, we need to stop talking about the lay apostolate and to move more toward the role of the laity in the apostolate of the Church—an apostolate that we share with our priests and bishops. We need to stop examining our "lay" navel and concentrate on the real situations in the world that cry out for our Christian, apostolic interest and involvement.

My final concern rests with the concept of the layman's role in the movement towards unity. There is a real contribution laymen can make to the unity that Christ prayed for, the unity that His Church is seeking with renewed emphasis these days and which the secular world itself is driving towards relentlessly in its own way and on its own level.

The layman must conceive of "unity as a mission," says Monsignor Gerard Phillips. Sometimes we Catholics are so proud of our unity that it serves as an impediment to others. The Church is not a granite block, but an expanding society. Clarity is the key word. The laymen must understand the meaning of unity and in the words of St. Augustine, "Widen the frontiers of charity." The layman must have "open doors" and "open minds"; he must practice "over the fence ecumenism" as a Catholic politician.

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cal figure recently noted. If the layman fails to contribute to this renewal effort on the part of the Church he is failing the ultimate purpose of the present Vatican Council and ignoring the plea of Christ Himself that "... all may be one."

A restatement of the nature of the Church; a precise and adequate theological definition of the role of the laity in the Church; a renewing Church that speaks in relevant terms to a modern world; a lay apostolate oriented towards the temporal realities, formed for its task in the world as well as in the Church; laymen committed as individuals and standing directly before God; laymen conscious of their role in the drive toward unity, both secular and religious—these are, as I see it, some of the major areas of need and concern for laymen today.

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Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church and his relationship to the eccumenical council. The authors are four of America's leading lay spokesmen: Donald Thorman, Daniel Callahan, Martin Work and John Cogley.

eclesiastical sense, nor does any intelligent layman either seek it or believe it to be desirable. In reality the problem is not one of "authority and jurisdiction" at all, but of more precise theological thinking on the position of the layman in the Church and the



HOME FROM BRAZIL MISSION—Brother Hilary Lang, O.F.M., a native of Sacred Heart parish, Indianapolis, is currently home on leave from the Franciscan mission field in Santarem, Brazil. He has spent a total of 19 years there. Above, Brother Hilary displays some souvenirs from the mission area to his sister, Mrs. Thomas Bruno, a member of St. Catherine's parish. A Card Party to aid Brother Hilary's mission will be held at 2:30 p.m., Sunday, March 22, in Sacred Heart Central High School, 1500 S. Meridian St. (Staff photo)

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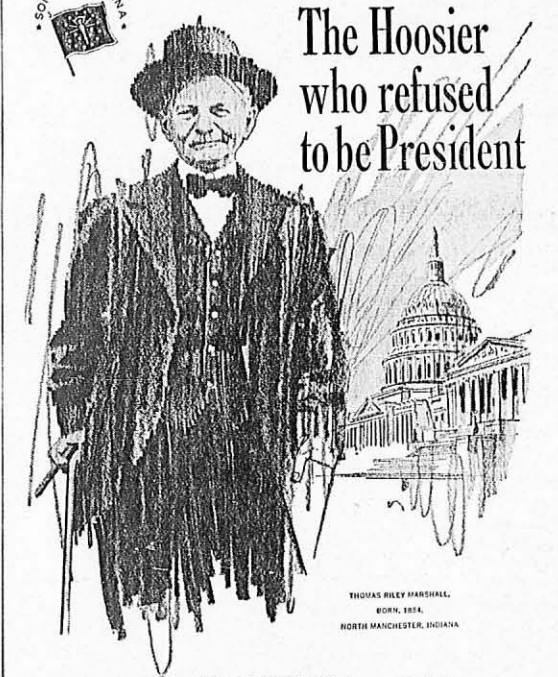


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THOMAS MARSHALL, BORN, 1854, NORTH MANCHESTER, INDIANA

OTROMER, 1919. Woodrow Wilson lay stricken. The White House was shut off from the nation by a veil of mystery. The President's condition was concealed from the public, from Congress, from members of his cabinet. Even Vice President Marshall was not permitted to see or talk to him.

But there was talk up on Capitol Hill. Amidst the whispering emerged a project to declare the President incapable of carrying on his official duties, and to elevate Marshall to the Presidency.

But Marshall refused. To consider such a step without the urging of the President himself was unthinkable. He remained loyal and devoted to Wilson. At a time when Marshall might have gained a lasting place among the nation's Presidents—by a simple nod of his head. They should have expected this of Thomas Riley Marshall. For he never outgrew his faith in God and man. He never put ambition ahead of fair play.

But, for all his idealism, he was never stuffy. He kept his gift for plain speaking and delightful wit. ("What this country needs is a good 'ole cigar!"), throughout a career as lawyer, Governor of Indiana and two terms as Vice President of the United States.

Tom Marshall was born in North Manchester in 1854. He was to use the Area Code of the place you're calling (if it is outside the area from which you're calling) to assure even faster and easier phoning. Pick up your phone right now—and you're almost there.

Just imagine what a help today's modern telephone system would have been to Tom's father. How such a communication would have saved so much time—fast communication would have saved so much time—and so many lives. Now there are other communication aids. Answering-recording sets that can answer a doctor's phone and record the caller's message. Car radio-telephone and record the caller's message. Car radio-telephone and record the caller's message. Car radio-telephone and record the caller's message.

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PLAN LEON OF MARY 'ACIES'—The annual "Acies" of the Legion of Mary will be held at 2 p.m. Sunday, March 22, in St. Mary's Church, located at New Jersey and Vermont Streets, Indianapolis. Father Raymond T. Bosler, pastor of St. Thomas Aquinas parish and editor of The Criterion, will deliver the sermon. Preparing invitations to the event is the above committee, from left: Mrs. Victor L. Goussons, pastor of St. Mary's, William Zeiler, Miss Rosemary Keen, Miss Lucille Kerr and John Braten. Seated is Miss Rose Skibinski, Staff on Page One. (Staff photo)

BOOKS OF THE HOUR

A controversial play

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

The most discouraging thing about Hoff Hochhuth's published play, "The Deputy" (Grove Press, \$5.95), which is basically a vicious attack on Pope Pius XII for his alleged failure to help the Jews in Germany or World War II, is not the play itself, nor even the reviews thereof in secular, Protestant, and Jewish media. What is depressing is the great number of Catholics who have spoken out enthusiastically in favor of what is, after all, a very poor play at best, and at worst a vicious attack on the Pope.

(and occasionally Satanic) dialogue with which he credits the Pope, who is shown as far more concerned about the destruction of buildings, factories, and libraries, than about the loss of human life.

This is not even to admit that Hochhuth's "documents" all bear the interpretation or offer the implications with which he loads them—but the words put in the Pope's mouth cannot by any stretch of imagination be historically justified.

Writing as one who has seen the play as well as having read the published version, I can only agree with Walter Kerr, who called the drama "flaccid, monotonous, and unusable," and who said of the one-dimensional portrait of Pope Pius that "in the high-school-principal condensation of Ginzler's Williams, we are close to something that would not be amiss in 'Beyond the Fringe.' Referring to the dramatic fact that the Pope's appearance comes late in the play and is supposed to be climactic, Mr. Kerr says, "We have come this long way to little more than a capyidity at tea-time, where there is no real content, no possible human alternative that might have been pursued. Six million have died for a mild insipidity."

As if to show how low he is willing to stoop, even dramatically speaking, to make his point, Hoff Hochhuth really does dare to have Pius, after refusing a Jesuit's plea to condemn Hitler, call for a ban on and flogging, so that he may wash his hands.

But what he cannot possibly give footnotes nor bibliographic documentation for, is the fatuous

LORETO, Italy — During 1963 about two million pilgrims visited the Holy House of Loreto, which tradition says was the home of the Holy Family in Nazareth.

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THE CHURCH AND THE WORLD Pope greets soldiers — Divorce study urged

The Vatican Pope Paul VI said that anticlericalism still exists, especially in Italy. He said everybody should examine his conscience to determine "Are We Christians?" The Pope was speaking at the Passion Sunday Mass he offered in St. Peter's for 10,000 Roman street workers and about 2,000 employees of the show industry. He said that people should ask themselves, "How we can be Christians and how we can distinguish ourselves from those who are still crucifying Christ?"

"characterizes this well-deserving body" and the "importance of such work in the world after the last war." Pope Paul told students and teachers of the Pontifical Gregorian University that the preservation of the integrity of the doctrine of the Church is an essential requirement for the education of future priests. In a Latin speech the Pope said he was particularly pleased to be among "the joyous youths who are devoting themselves to difficult studies." Students must be trained in a way as in knowledge, he said. "May it never happen that theological studies illumine the mind but fail to kindle charity."

will drop the two grades at the start of the 1965 school year. His school now has 1,151 pupils. Aboard ATHENS—Catholic Archbishop Benedictus Prineas of Athens served as the personal representative of Pope Paul VI at the funeral Mass for King Paul I of Greece in the Orthodox cathedral of the Annunciation here. Archbishop Prineas walked behind the reigning monarchs and heads of state in the procession to the cathedral. Another Latin Rite Catholic bishop walked in procession with bishops of the Orthodox Church.

LA PAZ, Bolivia — Not only Spanish but the Aymara and Quechua Indian languages will be used in the celebration of the Mass in Bolivia, the Hierarchy has announced. The bishops said that the vernacular texts would be submitted to the Holy See for approval shortly, and that they will be put into use throughout the country as soon as approval is received. GENEVA—The Brazilian Minister of Health said here that rapid population growth, instead of being a hazard, is a great benefit to developing nations like his own. Speaking at the 17th World Health Assembly, Dr. Wilson Fajal pointed out that in newly developing nations most of the energy used in production is human muscle power. "Thus any

At home SAN JUAN, P.R.—Gov. Luis Munoz Marin is expected to sign a Labor-adopted referendum on electoral laws which will place on the ballot here the Christian Action party, self-described as a Catholic party. The referendum reform reduces from 10 to 3 the percentage of the votes cast that a political party must obtain to secure a general election. The CAP lost its official status after the 1960 voting.

SEATTLE, Wash.—Archbishop Thomas A. Connelly said here that rejection by local voters of a fair housing ordinance indicates that a long-range educational program on civil rights is a necessity. The Archbishop led the strong support given to the proposal by the Church here. Voters turned it down by a 2 to 1 vote.

SACRAMENTO, Calif.—Gov. Edmund G. (Pat) Brown of California has urged a state legislative committee to take a close look at the causes and solutions of the "festering social problem" of delinquency. In a message to the Legislature, Brown said statistics turned up by an Assembly Judiciary Committee show that 82.5 per cent of our juvenile delinquents and more than 50 per cent of the inmates of our penal institutions come from broken homes."

MILWAUKEE—The West Allis school board announced here that it would close the first four grades of his parochial school now says he will close only the first and second. Sister Decora Winiand, superior of St. Aloysius parish, said he

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measures that contribute to increase the rate of population growth are beneficial to us," he said.



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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.

War on poverty

In time, we believe, Michael Harrington's modest volume, "The Other America," will be ranked as one of the most influential books of the 20th century.

The young Catholic writer's reportage and analysis of poverty in the United States first was published in 1962. Almost a year passed before it began to strike home in influential circles.

In the second year since publication, however, Harrington is being hailed as one who effectively held up a mirror and made affluent America intolerably conscious of the half-hidden poverty in its midst.

So forceful has been the impact of his slim volume that his dedicative term of "the invisible poor," "the sub-culture of misery," and "the internal alien," have become stock items in the lexicon of politics and economics.

In the two years since he so skillfully made us aware of an ugly smell in the basement of our palace of plenty, millions of words have been written and spoken about America's disorganized armies of the disadvantaged.

The forces of reaction first argued that there was no culture of poverty except in the imaginations of "liberals" and "Socialists." Defeated in that tactic by the stark presentation of fact, these over-righteous ideologues then fell back on arguments painfully reminiscent of the Great Depression.

"The way to end poverty is to stimulate economic growth," they said and still say. And nobody disagrees with that.

But then they add: "And the only way to stimulate economic growth is to give private enterprise a chance."

The catch there is, that in the two decades since World War II, private enterprise has had every chance it reasonably could ask. But 35 million Americans, in the most prosperous society in history, live at a bare subsistence level. Countless millions more are not much better off.

And every indicator is that the situation will get worse, not better, if left to "solutions" offered by the smug moralizers and turgid philosophers of laissez faire who screamed a generation ago that President Herbert Hoover's Reconstruction Finance Corporation was virtually a Communist plot.

Two weeks ago, the Social Action Department of the National Catholic Welfare Conference issued a major policy statement urging total commitment at all private and government levels against persistent poverty.

"The Church," it pointed out, "views involuntary poverty as a challenge, not merely to our compassion and charity, but also to intelligent social action . . ."

Last week, Criterion News Editor Paul G. Fox, in the first of a series of articles, told of the shattering contrasts of destitution and luxury in downtown Indianapolis.

This week, President Johnson unveiled plans for a fight to the finish against involuntary poverty in America. How far his program will get in Congress in an election year remains to be seen. The reactionaries who don't even believe in decent school lunches—if the federal government is involved—already are fit to be tied.

But something tells us a passion to end poverty in the richest land ever known is beginning to take hold.

A part of that "something" is the fact that, right here in Indianapolis, proud citadel of a spurious brand of self-help, the city administration this week boldly passed a low-cost federal housing program that outraged members of the Chamber of Commerce, the Real Estate Board and the slum landlords.

If that can happen here, Michael Harrington and all others who have pleaded so poignantly for the eradication of poverty from the pastures of plenty are entitled to feel they may not have labored in vain.

Skip the roses

"We have made the Reich by propaganda," Goebbels boasted in 1939.

Propaganda can play a decisive role in the destiny of a man or a nation. It is a powerful force.

Since the United States Information Agency represents the formal, governmental interpretation of American life to the world at large, its presentations are naturally subject to scrutiny and criticism.

We share any general concern for America's picture abroad. We also admit to a concern for truth and the propaganda portrait of America that can emerge when the truth hurts so much that the temptation arises to impose a rose-colored screen over the facts.

Much controversy has arisen recently because the USIA produced a film on the Negro in America in which the narrative ran on one point:

"By the end of August, 1963, in some places of the United States, a Negro could not go to school where he chose, eat where he wished, build his home where it pleased him or find jobs for which he was qualified. He had been insulted, beaten, jailed, drenched with water, chased by dogs . . ."

Such analysis, critics deplore, lacks "balance." In a way, this is true. By the end of August of 1963, thousands of the whole world have watched recent events in the United States with alarm and dismay. "That same summer, an African prime minister warned: 'The key to the successful projection of the United States image in Africa lies more in a solution of the Negro problem than in foreign aid.'"

We do not endorse the USIA across the board. We do hope, however, that the USIA continues to ignore the demand to present a strictly apple pie America, to conceal what most of the world knows already, and to depict the Negro's lot as something like the singular success of a Jimmy Brown or a Willie Mays.

The shortest distance of friendship between America and the nations of the world—established or emerging—is, we insist, the truth.

Distasteful

Telecasters announced shortly after the assassination of President Kennedy that they had sacrificed close to \$40 million in revenue during four days of commercial-free coverage. In an awkward stance of self-imposed public service, they patted their backs with blank audit sheets.

It took publishers a lot longer to compile their statistics.

QUESTION BOX

Is grace wiped out by mortal sin?

By MSGR. J. D. CONWAY

Q. A person who commits a mortal sin loses sanctifying grace and the right to heaven. Does he also lose all of the benefits from good works, graces, Masses, sacraments, prayers, sacrifices, etc., that he had accumulated up to the time he committed the sin? In other words, is his spiritual warehouse emptied each time he commits a mortal sin?

A. Your language is rather figurative, and it makes our supernatural merits seem like earthly riches accumulated by our own efforts. But using your own language, the answer is yes. We lose the virtue of love; so we lose all before man suffering and death was a special favor granted to man in the Garden of Eden—in his state of loving union with God. And Adam by his sin lost this special favor for man only. Other creatures never did enjoy such exemption.

However, God is very generous. He makes our language is rather figurative, and it makes our supernatural merits seem like earthly riches accumulated by our own efforts. But using your own language, the answer is yes. We lose the virtue of love; so we lose all before man suffering and death was a special favor granted to man in the Garden of Eden—in his state of loving union with God. And Adam by his sin lost this special favor for man only. Other creatures never did enjoy such exemption.

Q. I do not find myself comfortable with your recent question and answer about evolution. Obviously evolution holds truths, and surely any truth cannot contradict the whole Truth. So the scientific study of the origins of man is full of gaps and not clear.

A. It is difficult for me to see how it was possible for dinosaurs and other creatures to fight, suffer and die before man came into the world. Suffering and death entered the world after God's creation of man, and after man by disobedience had made suffering and death possible. So man must have been here millions of years, at least before any creature had pain, suffering and death.

A. There are, of course, some gaps in the theory of the evolution of man's body, but they are getting fewer and narrower as genetics, paleontology, and kindred sciences find new evidence.

At least I find no problem in your objection. You have simply read too much into the story of man's fall. Freedom from suffering and death was a special favor granted to man in the Garden of Eden—in his state of loving union with God. And Adam by his sin lost this special favor for man only. Other creatures never did enjoy such exemption.

Not all evil in the world is the result of original sin: only man's loss of grace, his spiritual weakness, and his sharing of the normal lot of living things: suffering and death.

In fact, it is only by death that biological evolution has been able to work. The whole world would be covered to great depth with living things if none of them ever died. And where would new and higher species live? On what would they feed? How could their progress be maintained?

Evil in its widest sense is an integral part of creation. Only God is perfect. All created things lack perfection. Only in God is there no evil.

Q. Would you please state the time when striking the breast is proper or required during the Mass?

A. It is never strictly required of the laity. However, they participate better in the Mass if they join in the actions of the priest. He strikes his breast as a sign of humility and penance, joined with a plea for mercy:

- (1) three times during the Confiteor, at the mea culpa;
(2) once at the Nobis quoque peccatoribus, during the canon;
(3) three times at the Agnus Dei, except during requiem Masses;
(4) three times at the Domine non sum dignus.

The people should make this gesture when they say their own Confiteor, and when the Domine non sum dignus is said before their Communion.

It is appropriate after Mass when we say the prayer, "Sacred Heart of Jesus, have mercy on us!"

It should not be a reflex action during Mass. It is not appropriate at the Sanctus or the Consecration.

Q. My missal says that from Septuagesima Sunday to the end of Lent the priest says "Benedicamus Domino" instead of "Ite Missa est." Has it been changed, or what? I hear the priest still saying "Ite, etc."

A. Your missal is a little out of date. Since January 1, 1961, Benedicamus Domino has been said only in Masses which are immediately followed by a solemn procession, like that of Holy Thursday. However, I am not recommending that you get a new missal at this time; more changes will be coming.

Q. Please give your full and honest opinion on the power of "hexing." Some women members of our church believe in spiritualism and the power of witching or hexing.

A. And yours is a Catholic church? In the USA, yet?

I cannot give you my full and honest opinion because profanity is not allowed in this column.

But now the word is out from their organization that \$40 million is nothing compared to what the nation's secular newspapers lost covering the story.

Besides, the publishers taunt, the telecasters don't acknowledge that a large amount of TV revenue was recovered when time relinquished by commercial interests during the four terrible days was later used.

The next round in this inspiring struggle probably will

be awarded the TV men when they start totting up additional newspaper circulation figures in terms of dollars made.

Any way you look at it, the assassination of a President is a costly matter. But it is particularly distasteful to have the cost of the tragedy being made a bone of contention between advertising outlets.

While the media giants blow their shrill whistles, the people of the country will go on clutching their hearts, not their pocketbooks.

YOUR WORLD AND MINE

Red anti-religion campaign still on

By DR. GARY MACEOIN

Premier Khrushchev of Russia has had considerable success in improving the Communist image around the world. Specifically, he has persuaded quite a number of people that the live-and-let-live policy extends to the area of religion.

Permission of Orthodox observers to attend the Vatican Council, visits of high Communists to the Vatican, the release of various Catholic prelates—all these gestures seemed to add up to a policy. Almost the only negative news stories have concerned J. E. A. charged with such crimes as black marketing, and the Communists have stoutly insisted that the religion and culture of the accused were purely coincidental.

Some additional facts are coming to light which perhaps merit more attention than they have received. The continuing campaign against Stalin's memory, for example, has moved into a new field.

Leonid Ilyichev, chairman of the ideological committee of the Communist Party central committee, told a Moscow audience recently that one of the dictator's errors was his leniency towards religion. He listed a series of concessions given the Orthodox Church, without any indication that they were granted when Stalin was seeking desperately to win popular support during the crisis of World War II.

Ilyichev boasted that the number of churches and religious communities is dropping, but admitted a relatively high number of Russians are still practicing believers. Atheistic propaganda, he went on, must be intensified to combat the religious revival.

It has long been a subject of speculation in the West just how much the Orthodox Church had succeeded in return for its expanded freedom of action during the war. Not a few suspected that Stalin had succeeded in boring from within, so that the upcoming leaders would be his stooges. Even when the Moscow patriarchate announced that it would send observers to the Vatican Council, some wondered aloud if they carried their Party cards.

The more extensive relations both with other Orthodox Churches and with Rome in the past few years have offered more opportunity to evaluate the situation. I have recently sought the opinions of experts in Rome and the Middle East, including the head of the Pontifical Oriental Institute. I find general agreement that there is no evidence of any departure from traditional theological viewpoints. If anything, the Russian theologians tend to be more conservative than their colleagues in the countries to the south and southeast.

While the Orthodox Church within Russia was isolated from the end of World War II until recent years, an important school of theology developed among the emigres in Paris. Orthodox leaders in the United States, however, were trained in Paris or in the same atmosphere of theological thought. The recent strengthening of ties between the Moscow patriarchate and the Russian Orthodox in America will undoubtedly have the secondary effect of expanding the influence of the Paris school of Orthodox theology inside Russia.

Such developments undoubtedly play a part in the new concern of the Communist Party with the religious situation within the Soviet Union. An article in Oklabyr, a professional magazine for writers, stresses the Communist consternation at the ability of religion to adjust itself to life in a socialist state, something totally contrary to their basic thesis that religion is a capitalist invention to keep the oppressed happy. Fifty years ago, the article says, the Church described work as an evil imposed by God to punish sin, but today it praises work as the only way for man to reach eternal life.

Almost as an immediate result of this bitter article, "Izvestia" (the official government organ) announced the opening of "a house of scientific studies" in Moscow. It was to be for a group of specialists able to meet theologians on their own ground, and (hopefully) to cut the ground from under their feet.

Nor is the current attack confined to Orthodoxy. Another Moscow magazine, "Ogoniok," has recently featured disclosures about a scandalous situation in Lviv in the Ukraine. It identifies three distinct concentrations of Sisters within the Soviet Union: a nite (in union with Rome) illegally maintaining convents. It describes in detail the religious life of the ten members of one community, who work as nurses in a nearby convent but hand over their salaries to their superior. Tasks operated by them include "trafficking in holy pictures and rosaries."

(Question Box Continued)

Q. Recently my son attended his first Boy Scout camp. On Sunday morning non-denominational services were held, which consisted of readings from the Bible. When my son returned home on Sunday I sent him to the evening Mass at our church. My husband disagreed with me. He said when he was a child in the Navy, the Boy Scout organization service was all they had unless there was a priest on board who said Mass. I said that was all right aboard ship when there wasn't a chance to assist at Mass. Would my son have committed a sin had he not attended Mass in our church that evening?

A. You give me additional evidence that wives are usually right when they argue with their husbands.

ATTENTION, PLEASE!



OPINIONS

Believes United Nations is obsolete

To the Editor:

Since the ever increasing problems of the world tend to multiply faster than they are solved, I am beginning to believe that the United Nations has outlived its usefulness along with its heavy financial drain upon the taxpayers of the U.S.

Let's look at the records of our so-called "friends" around the world. How do they stand when the vote is taken—"yes" with the Communist Bloc.

What have the United Nations forces done in the Congo, the Middle East, Korea, and what can they do in Cuba?

Yes, look at the record. Look at the treatment of the missions in Africa. Who pays the largest share to support the UN? "Uncle Sucker." Yes, you, Mr. Taxpayer.

With all the fanfare about human rights being planned by the delegate members about world peace, human rights and family life of minorities in the various countries. How about the Christian life in Southern Sudan? Read the Sign—It tells of how the missionaries are treated.

Also, why doesn't the United Nations do something about Russia's treatment of Jews? I believe the editor of this paper is familiar with the charges against the atheists of Communist Russia.

I don't believe anyone can really tell the exact figures of the amount of U.S. money given to the UN that has flowed into the pockets of Communist Russia. While I am on this money subject, since we are having such a time with poverty here at home—school shortages, racial problems and home building for low income groups—why not take this money which we give to the UN and use it here at home? Wouldn't the atheists of the Right and Left Wingers up?

Another thing that has slipped the American public is that the Russians on more than one occasion have used the UN as a spy headquarters. And to top that look at the arrest of the South American diplomat on narcotic smuggling at the UN.

Even if we were to weigh the good of the UN, the fact remains it has accomplished little of its credit compared to the cost of the U.S. in maintaining its operation, although other nations have contributed a little.

And please, I am not a Rightist. I hope you print this.

Carl Freije  
Indianapolis

Correction

In the interest of accuracy, Schulte High School, Terre Haute, has possibly as comprehensive a

shop program as any high school in the state, barring technical high schools.

For some years now we have had over 100 boys enrolled in various wood courses, electricity, metal, a complete print shop, as well as mechanical, architectural and engineering drawing. Arts and crafts classes include leather and ceramics and our own kiln.

Other than St. Meinrad, Schulte is also the only Catholic high school in the Archdiocese (and in the entire state) that has been evaluated by a committee of the North Central Association of Colleges and Secondary Schools this year and is now awaiting formal accreditation.

Besides, 70 per cent of Schulte's 33 teachers have their master's degree and beyond.

The people of Terre Haute are bearing the financial burden well each year due to low tuition costs at Schulte.

Quality education costs money, but we are proud of the accomplishments of our graduates.

Best wishes and keep up the excellent job of journalism in The Criterion.

Rev. Joseph V. Beechem,  
Principal  
Schulte High School  
Terre Haute

Editor's Note: The fine industrial arts program at Schulte High School was unintentionally overlooked last week in our Page One photo story. We are sorry for the oversight.

Backs 'Birchers'

To the Editor:

Reading how you feel about the "Birchers," I wonder if you have ever given any thought to the "left" and "right" in this respect?

Communism throughout the world stands on the left and Socialism next to it, while Fascism stands on the right. Communist propaganda tells us one of the other will take us over. Yet there is no basic difference between the two, for they both destroy freedom. On closer examination you will find Adolf Hitler called his Fascism "German National Socialist Party." Peron in Argentina called his "Democratic Socialism," and Russia is called "The Union of Soviet Socialist Republics." How about that?

Therefore, "left" or "right" mean nothing, except, are we working for freedom or socialism? Less government with its laws gives more freedom to its citizens. Atheistic communism is the greatest threat to our freedom today. Therefore, shouldn't we also read both sides in The Criterion? Let's not dismiss ideas because they are unpopular.

John Goldmark is a member of "The Civil Liberties Union" which wants to take "in God We Trust" off our coins, and "under God" out of our pledge allegiance. How can you uphold any organization like "The Civil Liberties Union" against the "John Birch Society" which has always been pro-American and anti-Communist?

Ruth Gregory  
Indianapolis

LIL SISTERS

By Bill O'Malley



"MOTHER SUPERIOR WILL NEVER BELIEVE THIS! — A HOUSE RAN INTO US!"



THE YARDSTICK

A fundamental solution

By MSGR. GEORGE HIGGINS

The widely publicized Seminar on Poverty in the Midst of Plenty held at Georgetown University several weeks ago repeatedly raised the following crucial questions: "In looking for a solution to the problem of poverty in the midst of plenty should we concentrate on economic growth or expansion (with a corresponding increase in personal income), or should we rather concentrate on providing a variety of specialized remedial services for particular categories of the poor—e.g., dropouts, the aged, the handicapped, the left-behind in our many ghost towns, and the victims of racial discrimination?" This question, which can be

framed, of course, in many different ways, is as old as the hills, but, surprisingly enough, we have never squarely faced up to it in the United States.

Even in the so-called Great Depression of the early '30s, we talked about it, off and on, but we really didn't resolve it or for that matter, didn't even seriously try to do so.

We were content, in the '30's, as we ever since, to settle for something less than a fundamental solution to the problem of poverty.

This is not to suggest, of course, that there is any easy or self-evident answer to the persistent question of where to put the major emphasis in our efforts to solve the critical problem of widespread poverty in the wealthiest nation in recorded history. It is becoming increas-

ingly obvious, however, that this question cannot be avoided, definitely. Unless it is faced up to very realistically, we may be able to eliminate the problem of poverty on a piecemeal basis, but we will not succeed in eliminating its basic causes. The foregoing comments may suggest that the writer is begging the question of priorities—that he has already decided, arbitrarily, that the major emphasis in our current campaign against poverty ought to be on basic and possibly even radical reforms in our economic system. This is a fair summary of the writer's point of view—but only up to a point.

I am all in favor of remedial services for the various categories of impoverished Americans referred to above. There is an urgent need for such specialized services for the unemployed and for those who belong to the so-called hard core of unemployables who was emphasized very forcefully in the recent policy Statement on Poverty issued by the Social Action Department of the National Catholic Welfare Conference.

As Director of the Social Action Department of the National Catholic Welfare Conference, I hope and pray, naturally, that this policy Statement will help, at least in some small measure, to develop greater public support for such services in the fields of health, education, vocational training and social welfare.

On the other hand, I also hope that the Social Action Department's vigorous emphasis on the need for such remedial services for specific groups (including the aged, the handicapped, the left-behind and the victims of racial discrimination) will be read in context and will be kept in proper perspective.

The Social Action Department's Statement on Poverty was concerned not only with remedial services for the unemployed and the unemployable, but also—and perhaps even more importantly—with the underlying economic cause of poverty. The Statement pointed out, for example, that if we are to help the poor to help themselves, we must first be concerned about work. Avoiding job discrimination is only one step. It is equally vital to be sure that work is available and that the poor are educated and trained to do useful work.

To make sure that work is available for all those who are able and willing to work is obviously a whole of a big challenge and that, since the end of the Great Depression, we have not really tackled with anything like complete success, except in periods of war.

Even today, 30 years after the Great Depression, our national rate of unemployment is still dangerously high—considerably higher, by the way, than that of any of the other major industrial countries of the world.

This, it seems to me, is our No. 1 economic problem at the present time, and unless and until it is faced up to realistically, I can see no real hope of our solving the problem of poverty, no matter what we do for the poor in the fields of remedial services and no matter how hard we try to retrain the unemployed or to help them, in other ways, to help themselves.

In summary, then, my answer to the question which was posed at the beginning of this column is that, in developing our anti-poverty program, we ought to put major emphasis on basic economic reforms—not to the neglect or the exclusion of social reform and additional remedial services for the poor, but as the necessary prerequisites for their long-range effectiveness.

To be more explicit, and to bring this discussion down to earth, I think that while the Administration has made a remarkably good start in its current campaign against poverty, it is still fighting a series of more or less uncoordinated skirmishes and has yet to declare all-out war against the real enemy, whose name is unemployment.

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IN BLOOMINGTON PLAY—Richard Behn portrays the role of Christ in the annual Passion Play being presented by the Men's Choir of St. Charles parish, Bloomington. The two closing performances of "Thy Will Be Done" are scheduled for 8 p.m., Saturday and Sunday, March 21 and 22, in the church auditorium. Mr. Behn played the role of Christ in the 1961 production also. Tickets will be available at the door.

Mixed-marriage pledges obsolete, bishop states

ST. MEINRAD, Ind. — Should pledges by non-Catholic partners in mixed-marriages be continued? Bishop John King Musso, of Steubenville, Ohio, says no. "These promises, in many instances, encourage deceit on the part of one or both parties to the mixed-marriage, that the non-Catholic party makes mental reservations or swears falsely in the matter he or she feels is a violation of conscience. We certainly are not interested in promoting practices which spawn deceit and contempt."

He is forced upon a non-Catholic as the only alternative to marrying the person of his choice. This type of forced conformity is often the source of a resentment and indignity that is far more harmful to marriage than can be imagined.

We do nothing effective when we strive to break down the religious integrity of an upright non-Catholic partner to marriage. And yet there is that element in the church, before the altar, which points to such an attempt.

"We owe respect for the honest religious convictions of others. The non-Catholic partner has rights in this union, and he has his own duty to fulfill before God."

REGARDING mixed-marriage in church, Bishop Musso states that "every effort must be made to surround the mixed-marriage with all the religious atmosphere possible."

"To think we will discourage them by demanding they come in the 'back door' of a draft and bare marriage ceremony is a mistaken idea. To make the candidates stand in the rectory or the sacristy for the ceremony only engenders a sense of rejection and resentment in both of the parties. These young people belong in the church, before the altar, with everything given that enhances the spiritual beauty of the step they are taking."

"I see no reason why the minister of the non-Catholic party could not be invited to be present, and after the ceremony is over be permitted to give his personal blessing to the couple. I am certain this concession would give to the non-Catholic party a sense of being represented, as one belonging, and not just tolerated."

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WHAT OF THE DAY

Hamstringing military

By REV. JOHN DORAN

The recent book "The Seven Days of May" and the movie made from it are still making the rounds. They tell a story of a near take-over of our government by the military, and indicate that there could be danger of just such a happening in the United States. Assuredly the frequent overthrow of governments by the military in South America do teach us that such things are possible. Even in the early days of the establishment of our form of government there was concern as to this possibility, and the writing into the Constitutions of precautions against this happening. I have no quarrel with the book or its presentation of this possible danger.

I am wondering, however, when someone will write a book about the actual take-over by the State Department of the American military. This might be quite interesting. Certainly it could be documented and illustrated.

Three times within my not-too-long memory I have seen the military plans and necessities overruled by the State Department. The first example which would come to a person's mind is that of the Korean War when General MacArthur was hamstringed by regulations which made the conducting of a successful campaign practically impossible, and then was "sacked" because he protested his position. The

Precedent FRIBOURG, Switzerland—Mary F. Daly, 35, of Schenectady, N.Y., is the first American woman to win a full-fledged doctorate of Catholic theology, according to authority of the University of Fribourg.

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MONDAY, MARCH 23 and TUESDAY, MARCH 24—Masses at 6, 7 and 8 a.m.; 12 noon, and 5:20 p.m. Confessions—6:30 to 8:30 a.m.; 11:45 to 12:30 p.m.; 5 to 6 p.m. Benediction at 6 p.m.

WEDNESDAY, MARCH 25—Masses at 6, 7 and 8 a.m.; 12 noon! 5:20 and 8:30 p.m. Confessions from 6:30 to 8:30 a.m.; 11:45 to 12:30 p.m.; 4 to 6 p.m.; 8 to 9 p.m. Benediction at 6 p.m.

HOLY THURSDAY, MARCH 26—Masses at 12 noon and 5:20 p.m. Solemn Services with procession at 8:15 p.m. (Holy Communion at this Mass at about 10 minutes before 9 p.m.) Confessions—1:30 a.m. to 1 p.m.; 4 to 6 p.m.; 7:30 to 9:30 p.m. HOLY COMMUNION ONLY DURING EACH MASS. All-Night Adoration from after last Mass till noon on Good Friday.

GOOD FRIDAY, MARCH 27—Way of the Cross and Liturgical Services from 12 noon to 3 p.m. Confessions from 12 noon to 4 p.m.; 5 to 6 p.m.; 7:30 to 9:30 p.m. Way of the Cross at 5:30 p.m. Holy Communion during Liturgical Service only (at about 2:30 p.m.).

HOLY SATURDAY, MARCH 28—Confessions—2 to 6 p.m.; 7:15 to 9:15 p.m. NO SERVICES TILL 10:30 P.M., THE EASTER VIGIL SERVICES. Holy Communion during the 10:30 p.m. Mass ONLY.

RESURRECTION DAY, MARCH 29—Masses at 6, 8, 9:30, and 11 a.m. Confessions before and during the Masses at 8, 9:30, and 11. All-Afternoon Adoration. Devotions in honor of the Resurrection at 5:30 p.m.

second would be the Bay of Pigs, where an on-again off-again policy as to air cover for the invasion turned a possibly successful venture into a fiasco. The third example would be Viet Nam where on August 24th of last year the State Department instructed Ambassador Lodge to "unleash" the Vietnamese generals with a view to toppling the Diem government without any knowledge of their action reaching Secretary McNamara, our Secretary of Defense. This happened despite the fact that we were engaged in a war with the Communists as allies of the Diem government.

One wonders what fearful cries of danger from the liberal press would have arisen had so many examples of the invasion of the State Department by the military come to light. We note a graveyard silence in the same press while the State Department moves over the military strategy of the land.

New I am perfectly content with the original plan of our Constitution of preventing this country from becoming a military dictatorship. For one, would never want to see that happen. I do hold, however, that the mil-

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WOODS DISCUSSION—A recent speaker at St. Mary-of-the-Woods College, Louis Dupree, Ph.D., American Universities Field Staff member, discusses Afghanistan and Pakistan with Sister Mary Gregory, S.P., head of St. Mary's Journalism department in absentia. She is on leave of absence to work on her Ph.D. in comparative literature with an emphasis on Asian Studies at Indiana University. Miss Christine Yoshida (center) is a senior at St. Mary's from Chi Yu Da-Ku, Tokyo, Japan.

WANTED: A JEEP FOR ERITREA

THE PRIEST IN FEHREN, ERITREA, WHEN HE IS CALLED TO CARE FOR THE DYING... He must travel for miles by donkey or on foot, because the mountain roads are impassable by car. He carries the Blessed Sacrament with him, despite the rain, the scorching sun, heat... The Franciscan Fathers care for our Catholics in the entire FEHREN area—and they desperately need a jeep. To buy one for them, delivered in ERITREA, will cost \$2,500... In terms of a nurse's health, and the years a jeep can add to his life, a small investment. It's a small investment indeed if one counts up the time the jeep will save, and the additional people the priest can care for... Please help us make it possible to give these Franciscan priests a jeep. If you'd like to give it all by yourself, write us immediately. Remembering what it costs for gas and oil, tires and repairs, please send whatever you can afford—\$1, \$2, \$20, \$100... Our priests and people in ERITREA will be grateful to you forever!

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HISTORIANS MARVEL at what they accomplished. They poured out of Ireland centuries ago, building churches, schools, monasteries, medical clinics, monasteries and convents. People as far away as Russia spoke of Ireland then as the land of saints and scholars. The Irish were missionaries supreme... Here's how you can be a missionary right now:

- By supplying a FIRST COMMUNION GIFT to a child, preparing for the joyful. The cost: \$10. Your reward: grace and happiness.
By paying the educational expenses of a seminarian like TESSAMARIAM AMMENE. Cost: \$100 a year for six years. Your reward: A priest in the family.
By training a Sister-to-be such as SISTER A. AGATA NEHR. The cost: \$150 a year for two years. Your reward: The joy of knowing how much she is doing for Christ.
By building a chapel or school in the missions: Cost: \$2,500 to \$5,000. Your reward: The prayers of countless families for years.

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A GENTLE REMINDER

OFTEN ON IRISH TOMBSSTONE one finds a quiet phrase, a gentle request for the prayers of people passing by... We share the spirit of such requests when we have Masses offered for the deceased, especially those we love. Our missionary priests will offer promptly the Masses you request. The offering you make is quite frequently a missionary's only means of daily support.

THE WILL OF THE WISE

WISE PEOPLE remember the missions in their wills. In making your will please mention the CATHOLIC NEAR EAST WELFARE ASSOCIATION. (That's our legal title).

Catholic Near East Welfare Association 480 Lexington Ave. at 46th St. New York 17, N.Y. Dear Monsignor Ryan: Enclosed please find... Name... Street... City... Zone... State... Near East Missions FRANCIS CARDINAL SPELLMAN, President



Edited by the Cleric Seminarians of West Baden College

Dating

By PATRICK W. McDUNN, S.J. The word "dating" belongs almost exclusively to the teen-ager. The older folks date, but for the teen-ager the word has a special significance.

This word "dating" represents a new field for the teen-ager. The world of dating is a fascinating and most important world. But does the teen-ager ever think about what this world of dating means? How does dating fit into the teen-ager's life? What is its purpose, how should one go about it, when should a teen-ager start dating? These are crucial questions in this world of dating.

It seems that dating practices are cultural. That is, they differ depending upon the environment in which one lives. Within one country, within one city, there are many different dating practices. The wealthier teens have clubs to go to, coming-out parties to attend, and a host of other formal activities offered them.

The middle-class average Joe and Jane have the movies, an occasional dance, and the good old car to go driving in. The lower class teens usually get together somewhere in the neighborhood—a club house, the park, or "jumping" bowling alley or on a street corner. As we descend the social and economic ladder, dating practices become more informal.

WHEN DO youngsters start dating? This again differs considerably according to environment. In certain suburbs, such as Evergreen Park, Ill., boys and girls in the sixth grade are encouraged to attend dances and parties arranged by their parents. In the rough and tumble sections of the city such as depicted in "West Side Story," boys and girls initiate their social life around the age of thirteen or fourteen.

Another obvious purpose of dating is that it allows the teenagers to exercise their sex instinct and interest. Teenagers can date, be together, have a good time, and stay clean. When they do stay clean, the dating situation fails.

Sex is a strong factor in the dating situation, and it can ruin the dating life if it isn't guided by reason and common sense. This is where parents and adult friends must come in. Teenagers talk sex among themselves. If done in the right way, this can be very helpful. However, it is most important to keep in mind that there is no substitute for adult direction on this subject.

When should teenagers start dating? This depends on the teen-ager and the location in which he or she lives. One principle seems obvious: The younger the teen-ager, the more supervision will be required. Parents who urge their sixth and seventh and eighth graders to go to parties and dances are guilty of a serious mistake.

DATING prepares the teen-ager for marriage later on. I have never yet met an honest boy who hasn't admitted that he would never think of marrying a girl who is sexually loose. But this thought often isn't strong enough to bail the girl out of the tempting situation. Boys and girls must develop a steady habit of sex control, including use of eyes, conversation, etc. If they do not exercise this discipline, sooner or later, they will let their sex appetite run away with them.

Dating is your world. It can make or break you. I hope that you think about the significance of dating and talk to your parents about it. If your parents won't listen, find someone you can go to for advice on this subject. Last and most important, admit that you don't have all the answers.

Record 717 compete in music event

A record total of 717 grade school boys and girls participated in the annual CYO Cadet Instrumental Music Contest last weekend at Cathedral High School. Of this total, 527 took part in the piano competition, with 190 vying for instrumental honors.

Among the piano winners were two girls from outside the Archdiocese of Indianapolis—Nancy Phillips and Elizabeth Duhon, both pupils at St. John the Baptist School, Ft. Wayne. Eighteen judges were required to judge the piano entries.

AN UNUSUALLY large number of winners in both the piano and instrumental categories represented parishes in the Archdiocese outside of Indianapolis.

The top award in the Band-Orchestra classification was won by Holy Trinity, Indianapolis, St. Plus X, Indianapolis, took runner-up honors.

Following is a complete list of award winners in both the piano and instrumental competition:

- PIANO DIVISION
1st—Charles Coleman, Holy Trinity, Indianapolis
2nd—Nancy Phillips, St. John the Baptist, Fort Wayne
3rd—Ann Zabala, Immaculate Heart, Ellettsburg, Ind.

INSTRUMENTAL DIVISION
Band-Orchestra Competition
1st—Holy Trinity, Indianapolis
2nd—St. Plus X, Indianapolis
3rd—St. Ann, Terre Haute

Five high schools and 26 grade schools in the Archdiocese will participate in the Archdiocesan Progress Fair on Sunday, March 22, at Seccia Memorial High School.

Sponsors of the event include Seccia, Radio Corporation of America, and B & H Tool and Machine Corporation.

MORE THAN 75 trophies and special awards will be given to outstanding projects. Five divisions of the Progress Fair are: science, art, social studies, religion and industrial arts.

Special trophies will be awarded to the high school and grade school with the best overall quality based on the number of winners in the first five.

The Archdiocesan Progress Fair is an outgrowth of the annual Seccia Science Fair, which drew 528 projects last year from Seccia and nine eastside Catholic grade schools.

ND coach to speak at annual dinner
INDIANAPOLIS—Ara Paragshian new head football coach at the University of Notre Dame, will be the guest speaker at the annual Universal Notre Dame Night observance here Monday, March 20.

The 7:30 p.m. dinner at the Indianapolis Athletic Club will be preceded by a reception beginning at 6 p.m.

The affair will be open to all friends of Notre Dame University, William K. McGowan, Jr., general chairman, has announced. Tickets and reservations are being handled by Richmens, c/o Indiana National Bank.

Judge John M. Ryan, is president of the Indianapolis Notre Dame Alumni for the 1962-63 term. Distinguished guests expected to attend the affair include Archbishop Schulte, Governor Welch and Mayor Hutton, according to James C. Welch, chairman of the Distinguished Guests Committee.



ARA PARAGSHIAN

Rex Mundi makes Final Four

The incredible Rex Mundi Monarchs of Evansville are still "alive" in the IHSAA basketball tourney after grabbing the Pocket City semi-state last weekend.

Rex Mundi was convincing in both of last Saturday's games—shelacking Martinsville, 78 to 53, and Seymour, 76 to 53.

The Monarchs face Lafayette Jefferson in Saturday's second afternoon game for the right to meet the winner of the Columbus-Huntington tilt in the evening championship showdown.

Coach Jerry Alstadt is confident that his team can "go all the way." "We are not going to Indianapolis for nothing!" was his comment at press time.

Dates are announced for camping season

Dates for the 1964 camping season were announced this week by the CYO Office. Application forms have been sent to all parishes in the Archdiocese, according to William S. Sahm, executive secretary.

The Camp Christmas season will open with a two-week session for older girls (age 10 through 15) on June 14th to qualify girls must have completed the fifth grade. The season at Christmas introduced this year for the first time.

YOUNGER GIRLS are eligible to attend the one-week sessions at Rancho Framasa beginning on June 14. Girls must have completed the third grade and be eight years of age. The girl's session at Rancho Framasa closes on July 11.

The boys take over Rancho Framasa for a six-week stint from July 12 through August 22. Five of the weeks are for boys eight to 11 (minimum third grade) and one week for boys 11 through 15. In addition, the Pioneer Village, specifically for boys 11 through 15, will be in operation from July 19 through August 22.

THE WEEKLY camping fee for all sessions is \$23 per week, Mr. Sahm said. This includes horseback riding, a new activity being introduced this year for the first time.

A \$10 deposit must accompany all application forms. Additional forms and/or information may be obtained from the CYO Office, 1502 W. 16th St., Indianapolis, 46207, ME 2-9311.

Cy Cipher

ENTRY DEADLINES—Cadet Boys' Track and Field Dual Meet: Friday, March 20; Junior Girls' Spring Kickball: Friday, March 27.

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Date is changed for play finals in comedy section

There has been a change in date for the final round of the comedy division of the annual Archdiocesan Junior CYO One-Act Play Contest. The CYO Office announced this week that the finals will be held at 7:30 p.m., tonight (March 20) at Chartrand High School, instead of Saturday, as originally scheduled.

Those in the running at press time for a position in the final round include: St. Vincent de Paul, Bedford; St. Gabriel, Connersville; and the following from Indianapolis parish entrants: St. Matthew, Christ the King, St. Joan of Arc, and St. Thomas.

The final round in the comedy "consolation bracket" is scheduled for 7:30 p.m., Thursday, March 24, at Little Flower parish, Indianapolis.

Admission price to all sessions is 25 cents for adults and high school students and ten cents for grade school pupils, with profits going to the CYO Convention Transportation Fund.

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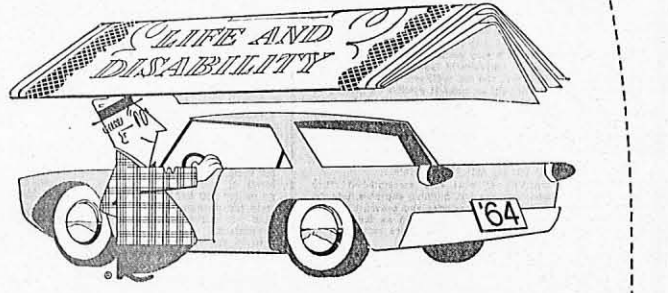
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Wrestling tourney scheduled Sunday
Between 75 and 100 youngsters are expected to participate in the CYO Cadet Boys' Wrestling Tournament Sunday, March 22, at the Little Flower gymnasium, Indianapolis.
Wrestlings are scheduled for 12:15 p.m. with competition starting one hour later. High school wrestling coaches are assisting the CYO in the tournament.

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FAMILY CLINIC

He won't give sons facts of life talk

By JOHN J. KANE, Ph.D.

We have three boys, twelve, thirteen and fifteen. My husband refuses to give them sex instruction although I have repeatedly asked him to do so. He says he learned everything on his own and his sons will have to do the same.

Your husband is different, Jane, but not in a way I admire. Most fathers want to make life easier and better for their sons than they had it. He wants to make it the same, but really, he is going to make it much harder. We live in a completely different world from one in which he was reared. A revolution in sexual attitudes and behavior is underway, and there is nothing pleasant to say about it.

If children ever needed adequate sex instruction, they do today. Furthermore, whether he gives it to them or not, they are getting it. The type and source of such instruction are deplorable. Go to almost any drugstore and look over the paperbacks. They shriek sex.

Motion pictures, especially foreign films, are a close second. Their advertisements are on the same level.

Sex pervades American society. You hear it in the lyrics of some popular rock and roll songs; you see it in some of the current dances, you notice it in some types of clothing which seem designed to arouse the sex drive. Schools sometimes send girls and even boys home because of their attire. Words that find their way into the walls of public toilets, now find their way into books and conversation in readily respectable circles.

Some authorities maintain that none of these really have much impact on the well adjusted girl or boy. One is compelled to wonder, The rates of pre-marital pregnancy—and they are probably underestimated—are increasing. The current rate of divorce is normally seen to be it all right if it does not get hurt, badly and at times permanently as the teenage divorce rate so aptly proves.

It is not so much the notion of doing something because it is sinful, but of doing something because it is pleasing to God. For

tion, needs some explaining. A general deal in sex instruction is purely physiological and this is undoubtedly the least important part of all. Some of it is psychological, and although it is considerably more important, it is not entirely adequate. Unless sex instruction also covers moral aspects, involving the concepts of justice and chastity, it can border on the pornographic.

One mistake some parents make about sex instruction is that it is given at a specific time of life, say the early teens. It is a solemn moment when an embarrassed father or mother takes course in hand and blushing youngsters out on the "facts of life."

Sex instruction begins in early childhood when youngsters see their parents kiss each other goodnight in the morning, hello at night. They should see it in the tender facial expressions, and hear it in the loving terms of endearment exchanged between spouses.

When a brother or sister is born, children will ask questions and parents should answer them, not fob off, but correctly. As children grow older there will be more questions and there should be more answers, and details of the answer should grow with the children.

Boys and girls should be prepared by parents for the anatomical and physiological changes that come with puberty. For a girl to experience her first menses without any foreknowledge may be a terrifying experience. Boys may have similar problems with nocturnal emissions. Both may fall prey to minor habits through ignorance.

The most important aspect of sex instruction is to teach children the true meaning of conjugal love, that sex is part of conjugal love and that it is reserved for marriage. It is essential to provide a positive attitude toward sex, to rid youngsters of the Puritanical or Jansenist notion that it is dirty and shameful. The really Catholic attitude toward sex is wholesome and it is amazing to see how many college students are so much in the dark.

It is not so much the notion of doing something because it is sinful, but of doing something because it is pleasing to God. For

years young people have been terrified by dim and precisions of what sex sins can do. The whole gamut has been exhausted from venereal disease to pre-marital pregnancy, and all that has been said. You just don't frighten people into loving God.

Parents have a responsibility to provide sex instruction. Many don't. Some feel incapable, some are too embarrassed. Yet these parents are giving a type of negative instruction. They are proclaiming, is something you don't discuss. So when a boy or girl encounters a problem in this area, he or she fears to talk about it, especially to parents who reject such matters.

But they may talk about it with their youngsters, and the blind lead the blind, and almost inevitably into pitfalls. Or they may find an avant-garde book, and learn the rudimentary facts which makes sex a free and easy matter without any tones of the moral code.

Today there is no longer any excuse for any parent not to provide sex instruction to his children. Within the Catholic field there are books and pamphlets available for both parents and children. A set of records has been prepared to teach parents how to give sex instruction. A visit to any Catholic bookstore will provide parents with a world of knowledge about their children and how to do it.

The recommended approach is to begin sex instruction early in life by answering children's questions. Bit by bit the entire story can be unfolded. Children have to learn the rudimentary facts about male and female physiology, something about the source and expression of the sex drive and just why God provided it. Obviously they must be taught about conception and birth. Still later, some of the psychological aspects of sex will merit discussion.

But throughout all of this, there should be interwoven the moral aspects of sex. This should be done in the most positive way possible. A frank willingness on the part of parents to discuss sex matters will make it easy to do so. When children have problems, as many of them do, they should be able to talk to their parents. (Continued on page 10)



WORKING TO BEAT HELL

Too many teen-agers want to be 'adults'

By JOSEPH T. MCGLOIN, S.J.

By now the old gripe that it is too bad youth has no duties on the young is old stuff. And clever as it sounds, one sometimes gets the impression that it is only the old who are sad, remorseful lament of the old who never enjoyed youth, and who look back when they had the chance. Yet, the dictionary has a point. It has no little depth to it, too, because it supposes that youth is not exactly synonymous with chronological age. It's also trying to say that the old don't identify with a small-digital age doesn't necessarily have enough maturity yet to understand what a marvelous time youth really can be.

Now while youth is not a synonym for chronological age, it is in the activities of a pre-teen but in the external trappings of adults—"sophisticated" hairdos, cars, what have you—this is a teen-ager in his mad race (usually with his parents on the sidelines screaming him on) to "be an adult," with the external superficialities of adults—overdressing, drinking, cars, smoking, the works—this poor character is missing all the genuine joys of life and freedom, the energy to live and energy to work. There is the energy to put your thoughts into words, so that you do not pale in fright, say, when the TV set is burned out and you have to talk with someone. There is the energy needed to write an interesting letter now and then instead of copying the form from some business college text all the time.

Then there is the energy to pursue our real goal in life, God's freedom, the energy to pray and to love all we meet. God, using life instead of passively letting it waste away before us.

There is the energy of an active imagination, which prevents any idleness and boredom, because there are so many interesting things to do. One can never get all of them done in a lifetime. This is, in fact, one of the reasons why teen-agers today, that they sit back and say, in effect, "Come on and entertain us. There's just nothing to do around here."

Admittedly, our society has been responsible for this. So have our modern inventions for passive entertainment. But still, the young person who is really young—not hysterically so nor only physically, but mentally, spiritually and imaginatively—should be able to rise above the environment, supplying his own challenges where society seems to provide none.

There is, for instance, nothing preventing the teen-ager from "with nothing to do" from giving some of this empty time to alleviating some of the poverty of any given city, or removing some of its ignorance, or to alleviating some of its loneliness to mention a few. For instance, of many books on the library shelves.

The really young person doesn't have to resort to the most unimaginative of all dating "activities," "necking" or "making out" to use the proper elegant term. Any slob with no real youth, no intelligence, no imagination, no initiative counts can indulge in this insult to his date (who is only the immediate object of his pleasure and could be substituted for) and to his own human nature. Come to think of it, it doesn't even take human nature to indulge in this sort of love-play, does it? Even the animals do. The only thing is they're smarter, since they recognize it



The washed-out teen-ager isn't really young at all.

rest of you and not to rule you completely, so, too, physical energy is not the end and be-all of existence, but only its helper.

There is such a thing as mental or intellectual energy—the energy to read and think, for instance. There is the energy to put your thoughts into words, so that you do not pale in fright, say, when the TV set is burned out and you have to talk with someone. There is the energy needed to write an interesting letter now and then instead of copying the form from some business college text all the time.

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for what it is, and in a different category from chasing a stick or retrieving a ball.

A young person, whether 17 or 70, who has real energy, can achieve just about anything, while those who are already old and washed out really have nothing worthwhile to do until their vegetable nature starts to corrupt. We call this "death," but these people have actually died long ago. Just because they've buried them, yet because they're still so vegetating a trifling.

Real youth, in fact, has the best crack at the things which count most in life—sanctity, as a means to the love of God, as a means to our final purpose, which may be one reason Christ said, "Unless you become as little children, you shall not enter the kingdom of heaven."

Palron of Italy

IL POVERELLO... Born at Assisi, Italy, and Christian John Di Bernardone, Francis of Assisi was a serviceman in his youth. His vocation—that of contracting the growing spirit of riches infecting Europe. In 1207 Francis founded the Order of Friars Minor (Franciscans), a group of laymen dedicated to poverty of life and Christian charity toward all men. Two years later, with the blessing of Pope Innocent III, he and his friars set out to preach. His love for poverty, for the Cross, and for all creation, brought new life and holiness to the whole Church.

THIS IS CATHOLICISM

The Mother of God

By REV. JOHN WALSH, S.J.

Q. How did the Incarnation take place?

Since Jesus Christ was God, He could have entered this world in any way He chose. It would, for instance, have come down upon this earth as a man already full grown and begun His life of preaching immediately after His birth. Because of His intense love for us, however, God preferred to come into this world in the same way that we do. He chose to be conceived and born to pass through all the stages of infancy and childhood, and thus to reach adulthood. For this purpose, He needed a mother.

Q. What woman was chosen to be the mother of God?

The angel Gabriel was sent from heaven to announce to a young virgin named Mary that she had been chosen to be the mother of the Messiah. This event is known in history as the Annunciation (Lk. 1:26-38). When Mary accepted God's request, the Holy Ghost stirred life within her and she conceived Christ in her virgin womb (Is. 7:14; Mt. 1:18-25).

Q. When and where did the Incarnation take place?

Jesus was conceived by the Holy Ghost in the womb of Mary,

Q. Why is Mary called the Blessed Virgin or the Blessed Mother?

She is given those titles because, without losing her virginity, she mothered God.

Q. Is Mary in the strictest sense of the term the mother of God?

Your belief is made to serve the

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

March 22 2ND SUNDAY OF THE PASSION. "Blessed is he who is coming in the name of the Lord's name" (Blessing of branches). The twofold rite of today's liturgy—triumphal procession and Mass of the passion and death—its entrance into the Holy Week of our common year, is symbolized by Easter. The first part is a pledge of allegiance to Him who will receive our renewed baptismal promises at the Easter Vigil.

But the victory we will then celebrate follows the Son's experience of the depths of finite man's suffering, even unto death. The Cross, more than symbol, is the sign of our humanity. It is to share in total love even man's apparent loss of himself in death, to share the starkest aspects of our human existence.

March 23 MONDAY IN HOLY WEEK. "The Lord God is my helper; and that help cannot play me false" (First Reading). The trust that springs from living faith changes the complexion of our suffering and avers despair. Just as we see the Cross in the perspective of the risen Christ in glory, so all the pain and passion of mankind are shared through with hope "not only on account of Jesus, but... of Lazarus, who he raised from the dead" (Gospel).

March 24 TUESDAY IN HOLY WEEK. How fitting would be to see Christ's pilgrimage through human life and death as in a real sense our own were it not for His suffering? His innocence, His guiltlessness, we do not know. But we have suffered, too, and His suffering is a bond as real as His humanity.

March 25 WEDNESDAY IN HOLY WEEK. His Passion today as we approach the holiest days of the yearly cycle, who we have died and risen again in Him through baptism, and again every time we gather around the altar for the Mass, have yet another means of sacramentally identifying ourselves with His saving deeds through the four days that lie ahead.

March 26 MAUNDY THURSDAY. Cathedral churches this morning celebrate the Mass of the

VIEWING WITH ARNOLD

Dr. Strangelove' called 'sick but entertaining'

By JAMES W. ARNOLD

Dr. Strangelove, or: How I Learned to Stop Worrying and Love the Bomb" sounds more like an essay than a movie. It turns out a little of both, yet undoubtedly, it is one of the best of the current cycle of fantastic or satirical anti-nuclear films. "Seven Days in May," "The Victors," "Perchance a Stranger" or "Dr. Strangelove" may be described as the first animated sick joke (it is a broad spoof of thermonuclear war) and even as anti-bomb propaganda directed to political and military authority figures. But neither charge automatically disqualifies it as either art or entertainment.

Sick humor, while it may violate some tastes, is legitimate humor, peculiarly suited to our present time. It merely stretches the comic principle of incongruity to excessively offhand treatment of a serious subject. Evelyn Waugh's "The Loved One," a satire on California burial customs.

The sick joke trespasses on one ancient law of comedy: that the subject must be generally respected. "Dr. Strangelove" softens this by establishing an aura of make-believe farce. To the extent that a viewer accepts what 72 sees as playful fantasy, the film will succeed for him as comedy. Even propaganda may be entertained if it does not dominate and distort the product (as in "The Victors"). "Dr. Strangelove" satirizes the U.S. and Russian power elites—especially military and scientific—by exaggerating their faults. Its point: destruction is likely if we rely on weapons

and gadgets and neglect powers of mind and soul. Basically it is a humanist attack on technology, with special plums reserved for the kind of atomic war.

Comedy may well be the best approach to this horrifying subject. It requires no acceptance of intricate situations (as in "Seven Days") or uncomfortable identification with characters, all wacky, large-than-life caricatures. One need only follow the film's mad inner logic and ironic lines to reality pro- vided by producer-director Stanley Kubrick ("Spartacus," "Lolita").

What happens is that a balmy general (Sterling Hayden) dispatches a wing of B-52s to attack Russia. (The key military, as in "Seven Days," are impatient with Gold War superiority.) The diplomats, led by the U.S. president (Peter Sellers in one of his greatest roles), try to salvage the situation. They might succeed, except for the ironic heroism of a comrade-in-arms (Slim Pickens) who single-handedly gets plane and bomb to the target like hundreds of war movie heroes. "The movie's real strength," says an Air Force disclaimer that these events could ever happen. While the film's makers make similar assurances with similar conviction. The result: an added note of comic unreality.

The humor is in the details of script and production. The Hayden character, dead serious, believes the strike is vital to prevent Red conquest via water purifiers. He generally respects the inspired caricature by George C. Scott) thinks in terms of pragmatism. To the extent that 20 million killed or 200 million killed is a matter of public relations "How can you condemn the whole program for a single detour by Sellers? He's on the hot line to the drunken Russian general, dailies in polite small talk ("Could you turn down that music?"). In a scene reminiscent of "Seven Days," a character needs change to make a world-saving phone call. A moronic colonel

(Keenan Wynn) refuses to shoot over a coke machine because the act would violate privacy property. The Pentagon "war room" set is ingenious—a vast circular table surrounded by a hundred somber officials, while in the background, on an electronic screen, the camera work inside the plane—wacky, crazy, marred by reflections—rumbling airplanes. The process shots of the plane skimming over the sea, striking, pulsating cutting, stirring drums on the soundtrack—all add to the brilliant atmosphere of pseudo-suspense.

The satiric use of music is comparable to the same strained attempt in "The Victors." Kubrick opens with a shot of a bomber being lovingly refueled in mid-air (music: "Try a Little Tenderness"). The movie's real strength, says an Air Force disclaimer that these events could ever happen. While the film's makers make similar assurances with similar conviction. The result: an added note of comic unreality.

Appropriate

WASHINGTON—A priest with an appropriate name offered the prayer which opened the session of the U.S. Senate here on St. Patrick's Day.

The prayer was offered by Msgr. Patrick V. Ahern, secretary to Cardinal Francis Spellman of New York. The arrangement for Msgr. Ahern to offer the prayer was made by Sen. Kenneth B. Keating of New York.

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MONDAY, March 23—(Tape) Rev. Paul Courney and members of Holy Trinity CYO.

TUESDAY, March 24—(Tape) Rev. John Hartzler and members of Holy Trinity CYO.

WEDNESDAY, March 25—(Tape) Rt. Rev. Bernard Sheridan.

THURSDAY, March 26—(Tape) Rt. Rev. Cornelius Sweeney and members of the Legion of Mary.

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# The Tacker

**JUST WHERE IS HOME?**—It was during a conversation by short wave and telephone 12,000 miles away in the Arabian Sea that Cadet Thomas F. Heinan learned that instead of coming "home" to Indianapolis, he would probably be coming "home" to Milwaukee. The son of Mr. and Mrs. Walter T. Heinan, formerly of Christ the King parish, Indianapolis, Cadet Heinan attends the U.S. Merchant Marine Academy, Kings Point, N.Y. He was graduated from Cathedral High School. Since his last visit home, his parents moved to Milwaukee where Mr. Heinan was transferred by his business. It took quite a bit of doing to contact young Cadet Heinan, but he was eventually informed.

**HAPPY 40th BIRTHDAY, WILL.**—St. Mary-of-the-Woods College will observe the 40th anniversary of William Shakespeare's birth with a festival in his honor. The observance will commence with a tea for members of the special festival committee on Sunday, March 22, in Guerin Hall. Festival activities will include a seven-part TV series from April 12 to May 24, and two performances of Shakespeare's "Midsummer Night's Dream" on May 15 and 16. Sister Mary Olive, S.P., will direct the TV series and the play.

**FIRST CONFIRMATION AT STATE SCHOOL.**—Bishop Henry A. Pinger, O.F.M., became the first episcopal visitor to Muscatatuck State School, Butlerville, when he confirmed 19 youngsters there last Saturday, March 14. Currently helping Archbishop Schulte with the huge Confirmation tour of the Archdiocese, Bishop Pinger visited with the children after the ceremony. They were prepared for the sacrament by the Sisters of St. Francis, Oldenburg, who visit the state school for the mentally retarded each Saturday morning for religious instruction. During the summer months, the Sisters travel from Oldenburg daily to Muscatatuck.

**DEMONSTRATION MASS A BIG HIT.**—An English demonstration Mass, given recently in Schulte High School auditorium, Terre Haute, drew an interested audience of nearly 1,000 persons. Included in the gathering were many non-Catholics and several Protestant ministers. According to Father Joseph V. Beecham, Schulte pastor, this was only the fourth time this demonstration Mass has been performed in the country.

**NAMES IN THE NEWS.**—Two seniors at Our Lady of Providence High School, Clarksville, have qualified as Catherine Spalding Scholars. Expected to enter Catherine Spalding College, Louisville, in the fall are Norma Harmsung, New Albany, and Mary Beth Hunter, Jeffersonville. The honor carries a designation comparable to the "honors at entrance" given by some colleges, plus a monetary award, up to the amount of tuition. . . . Father Joseph Dooley, faculty member at Marian College, and Rafael de los Reyes, Jr., Earlham college student from Cuba, were among speakers at a recent Inter-American Conference in Richmond. The two-day symposium at the Trinity Methodist Church was sponsored by the Richmond Council of Church Women. . . . Father James Hoffman, assistant pastor of St. Mary's parish, Richmond, addressed a recent meeting of the Junior High Luther League at the First English Lutheran Church in Richmond. . . . Two Archdiocesan students at St. Joseph's College, Hemseler, were admitted to the Gamma Delta Chapter of Delta Epsilon Sigma, national Catholic honor society. They are: William C. Alig, Cedar Grove, and Jerome F. Callahan, Terre Haute. . . . Sister Mary Ethel Busam, O.S.B., novice mistress at the Benedictine convent of the Immaculate Conception, Ferdinand, was hospitalized in Huntington recently following a two-car accident near there. A native of Cannelton, Sister Mary Ethel suffered only minor injuries. . . . Cathedral graduate Walt Sahm, basketball great at the University of Notre Dame, has been named co-captain of the Irish 1964-65 squad.

**FIRST WEDNESDAY GUILD.**—"Serving Christ in Others" will be the topic of discussion at the First Wednesday Guild meeting April 1 at Our Lady of Fatima Retreat House. Father Bernard Head, instructor at the Latin School of Indianapolis, is in charge of the informal discussion to encourage the formation of individual spiritual growth. Single and married women are invited to join the group. The meeting will begin at 7:30 p.m.

**CLERICAL "SWIFTEES"**—"I still prefer Gothic," the monsignor said archly. "Where's the incense," fumed the master of ceremonies. "That wall is crooked," he said with approval. "Religious garb must be modernized," she said habitually. "I build bridges," he said pontifically. "We must work toward unity," he said beatifically.

## Osma Spurlock to address group

BEECH GROVE, Ind. — Mrs. Osma Spurlock, deputy director of the Civil Rights Commission

and a member of St. Thomas Aquinas parish, Indianapolis, will discuss opportunities for the business-trained student with members of the Archdiocesan Business Education Association on Saturday, March 21.

The meeting will take place at 1:30 p.m. at Our Lady of Grace Academy, Beech Grove.

## 'Homeless'

(Continued from page 1) In 1958, was reconstituted this past Monday evening at a meeting of the Indianapolis City Council, attended by Father Strange and other interested persons.

The manager of the Lockefield Gardens, Lionel Artis, tells me that the project has returned more than \$1.5 million to the federal government over and above original building costs and maintenance expense.

(Mr. Artis this week told the Criterion that federal government figures released three weeks ago set the "profit" amount since 1958 "in excess of \$1.5 million.") The maximum earnings of Lockefield residents varies from a net income of \$385 to \$425, depending on family size, Mr. Artis said. The minimum rent for a one-bedroom apartment there is \$32. Maximum rent for a one-bedroom apartment is \$48; for two bedrooms, the maximum rent is \$78.

**THE ST. RITA'S** parish center, which serves not only Catholics but the entire population in the area, consists of church, school, gymnasium, kindergarten, men's recreation club, boxing club, and day nursery for pre-school children of working mothers. The latter renders a vital service for the neighborhood, according to the pastor.

"We have a standing arrangement with neighborhood grocers, restaurants, and coal companies," Father Strange said. "No one is ever refused assistance who needs emergency help. We get many calls for help on week-ends when the township trustee's office is closed."

The parish school alone saves the community more than \$100,000 in taxes annually, commented Father Strange. Weekly activities popular to young people in the neighborhood include roller skating, basketball, supervised boxing and "week hops."

"Last year we had 120 baptisms in the parish," he related, "and half of them were adult converts."

One of the more popular adult activities is a twice-monthly Bible class conducted on Sundays by Dr. Russell A. Lane, former principal of Cruspus Attakes High School and now Assistant Superintendent of the Indianapolis Public Schools. A recent convert, Dr. Lane usually draws from 50 to 75 men to his classes. More than half of the group is non-Catholic.

The mere presence of the strikingly modern St. Rita's Church has done much to improve the area. The handsome appointment in the church, nearly all imported from Europe, have made St. Rita's a popular visiting spot in Indianapolis.

A recent visitor to the church was admiring the structure when Father Strange approached. "Isn't it a shame," the man stated, "that so beautiful a church is located in an area among people who cannot appreciate its beauty?"

"I didn't reply with the true feeling in my heart," replied the hurt pastor. "But this gentleman's attitude made me sad. Even the most unlettered person in this parish takes unquenchable pride in the church that took so many years of prayer and real sacrifice to build."

"For many years," Father Strange said, "the corner of 19th and Martindale had one of the worst reputations in the city. Now the ground is dedicated to Almighty God."



**SURVEYING THE SITUATION.**—Father John Lynch, pastor of St. Mary's Church, Aurora, and a parish counselor, State Senator Wilfrid J. Ulrich, survey the Ohio River flood waters from a point just across the street from the rectory, located at Fourth and Judiciary Streets. None of the parish property was damaged, but St. Mary's school was closed for a week due to heavy flooding of access routes. Several other Archdiocesan schools, mainly in the rural areas, were forced to close down for short periods because of high water. (Photo by John Ulrich)



**DEBATERS WIN TROPHY.**—Two St. Agnes Academy debaters outlasted the competitors in recent debate sectionals held at Southport High School. Juniors Mary Pille, seated above, and Kay Michels, standing, were presented a trophy after successfully debating the proposition: "Resolved, that the federal government should provide complete medical care for all citizens at public expense." They will compete in regional competition on Friday and Saturday, March 21 and 22, at Ben Davis High School. Also shown in the photo above is Mrs. William Shank, coach, and Sister Miriam Joseph, S.P., principal. (Staff photo)

## Academy alumnae Irish slate breakfast

INDIANAPOLIS—The fifth annual Communion Breakfast for St. John's Academy Alumnae members will be held on Sunday, April 12. Mass will be at 10 a.m. at St. John's Church and breakfast will be served at 11:30 a.m. at the Indiana State Teachers Building.

All alumnae, commercial students and teachers of St. John's Academy are welcome. Tickets are \$2.50. Miss Margaret Manning is chairman, assisted by Miss Frances Lippis, co-chairman. Ticket committee members include: Mrs. Arthur Miller, Miss Mary Bass and Miss Barbara McGrath. Mrs. William Baecher is in charge of publicity.

## 200 priests attend Funeral Mass for Rev. Ralph Doyle

LOGOOTE, Ind. — Bishop Henry J. Grimmelmann of the Diocese of Evansville offered a Pontifical Funeral Mass at St. John's Church here for the pastor, Father Ralph Doyle, who died on March 12.

A former priest of the Diocese of Indianapolis, Father Doyle, 61, was pastor at St. John's since 1941. Ordained in 1926, Father Doyle served as assistant pastor of Sacred Heart, Terre Haute; St. Augustine, Leopold; St. Bartholomew, Columbus; and St. Gabriel, Connersville; and St. John, Indianapolis.

Officers of the Funeral Mass included: Father Amos McLoughlin, archpriest; Father Anthony Rosche, deacon; and Father Forrest Strange, subdeacon. The sermon was preached by Very Rev. William Lautner, V.F.

More than 200 clergy were present for the Funeral Mass, including many from the Archdiocese of Indianapolis, Msgr. Cornelius B. Sweeney, Chancellor, represented Archbishop Schulte. Survivors include a sister, Mrs. James McCarthy, and a brother, Michael Doyle, both of Logoote.

## Retreat sessions

DETROIT—Three organizations which promote spiritual retreats for July will meet here simultaneously July 31 to August 2. They are the National Laymen's Retreat Congress, the National Laymen's Retreat Movement, and the Canadian Retreat Movement.

It seems that four young Irishmen, grown weary of persecution, decided one day to take the law into their own hands and to "do in" a despotic English landlord. Armed to the teeth, they waited in a secluded spot to ambush the intended victim as he walked by. When he failed to show up a half-hour after the expected time, one of the group suggested anxiously: "We'd better knock down and say a prayer for the poor devil — something terrible must have happened to him."

## Two priests mark 25th anniversary

Two Archdiocesan pastors are celebrating their 25th Anniversary of Ordination this week in their respective parishes. Msgr. Joseph D. Brokage, pastor of Holy Rosary parish and rector of the Latin School of Indianapolis, will offer a Mass of Thanksgiving at 8 a.m. Sunday, March 22, in Holy Rosary Church. Following the Mass will be a breakfast for parishioners and friends in the cafeteria.

The Latin School observed the jubilee of its rector with a Solemn Mass on Thursday, March 19, the actual day of Msgr. Brokage's ordination.

Sacred Heart parish, Jeffersonville, celebrated the 25th Jubilee of Father Robert Walpole last Sunday with a High Mass of Thanksgiving and a reception. Father Walpole, the founding pastor of Sacred Heart parish, was also ordained on March 19, 1939. Both Msgr. Brokage and Walpole

thor Walpole were ordained in Rome.

## Johns 'America'

NEW YORK—Paul K. Cuneo, editor since 1951 of the Critic magazine of Chicago, has been named associate managing editor of America magazine, published here by the Jesuits.

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INDIANAPOLIS
† MARY B. ROSE, 84, St. Philip Heri Church, March 14, St. Joseph Cemetery. Survivors: husband, Alvin B. Rose, pastor of St. Philip Heri Church; sister, Sister Albert Healy, O.S.F. Cheltenham, Ohio.



LAUNCH NEW SCHOOL LIBRARY—Holy Family parish, New Albany, recently established a new school library. Funds are currently being raised to purchase books to add to the present 1200 volumes. Pupils in the upper three grades serve as librarians.

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Dr. Kane

(Continued from page 7) will, they can take them to parents. Furthermore, sex instruction for boys should not be given exclusively by fathers, nor by mothers exclusively to girls. It is a good idea for both father and mother to discuss sex together with their child.

But suppose a parent has not given such instruction and children are now in their teens. It is late, but not too late to try it. Let it be done as informally and casually as possible.

But worst of all, it creates a strange attitude toward sex, and the whole matter of sex adjustment, attitudes are far more important than knowledge of anatomy and physiology and of techniques. If sex is linked with God, and not with the gutter, if it is given casually and freely, children not only learn about sex, they acquire a mature attitude toward it.

INDIANAPOLIS—Gerald Dailey is the newly elected president of St. Lawrence parish Holy Name Society. Other new officers are Robert Poorman, vice president; William Scanlon, secretary; and John Ryan, treasurer.

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Archbishop lauds accommodations law

BALTIMORE — Archbishop Lawrence J. Shehan of Baltimore has hailed enactment of a statewide public accommodations law as a "welcome triumph of legislative wisdom."

The Archbishop and other religious leaders backed the bill before its passage (March 14) by the General Assembly in Annapolis. Shortly before the bill's enactment, joint Catholic-Protestant-Jewish endorsement was voiced in a telegram to Gov. J. Millard Tawes, with Archbishop Shehan the Catholic signer.

Spelling bee set RICHMOND, Ind.—The Knights of Columbus will sponsor a parochial school spelling bee at St. Andrew's Church on Sunday, March 22, beginning at 1 p.m.

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NAACP meeting

INDIANAPOLIS—The NAACP will have a mass meeting Sunday at 4 p.m. at New Bethel Baptist Church, 1335 Marlandale Ave. Cecil Moore, president of the Philadelphia NAACP, will be the guest speaker.

Seafood RESTAURANT OPEN Tues., Wed., Thurs. Sat. 4 p.m. to 8 p.m. Fri., Sun. 11 a.m. to 8 p.m. The CAPE CODDER 916 Eastern Blvd., Clarksville, Indiana

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AT STATUE DEDICATION

Present Pontiff defends memory of Pope Pius XII

By JAMES C. O'NEILL

VATICAN CITY — Pope Paul VI rejected accusations of cowardice and selfishness against Pope Pius XII and declared that anyone supporting such charges "would violate truth and justice."



HONORED — L. P. McFadden, treasurer of the Archdiocesan Council of Catholic Men, was presented the Thomas More Award for outstanding lay leadership at a quarterly meeting of the New Albany District Council held at St. Anthony's parish, Clarksville, on March 8. The recipient of the award is a member of St. Augustine's parish, Jeffersonville. The presentation was made by Charles E. Slimming, of Indianapolis, ACCM president.

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during the nearly 20-year reign of the one-time Cardinal Eugenio Facelli. The ceremony took place on March 12, the 25th anniversary of the coronation of Pius XII. Among the prelates present were the arriving American Pope Pius raised to the Sacred College of Cardinals — Cardinal Francis Spellman of New York and Cardinal James Francis McIntyre of Los Angeles.

The 15-FOOT bronze statue stands in the chapel of Blessed Innocent XI, the second chapel from the entrance, on the right side of the basilica. It is less than 100 feet from the chapel of the Pietà.

The statue of Pius is the work of an Italian sculptor, Francesco Messina. Rather modern in spirit, it depicts the wartime pope in a standing position, wearing a traditional cope and mitre. The head is turned slightly toward the front of the chapel, while an expression hand with long, graceful fingers is raised in a gesture of blessing.

At the dedication rite, Pope Paul sat on a small throne before the chapel's altar. He said that the statue will be cause for those who pass to pause and reflect on the Pope who was Pius XII. Then Pope Paul, who as Msgr. Giovanni Battista Montini was one of Pius XII's closest associates through his assignment in the Papal Secretariat of State, referred indirectly to the German play, "The Deputy."

ASKING rhetorically what the memory of his predecessor should be, Pope Paul continued by pointing to Pius: "A priestly life, pure, pious, austere, industrious, often full of suffering — all channeled toward study, prayer and the service of the Church."

Paul VI recalled the late Pope's 43 encyclicals, his several hundred apostolic constitutions — including the declaration of the dogma of the bodily assumption of Mary into heaven. He said in this connection that the "doctrinal work of Pius XII greatly enriches the cultural patrimony of the Church."

Turning to what the world should recognize and be grateful for in Pope Pius, the present Pope cited his predecessor's successful efforts to save Rome from wartime destruction. "If Rome did not suffer worse ruin than that inflicted on some of the city

outsider, it is mainly due to this Pope. This cannot, must not, be forgotten.

It was at this point that Pope Paul chose to answer, without naming names, those critics who maintain that Pius XII failed for selfish motives or cowardice to speak out against Nazi atrocities.

Pope Paul said that the defense of Rome was not "the only merit which public gratitude must attribute to the wise and courageous work of Pius XII. Insofar as permitted by circumstances, which he assessed with intense and conscientious reflection, he used his voice and his activity to proclaim the rights of justice, to defend the weak, to give succor to the suffering, to prevent greater evils and to smooth the path of peace," Pope Paul said.

"If innumerable and immeasurable evils befell mankind, one cannot impute this to

Oblates attending annual retreat at Saint Meinrad's

ST. MEINRAD, IND. — About 80 Oblates of St. Benedict are attending the Third Annual Oblate Retreat at St. Meinrad Archabbey March 18-21, according to Father Gerard Ellsperman, O.S.B., oblate director.

In addition to the retreat conferences and spiritual exercises, the 1964 retreat is being highlighted by two Bible Vigils, by a Solemn Mass on Thursday, by the Divine Liturgy (Mass) according to the Byzantine Rite on Friday, and a Solemn Pontifical Mass on Saturday.

At the present time, the Oblates of St. Benedict attached to St. Meinrad Archabbey number 2,030. There are 22 chapters in Indiana, Kentucky, Ohio, and Missouri.

Student teaching conference slated

Three hundred elementary and secondary teachers, as well as administrative and college personnel concerned with student teaching, will gather at Marian College on Friday, March 20 to discuss common problems, exchange ideas, and offer suggestions of mutual benefit.

Sponsored by the Indiana Unit of the Association for Student Teaching the conference is co-ordinated by Dr. Duane C. Lang of Butler University, with the assistance of Sister Mary Giles, O.S.F., head of Marian's education department.

Cathedral High ex-chaplain dies

NOTRE DAME, Ind. — Funeral services for Father Francis C. Brown, C.S.C., former chaplain at Cathedral High School, Indianapolis, from 1952 to 1963, will be held in the Sacred Heart Church on the University of Notre Dame campus at 8:30 a.m. Friday, March 20.

Father Brown, 74, died Tuesday, at Holy Cross House on the Notre Dame campus. Ordained in 1922, Father Brown has served as a teacher at N.D., University of Portland and St. Edward's University. He also served as a pastor in South Bend as well as a chaplain.

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cowardice, lack of interest and to selfishness on the part of the Pope. Anyone who maintained this would violate truth and justice."

His voice almost harsh with suppressed emotion, Pope Paul went on to say: "If the results of the studies, the efforts, the prayers, and of the humanitarian and peace-seeking activities of Pius XII were not equal to his desires and to the needs of others, he did not fail to make his own the drama of inquiry, of sorrow, and of blood of the world torn by war and obsessed by the fury of the totalitarianism and of oppression."

POPE PAUL, who as Archbishop of Milan spoke out in defense of Pope Pius last spring and who on leaving the Israeli sector of Jerusalem last January 5 lauded the record of the late Pontiff, again recalled the wartime efforts of Pius XII. Pope Pius, he declared, "was eminently the Pope of peace, of the rights of the human person, of the orderly and brotherly organization of peoples and of social classes. . . . To remember him is a pious act, to be grateful to him is justice."

Cardinal Gregorio Agagianian, the former Armenian Rite Patri-

arch who is Prefect of the Congregation for the Propagation of the Faith, spoke briefly at the beginning of the ceremony, in his capacity as senior of the cardinals created by Pope Pius. In his remarks, he voiced the admiration of himself and his peers for the person and the pontificate of Pius XII.

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