

See possible changes in Mass to broaden lay participation

By James C. O'Neill

VATICAN CITY—Possible changes in the Mass, and contemporary problems facing missionaries in Asia and Africa were among many questions studied by the fifth session of the Central Preparatory Commission of the eccumenical council.

The fifth series of meetings began on March 25 and was scheduled to end on April 3.

Unlike meetings at previous sessions these have brought together members and consultants for four or more hours a day to cope with the great amount of material to

growth of modern liturgical movements that seek to restore the Church's liturgy to its earlier clarity and significance, as for example the changes in the Holy Week ceremonies authorized by Pope Pius XII and the reorganization of the liturgical calendar promulgated by Pope John XXIII.

The press service also noted that "the liturgical movement of this our age, with its studies concerning the origins and evolution of various parts of the Mass, has certainly favored a more precise awareness of those additions which over the centuries have obscured the clarity and encumbered the simplicity of the original rite."

"A more careful choice of Scriptural texts in the first part of the liturgy of the Mass, that of the Catechumens, which is essentially doctrinal and didactic, could help the faithful and unite them more intimately in celebrating the second part of the liturgy, that of the Eucharistic Sacrifice."

At later meetings, the commission discussed missionary problems. Cardinal Gregorio Pietro XV Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith and President of the Preparatory Commission for the Missions, outlined a number of proposals in this field.

The problem of promoting local vocations to the priesthood and religious orders was among the matters dealt with. Also discussed was the question of how best to unite the ideal of special formation within a religious order to the ideal of an intense apostolate among unbelievers.

The council press service noted that there is an "undeniable necessity" for "an efficient organization to confront and resolve in a continuous way the complex problems inherent in the missions" which are today almost entirely in the hands of missionary orders and congregations.

Also discussed was the Christian formation of laymen in missionary lands and the development of the lay apostolate in those areas, the needs for special studies and courses in mission seminaries in regard to modern problems in mission lands, and the possibility of achieving greater cohesion among various auxiliary organizations which seek to convert or foster missionary work or vocations.

Before completing its missionary discussions, the commission returned to liturgical matters, of particular interest in this respect was a study of ceremonies surrounding the administration of sacraments. The council bulletin made it clear that the commission did not discuss doctrinal aspects of the various sacraments, which had been altered.

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he dealt with before the opening of the Second Vatican Council on October 11. Meetings at earlier sessions lasted approximately three hours each.

Early meetings of this session dealt mainly with liturgical problems. They were presented by Cardinal A. P. di Larraina, C.M.F., of the council's Preparatory Commission for Sacred Liturgy, and included the nature of the liturgy, the development of the liturgical movement, and liturgical books themselves.

ALTHOUGH little can be stated at this time concerning specific matters considered by the commission, it is generally understood that there is a general agreement on the suggestions debated was a proposal that the Mass be changed in its non-essential characteristics so that Catholics of all levels could better participate in it and understand its full significance.

Among changes said to have been under consideration is that the Mass end at the "Ite Missa est" instead of with the reading of the Last Gospel, as at present.

Other possibilities include the reorganization of the Lessons, Epistles and Gospels to give them greater significance in modern circumstances. No official information on these possibilities, however, was immediately available.

In connection with these reports, Vatican circles cite that the press service of the preparatory commission, commenting on possible matters under discussion, urged the reasons devoted to the liturgy, called attention to the goal that the largest possible number of Catholics be able to assist at Mass more fully and devoutly.

THE COMMISSION press service said of this goal that "it is indispensable that an instruction suitable to the capacity of intelligence and piety of individual Christians" be issued and that also useful is "a revision which, while leaving intact the actual Ordinary of the Mass, places in bolder light the nature and significance of the words, gestures and rites."

This press service bulletin, which cannot violate the seal of secrecy surrounding the Central Preparatory Commission's deliberations, also commented on the

Parishioners to take roles in Passion Play

BLOOMINGTON, Ind.—The Monsignor Players, a group of St. Charles Borromeo parishioners, will present their second annual Lenten dramatic production in the church auditorium on Passion Sunday week-end, April 7 and 8, and Palm Sunday week-end, April 14 and 15.

This year's production is John McGevery's adaptation of Lloyd C. Douglas' "The Robe." Several Indiana University students and faculty members will assist in the cast. "Tickets may be purchased at the door. Curtain time each evening is 8 p.m."

Among those with leading roles in the play are Richard Behen as St. Peter; Victor Radandt as Marcellus; Betty Harryman as Diane; Thomas Underwood as Paulus; Norma Tichenor as Salome; William McDonald as Demetrius; Robert Klausmeier as Tiberius; and Leo Hickman as Pilate.



MISSIONARIES TO PERU—Archabbot Bonaventura Knebel, O.S.B., of St. Meinrad Archabbey, talks about St. Meinrad's Peruvian mission with (left to right) Fathers Kenneth Wimsatt, O.S.B., Benedict Meyer, O.S.B., and Germain Swissheim, O.S.B., who are scheduled to staff a minor seminary in the Diocese of Huarez, Peru.

ON SEMINARY STAFF

3 St. Meinrad priests named to Peru mission

ST. MEINRAD, Ind.—Archabbot Bonaventura Knebel, O.S.B., of St. Meinrad Archabbey, has chosen three priests for St. Meinrad's Latin American mission—staffing a minor seminary in the Diocese of Huarez, Peru.

Fathers Kenneth Wimsatt, O.S.B., Benedict Meyer, O.S.B., and Germain Swissheim, O.S.B., are scheduled to arrive in Lima, Peru, July 16. Feast of Our Lady of Einsiedeln, to begin their missionary training.

The three missionaries will take an intensive course in the language, history, and culture of

the people of Peru at Crampathia, the house of studies and retreat of the Society of St. James the Apostle in Lima.

AFTER FOUR months in this school, the monks will be assigned to parishes in Lima for several months. The three Fathers are to staff their missionary work at Huarez in the beginning of April, 1963.

The Fathers will work under the present administration of the Huarez minor seminary for approximately three years; the decision will then be made whether

St. Meinrad Archabbey will take over the complete administration of the seminary.

FOLLOWING are brief biographical sketches of the Benedictine Fathers:

A native of Hanley, Ky., Father Kenneth has taught German, fundamental theology and sacramental theology at St. Meinrad Seminary since 1950. He was ordained in 1948 and holds a licentiate in sacred theology and a master teacher degree at St. Meinrad. He has attended Laval University, Montreal, and the Goethe Institute, Munich. Father Kenneth taught during the 1960 and 1961 summer sessions at Our Lady of Grace Convent, Beech Grove.

Father Benedict is a native of Holy Guardian Angel parish, Cedar Grove, Ind. Ordained in 1954, he has a licentiate in sacred theology and a master of arts degree in Latin. Father Benedict has taught Latin and Greek since 1955 at St. Meinrad Seminary.

A native of Orville, Ohio, Father Germain attended St. Gregory's Seminary, Cincinnati, and Borromeo Seminary, Wickliffe, O., before completing his studies for the priesthood at St. Meinrad. He was ordained in 1960. Father Germain is taking his fifth year of theology at St. Meinrad and is principal at Christ the King School, Indianapolis, training school for Benedictine Brothers.

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Bishops hit tactics of Polish Reds

BERLIN—Poland's Bishops have repeated their request that the Sejm, the communist-controlled Polish Parliament, investigate illegal government measures against the Church, according to reports reaching here.

Meanwhile, reports said, Church-state tensions increased in that Red-ruled nation when the Sejm passed a law restricting public meetings that were likely to curtail traditional religious processions and pilgrimages.

The new law, reports said, requires persons organizing rallies, meetings, lectures, processions and pilgrimages to request permission to do so from state authorities and to show that they are "not directed against the social interest, security or public order."

According to reports, religious services held inside church buildings are among the exemptions included in the law, as are meetings of state or trade union organizations.

But Catholic spokesmen, reports continued, have stated that the law could hamper discussion groups organized by the Church.

Benedictine nuns to staff boys' school in Colombia



Sr. M. GERTRUDE



Sr. MARY GEORGE

BEECH GROVE, Ind.—Fourteen Sisters of St. Benedict, representing 11 convents which comprise the Congregation of St. Gertrude the Great, will staff a boys' elementary school in Bogota, Colombia, beginning in December, 1962.

The group of missionaries includes one Sister from Our Lady of Grace Convent here and three from the Convent of the Immaculate Conception, Ferdinand. The four are: Sister M. Gertrude Gettelinger, O.S.B., Sister Mary George Kissel, O.S.B., Sister M. Bertrand Gogel, O.S.B., and Sister M. Eugene Baehi, O.S.B.

SISTER M. GERTRUDE is currently teaching at St. Anthony's School, Clarksville. She has also taught at Christ the King School, Indianapolis, and Christ the King School, Evansville.

The daughter of Mr. and Mrs. Leo Gettelinger of Bradford,

Superior of the Latin American mission will be Sister M. Assumpta Schaecher, O.S.B., at present sub-prioress of the Benedictine Convent at Cottonwood, Idaho. The convents of the Congregation of St. Gertrude the Great are located in South Dakota, North Dakota, Minnesota, Wisconsin, Idaho, Manitoba, Canada, and Indiana.



Betty Harryman as Diane



Victor Radandt as Marcellus



Richard Behen as St. Peter



Thomas Underwood as Paulus



Norma Tichenor as Salome



William McDonald as Demetrius



Robert Klausmeier as Tiberius



Leo Hickman as Pilate



VOL. 11, NO. 26 INDIANAPOLIS, INDIANA, APRIL 6, 1962 MAGAZINE SYMPOSIUM

Revision of the Index suggested to Council

CHICAGO—What action should the coming Vatican Ecumenical Council take in regard to the Index of Forbidden Books?

Specialists in literature, law and theology grapple with that question in a magazine symposium and come up with suggestions ranging from re-stating the principles underlying the Index, through making it easier to get permission to read forbidden books, to dropping the list of titles entirely.

The symposium appears in the April-May issue of the *Critic*, a Catholic literary magazine published here by the Thomas More Association.

The contributors include Father Harold C. Gardner, S.J., literary editor of America magazine; Robert Groux, editor in chief of Farrar, Straus and Cudahy publishers; Father Redmond A. Burke, C.S.V., director of libraries at De Paul University, Chicago; Judge Roger J. Kiley of the U.S. Court of Appeals; and Joseph C. Penton, professor of dogmatic theology at the Catholic University of America, and Father Francis X. Canfield, president of the Catholic Literary Association.

FATHER GARDNER notes that it is "by no means certain" that the Vatican Council, which opens October 11, will do anything at all about the Index, which contains a list of books which Catholics are forbidden to read.

However, he adds, possible action by the council might include two steps:

(1) The listing of 4,000 titles in the present Index might be "drastically reduced" to "include only books which are now actually obtainable and hence represent a real danger to faith and morals. Such a "pruning" would leave between 400 and 500 titles, Father Gardner estimates.

(2) The means by which one obtains permission to read a book on the Index might be made simpler. One possibility, the Jesuit editor says, is that faculties to grant such permission might be granted to confessors as a standard practice.

Several of the other contributors also express the hope that the council will make it easier to obtain permission to read books on the Index.

Fathers Burke and Canfield put particular stress on the problem of librarians, who may be hampered in fulfilling their professional responsibilities by present

regulations. These, in general, require individuals to seek permission to read specific titles from their bishops.

Father Canfield notes that today a bishop cannot grant "across-the-board permission" to read forbidden books. "Perhaps the council will allow local ordinaries to grant general dispensations," he says.

Groux centers his hopes on the relaxation of the ban on the reading of certain novels now listed on the Index.

"MANY NOVELS have been condemned which have scandal in their day," he says. "My hope is that some way will be found to reappraise these novels in the

light of changing social conditions."

He argues that such novels—now on the Index—as "Madame Bovary," by Gustave Flaubert, and "Les Miserables," by Victor Hugo, are in fact "highly moral works."

Father Burke points out that previous papal legislation left it up to the individual to decide whether or not to read books prior to 1600, in light of the general norms set down in canon law. He expresses the hope that the "beginning date" for a revised Index would be moved forward to 1750 or 1800.

Judge Kiley, in the most sweeping (Continued on page 9)

Integration order faces 'test' in New Orleans

NEW ORLEANS—The week of April 8 may bring the first significant test of the New Orleans Archdiocese's decision to desegregate Catholic schools next fall.

During that week, under terms of the archdiocese's announcement disclosing its desegregation plans, children now enrolled in Catholic schools are to "indicate their intent to continue" in such schools next year.

One state legislator has predicted a "mass boycott" of Catholic schools in the wake of the desegregation decision.

PROTESTS against the archdiocese's decision, announced March 27, were not long in coming. Even before the decision was made public, a handful of pickets paraded in front of Archbishop Rummel's residence. They carried signs claiming that the Bible teaches segregation.

State Sen. E. W. Gravole, chairman of a joint legislative committee on segregation, said the decision may bring a "severe reaction from a segregated-minded Legislature." He noted that parochial schools receive some state assistance here in the form of textbooks, transportation, lunches and other "trivial benefits."

A White Citizens Council rally, held on March 20, violently protested the decision to integrate the schools. According to reports,

the Catholic segregation leaders on the platform were threatened with excommunication from the Archdiocese's chancery office.

IN A STATEMENT acknowledging that letters had been sent, the chancery office declined to disclose their contents or the names of those to whom they had (Continued on page 9)

Serra announces essay winners

Six archdiocesan schools are represented among the winners of the ninth annual Vacations Essay Contest, conducted by the Indianapolis Serra Club, contest officials have announced.

The winners—two elementary and four high school students—survived competition of 60 semifinalists from 61 archdiocesan schools. Elementary winners are David Keebles of Christ the King School and Natalie Mascari of Sacred Heart School, Indianapolis. Both are eighth graders.

High school winners are: Robert Torpeter, freshman, Schulte High School, Terre Haute; Mary Beth Weber, sophomore, Our Lady of Grace Academy, Beech Grove; Richard Falkner, senior, Cathedral; and Marian Elaine Parker, senior, St. Mary Academy.

Each winner will receive a personalized leather-bound St. Joseph Daily Missal. Chairman of the contest was J. M. McNamara of the Serra Club.

'REFORMATION IS CONTINUOUS PROCESS'

Lutheran theologians spur German ecumenical spirit

By ADOLPH SCHALK
(Copyright, 1962)

HEIDELBERG—There is hardly a city in Germany that draws more tourists or evokes more sentimental nostalgia than Heidelberg. American hobby-shoppers and crew-cut sophomores by the thousands seasonally jam its narrow streets and hoist countless steins of beer at the Red Ox Inn, or gaze in awe from the Philosophers Walk at the picturesque Neckar valley with its medieval gate, its imposing castle ruins and its fragrant rose blossoms.

It is not surprising that a retired Lutheran theologian, especially one suffering from asthma, should choose to make this town his home. When in 1953, Provost Hans Christian Asmusen, the theologian in question, prematurely retired at the age of 57, many a Protestant Church official—and a number of Catholic leaders as well—gave a deep sigh of relief, falsely believing that one of Germany's most controversial, if at the same time most distinguished, theologians was now safely tucked away.

But the opposite proved to be true. If Provost Asmusen was safely out of office, he was by no means out of questions of the kind he has been putting to German Protestantism for nearly three decades.

Indeed, his influence has grown, not lessened, in the years since his retirement and one suspects that Provost Asmusen's provocative questions will continue to plague—and stimulate—the German churches for some time to come.

A BRIEF GLANCE at his writings and lectures, some of which bear quite loaded questions as titles, will immediately show why he makes his colleagues so uncomfortable. There is his book, *Warum Nicht Lutherische Kirche?* ("Why Do We Still Have a Lutheran Church?"). There is another, *Rome—Wittenberg—Moscow*. There is his famous lecture, *Gehört Luther vor Das Nürnberger Gericht?* ("Should Luther Be Brought Before the Nuremberg Court?"). There is *Marialis Mater Gottes* ("Mary the Mother of God"). There is *Katholische Reformation* ("Catholic Reformation"), which he co-authored with several other Lutheran theologians.

In his book on Mary, which came out around the time of the declaration of the Catholic dogma of Mary's Assumption, in 1950, Asmusen defended veneration of Mary, while all around his Protestant leaders were condemning the declaration. Asmusen completely avoids discussing where Lutherans might regard Catholics as being in error about Mary. Instead he investigates where Protestants departed from the biblical teachings on Mary, quoting Luther, who once called Mary "... the exponent of redeemed mankind and of the earth awaiting final redemption."

In *Warum Nicht Lutherische Kirche?* Asmusen does not ad-

vocate the dissolution of Lutheranism, but rather urges a return to Luther and the Augsburg Confession, the chief statement of faith in the Lutheran bodies, which was drawn up in 1530 and approved by Martin Luther. By so doing, he argues, one would actually come closer to the Catholic Church, as the authors of the Augsburg Confession never meant to break away from the mother Church, intended only internal reforms.

In *Bräuen Wir Ein Pabst?* Asmusen points out that the modern Pope "makes it much more difficult to reject the papacy. Whoever rejects the papacy now must come to the point of..."

Provost Asmusen's stubbornness, tenacity and endurance come as no surprise considering that he was born in Flensburg, Germany's northernmost city, a region famed for its ruggedly independent farmers. After completing theological studies in Kiel and in Tübingen in 1922, young Asmusen served first as an assistant pastor in Flensburg, then went on to take over a parish in Altona, a suburb of Hamburg.

It was here that Asmusen, together with 29 other Lutheran pastors, published a proclamation of faith which became the basis for the famed Lutheran resistance movement in the Third Reich. In 1953 he received from Professor Theodor Heuss, then President of the Federal Republic, the Order of Merit for his leading role in the resistance and his leadership in rebuilding the Evangelical Church in Germany after the war.

Provost Asmusen has held a number of top ecclesiastical posts, including that of president of the chancery of the Evangelical Church in Germany (EKD), and has served on the preparatory committee of the World Church Conference.

Provost Asmusen has never been more productive than in the years since his retirement at Heidelberg. Here he lives with his wife and daughter—both converts to Catholicism. There is also a son who is a Lutheran minister, and another son, also a convert.

PHYSICALLY, Asmusen is tall and gaunt, almost ascetic. His thin blonde hair has turned silvery, and he bears an uncanny resemblance to Cardinal Newman. He is by no means a popular speaker, nor is he very effective in the pulpit. In a acid, sometimes torturous searches, he has analyzed and studied the task of the Church and her theology. His writing, like his spoken words, is labored, terse.

He is not easy to listen to or read. When he speaks during conferences his face tightens as though what he has to say hurts physically. Yet he does quite on occasion, though his enemies accuse him of not having a sense of humor. Perhaps this is because everything that Asmusen



MINISTER AND FAMILY—Lutheran Pastor Max Lackmann, perhaps the most articulate member of "The Gathering," poses above with his family. The Gathering is a union of Evangelical men and women, lay and clergy, who are attempting to overcome the problem of divided Christianity.

says, preaches, writes is hard, serious, and he expects everyone else to take as much effort to think things through as he does.

Asmusen has never enjoyed the fame or popularity of Pastor Martin Niemöller, who regards him and his followers as traitors of the Lutheran cause. The same Pastor Niemöller, who fought side by side with Asmusen during the Nazi regime and once was a close friend, has become the anti-Rome spokesman and steers farthest "left" of orthodox Lutheran teachings.

Oddly enough, Niemöller, whose Protestantism is the precise opposite of orthodoxy, has over the years virtually courted the Russian Orthodox Church, while Asmusen, whose life work consists in bringing Lutheranism back to its original core of dogma, strongly opposes ties with the Eastern churches. "Whoever negotiates with the Patriarch," Asmusen wrote in his book, *Rome—Wittenberg—Moscow*, which appeared in 1956, "negotiates at the same time with the Russian state and the Communist party."

And just this past December, 1961, Dr. Niemöller, along with five others, was elected to the presidency of the World Council of Churches at the Assembly of the World Council in New Delhi. Included in the World Council of Churches at that same meeting was the Russian Orthodox

new confession. They are too history-conscious for that.

But being conscious of history they know that it is not merely a static past but a dynamic renewal. They regard the Reformation not as an event that happened once for all but as a continuing process that "will not stop until both sides, Catholicism and Protestantism, will have found each other."

If unity comes, the group believes, it will not come as an "unconditional surrender." "This is impossible," says Lackmann, "but rather as a body for itself within the Catholic Church. . . . Too many Catholics think it is all a very easy matter. They say that Protestants must simply become Catholics. But in this way nothing is learned. . . . The times are past when we can think merely of converting."

The Gathering feels that Protestantism must preserve its own tradition but that it can contribute something to Catholicism. Just to give one example, many Catholic churches in Germany have for years been using a number of beautiful Protestant hymns. And on the Protestant side, a liturgical movement, with the restoration of the outward form of the Mass, the use of auricular confession and the singing of their "Mass" in the vernacular in Gregorian chant, is already a commonplace.

Meanwhile Pastor Lackmann and two Lutheran laymen, Professor Paul Hacker of Bonn and Gustav Hilm of Fürstentum, have formed a "League for the Reunion of Protestant and Catholics," which is rooted in "The Gathering," but has developed apart from it. While The Gathering is by nature more intellectual, the League tends to be more practical. The two groups are still closely associated, and share facilities.

THE LEAGUE has the same basic aim as The Gathering—"preparing actively for reunion"—and hopes to work toward this

Church—with much of the credit going to Dr. Niemöller.

EMBATTLED though he is, Asmusen is not alone in his cause. Over the years he has not only acquired a great many enemies, but also a faithful following of friends. Soon after his retirement he organized a group called *Die Sammler*. (The Gathering, after the words of Christ, "He who does not gather with me, scatters.") (Matthew xii, 30). The Gathering is officially described as "a union of Evangelical men and women, lay and clergy, who have heard God's call to rise up and overcome the problem of a divided Christianity."

Like Asmusen, most of the other members of The Gathering were active in the resistance movement. Perhaps the most articulate member of the group, certainly the most dynamic, is Pastor Max Lackmann. He was twice arrested by the Gestapo for anti-Nazi sermons (one against enthusiasm and another urging youth to make use of confession), and was imprisoned in the concentration camp at Dachau from 1942 to 1945.

The brotherly spirit between the Catholic priests and Protestant ministers within the camp profoundly moved him and left a permanent impression on him. There they shared the use of an altar which they built with their own hands and enjoyed a harmony never realized before or since.

Another member of the group, Pastor Richard Baumann, had made a private study of the Church of Peter, came to the conclusion that the Pope is the true successor of St. Peter, wrote numerous papers on the papacy. "For me," he states in his book, *Protest um den Papst* (i.e., "On Trial on Account of the Pope"): "Evangelical Christianity has not concerned itself with the question of the head of the Church. If discussions about the possibility of a reunion are to make any sense at all, there must be first of all agreement over the biblical position on the papacy."

It was brought before an ecclesiastical court for his pains and convicted for heresy, lost all rights and privileges as a Lutheran minister and was reduced to the status of a layman. Since then, he and his family have been living on a reduced "mercy" income. His ecclesiastical trial and conviction are reportedly the first that any Evangelical Church has carried out since the Reformation.

"The Catholic question," writes Provost Asmusen in his book *Katholische Reformation* (available in English translation under the title *The Unfinished Reformation*—Fides), which he co-authored with the other members of The Gathering, "is the pre-eminent question of this generation, for we come from the Catholic Church and only with her can we find our fullness; we cannot do without her."

NEVERTHELESS, in spite of such manifest friendliness to the Catholic Church, the group by no means wishes to convert to Catholicism. Asmusen and his friends have emphatically stated that conversion is not the solution, nor do they entertain any thought of establishing a third,



FRIENDLY CHAT—The distinguished Lutheran theologian Provost Hans Christian Asmusen, center, chats with fellow participants in an interfaith conference at the Benedictine Niederaltlich Abbey in Bavaria. At left is Father C.P. Pauvels, O.P., of Nijmegen, Holland, and Father Thomas Sartory, O.S.B., director of the interfaith meeting house at the abbey. (Photos by Adolph Schalk)

ent by prayer, spiritual exercises, inter-Evangelical and inter-denominational conferences, and preparation of new Catholic-Protestant texts of the Mass and catechism.

If should, however, be stressed that even the notion of such close cooperation is uniquely German and may not be practical in most other countries. It is at least conceivable here because most German Protestant churches are Evangelical Lutheran, and have retained a basic body of beliefs with many similarities in common with Catholicism.

Neither the League nor The Gathering has received official support from either the Catholic Church or Protestant officials. Some Catholic theologians regard the groups as dangerous because they feel they suggest modification of Catholic dogma. Other, equally reputable Catholic theologians, however, think the groups are at least worthy of study and investigation. But even they are wary of any sudden or "miraculous" reunion.

At the same time, relations between the two Evangelical groups and Catholic leaders are very friendly. Provost Asmusen

has appeared many times in public discussions side by side with leading Catholic theologians, notably the Rev. Thomas Sartory, O.S.B., a leader in the Una Sancta movement. The two have co-authored at least one book (*Gespräch Zwischen den Konfessionen*) ("Dialogue Between the Confessions"), and both have taken part in radio, TV and university forum discussions.

On the Protestant side, some authorities have systematically

tried to wipe the movements out of existence and have condemned them in official statements. But other Lutheran Church leaders recommend discussions with the Asmusen-Lackmann groups in a friendly and brotherly manner. The respected Protestant weekly, *Christ und Welt*, has repeatedly and consistently defended Asmusen, and a number of Catholic publications, notably the weekly *Rheinischer Merkur*, have praised him highly.

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PLAN BUSINESS GIRLS' RETREAT—The next Single and Business Girls' Retreat at Fatima Retreat House, 111 W. Raymond St., Indianapolis, will be April 13-15...

Communism

◆ DAVTON, O.—The Young Catholic Messenger has announced that its April 6th edition offers the first comprehensive treatment on the grade school level of Pope John's encyclical on "Christianity and Social Progress"...

Communism

◆ TRIVANDRUM, India—Kerala State's coalition government has retreated from its year-old stand against the creation of new state-aided schools...

Communism

◆ TORONTO, Belgium—No students were allowed to enroll in the one seminary still open in communist-ruled Lithuania...

Communism

◆ DUBLIN—Cardinal Thomas Tynan, S.D.B., has declared that China's masters fear the Irish-founded Legion of Mary "as their most formidable enemy"...

Pastors

◆ SALISBURY, Southern Rhodesia—Archbishop Francis Markall, S.J., of Salisbury has denied an African nationalist charge that he is assisting in a plot...

Communism

◆ The Holy Father returned on the fourth Sunday of Lent to the Roman church where he was ordained nearly 60 years ago to take part in the city's Lenten station observances...

Communism

◆ WASHINGTON—Rep. Peter W. Rodino, Jr., of New Jersey introduced a bill to grant tax-exempt income tax exemptions on expenses involved in obtaining a higher education...

Communism

◆ SYDNEY—The Bishops of Australia have announced a new catechism for children in their first years at elementary school...

Communism

◆ TORONTO, Belgium—No students were allowed to enroll in the one seminary still open in communist-ruled Lithuania...

Pastors

◆ SALISBURY, Southern Rhodesia—Archbishop Francis Markall, S.J., of Salisbury has denied an African nationalist charge that he is assisting in a plot...

Urges caution in assessing blame for 'defections' among Chinese

By FR. PAT O'CONNOR

HONG KONG—The nearer people are to China, the slower they are to pass sweeping judgment on the bishops, priests and laity who may have joined the communist-controlled "Patriotic Association of Chinese Catholics"...

seerations of new bishops comes almost entirely from communist sources. It is certain that in communist news releases events are often distorted, statements are fabricated and attributed to persons who never made them.

While the evidence that some unlawful (i.e., without the authority of the Holy See) conversions have taken place in China is strong, each report must be taken with utmost caution.

Nobody outside China knows all the physical and psychological conditions under which the reported conversions and consecrations have taken place. It is known that some of those who participated endured extreme ill-treatment beforehand.

It is notorious that the Chinese communists have specialized in reducing human beings to a state of subnormality...

Before the end of 1958, 23 Chinese priests were reported consecrated. (The "election" was sometimes announced a year or more before the consecration took place.)

It MUST be remembered that so far as the "Patriotic Association" is the only organization, with which these bishops, and whoever cooperated with them, are connected...

41 or 42 now reportedly consecrated bishops, without the Chinese approval of the Holy See.

Before the end of 1958, 23 Chinese priests were reported consecrated. (The "election" was sometimes announced a year or more before the consecration took place.)

It MUST be remembered that so far as the "Patriotic Association" is the only organization, with which these bishops, and whoever cooperated with them, are connected...

Inter-racial body sets symposium at Saint Meinrad

ST. MEINRAD, Ind.—Three members of the Catholic Interracial Council of Indianapolis will conduct a symposium in St. Bede Theater at St. Meinrad Archabbey April 7.

Mr. Quinn, who serves on the Board of Directors of the National Conference for Interracial Justice, is Deputy Director of the Indian Civil Rights Commission.

What others say

◆ NEW DELHI—Prime Minister Jawahar Nehru told the Indian Parliament that the Indian take-over in the Portuguese territory of Goa has met opposition from the Catholic Church.

Mr. Marshall is a member of the Organic Chemical Research Division, Eli Lilly & Co., Indianapolis.

PLAN BUSINESS GIRLS' RETREAT

The next Single and Business Girls' Retreat at Fatima Retreat House, 111 W. Raymond St., Indianapolis, will be April 13-15.

Advertisement for 'PARTY LINE' featuring a cartoon illustration of a party and text about a shrimp dinner and entertainment.

Advertisement for BRUNO TV SALES & SERVICE, located at 3035 E. 16th St., offering service for all makes of televisions.

Advertisement for Venetian Blinds, offering cleaning and repair services, located at 522 N. Rural.

Advertisement for The Marrott Hotel, located at North Meridian St. & Fall Creek Blvd., offering parking and dining services.

Advertisement for Leon Tailoring Co., featuring the headline 'It's Easter time at LEONS' and 'Tailor Made or Ready-to-Wear Suits Sport Coats and Slacks'.

Advertisement for Leon Tailoring Co. showing illustrations of men in suits and a list of services including 'Easiest Credit Terms In Town'.

Advertisement for Leon Tailoring Co. featuring a 'Leon Tailoring Co.' logo, contact information for 235 Massachusetts Ave., and a list of services.

Advertisement for Paint & Wallpaper, Inc., located at 2751 Brill Rd., offering painting and wallpapering services.

Advertisement for 'What Does Your Home Need?' featuring a list of home improvement services such as roof repair, plumbing, and electrical work.

Advertisement for Peoples Bank & Trust Company, located at 130 E. Market Street, offering various banking and financial services.

Advertisement for 'Archbishop's Schedule' listing various religious events and services for the month of April.

Advertisement for 'PAYS TO BUY PAINT AT A PAINT STORE!' featuring a list of paint brands and services.

Advertisement for 'What Does Your Home Need?' featuring a list of home improvement services such as roof repair, plumbing, and electrical work.

Advertisement for 'PEOPLES BANK & Trust Company' featuring a list of services and contact information.

Advertisement for 'Open a Flexible Charge Account at ayr-way!' featuring a list of services and contact information.

Advertisement for 'Department Store Quality . . . Discount Store Prices!' featuring a list of services and contact information.

Advertisement for 'Dependable Power Mower with Automatic Impulse Starter' featuring a list of services and contact information.

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.

New Orleans

It cannot be said that Archbishop Joseph F. Rummel of New Orleans acted hastily or took anyone by surprise when he announced the desegregation of his schools for next September. He announced in 1956 that the move was under study. In 1959, he announced the schools would be integrated no later than the public schools were.

The archbishop has been under attack for many years; by an Association of Catholic Laymen set up in his diocese for that special purpose; by the South Louisiana White Citizens Council; by one Leander H. Perez, who seems to be a host in himself. The archbishop has been accused of being schismatic, of interfering in matters that do not concern him, of favoring the objectives of communism, of endorsing the Democratic Party platform, of endorsing Kennedy for President "on behalf of the Catholic bishops of America."

He has been very mild and accommodating in the midst of it all. Once or twice, he has even taken the trouble to issue reasoned, piecemeal defenses against the wholly frivolous and ridiculous charges leveled against him. Those of his flock who have been trying to lose themselves in a thicket of their misconceptions have had every chance to realize what they were doing.

But now the rock has emerged from the froth of controversy. The final decision has been taken. The date has been set. Those who, to put it very mildly, have been taking full advantage of their privilege to dispute the Church's views on integration are now in an "either/or" situation, whereas they accept the wholly valid and clearly defined exercise of the archbishop's pastoral authority or they invite excommunication.

Although the possibilities look serious for those who might persist in their self-opinionated conceits, we do not feel pessimistic either for them or for the Church in New Orleans. We recall a similar situation in St. Louis, Mo., in 1947, with similarly excited threats of defiance and schism if integration was decided upon. The decision was taken in St. Louis and the opposition was reduced to its basic elements; which is to say, nothing at all.

It is probable that in a year's time or so, everyone in New Orleans will be wondering what all the excitement was about, if, indeed, they even remember it.

Boxing

In the past forty years, 18 seconds have been clipped from the world's record for running the mile. 8 1/2 inches have been added to the high jump and 2 feet 3 inches to the pole vault.

Not everyone will agree that these and similar developments indicate a general rise in the physical condition of the human race. Everyone, however, will agree it indicates an increase of technical skill and more intense, more successful methods of training for a given purpose.

There have been equivalent developments in boxing. Routine techniques of avoiding punches are much better than in the days when championships were fought out "behind the gas-house," with look-outs posted to watch for the minions of the law. And the techniques of delivering punishing jabs and punches have become equally highly developed.

There is a perfectly legitimate pleasure in developing and employing skills in attack and defense. There is a legitimate pleasure in watching a display of these skills. There is a legitimate pleasure to be drawn from any sporting contest, whether as a spectator or a participant.

The real question nowadays is whether professional boxing is any longer a matter of a sporting contest. We know that a professional boxer's livelihood—together with that of his wife and family—depends on his skill in giving punishment and his quality in enduring it.

With modern skills, much more damage may be given or absorbed in the three minutes of each round than was formerly the case, and much more may be done medically to revive a man during the one minute rest between the rounds. When there is added to this the pressures from spectators who have paid their hard-earned money "to see a good fight," from gamblers who have wagered large amounts on the outcome, a man may be conditioned into giving and receiving punishment to an unnatural degree.

There are nowadays too many instances of permanent physical damage among retired professional boxers. The death, this week, of Benny (Kid) Paret serves to remind us that, during the past twenty years, there have been seven to ten deaths a year due to injuries received in the ring.

It seems obvious that, in all existing circumstances, the whole thing is getting out of hand.

What is to be done? Most of the permanent damage in professional boxing comes from blows to the head. If the head were protected by some sort of helmet, would that solve the problem? Or would it concentrate ultimately on body-blow techniques, ending in a need for body protection also? Since the contest basically implies the reduction of one of the contestants to physical subjection, if not always to insensibility, would not both head and body protection mean the end of boxing?

What else then? Perhaps the characteristics of boxing as a sporting contest might best be preserved by confining it to amateurs. Gloves under amateur rules are more thickly padded and less liable to cause real injury. Besides, amateurs have not the time to develop their punching skills to quite the same degree as professionals.

Amateurs may well have a strong "will to win," but they have not the same driving, bread-and-butter incentives of professionals. They can indulge and enlarge their sense of sportsmanship, their chivalry within sight of victory, their gallantry within sight of defeat, to a degree the professionals cannot afford.

The problem has many facets and is by no means easy to solve. One thing is certain, however, and that is: if something is not done about professional boxing fairly quickly, it will degenerate into being a "blood sport" involving human beings. As such, it would be as immoral and as much a blot on our civilized society as the gladiator contests of Rome two thousand years ago.

Latin Mass

The first page of this issue features a story out of Rome that will bring a mite of cheer into the gloomy camp of the vernacularists. These sturdy advocates of the Mass in the language of the people have been battered around like a defenseless prize fighter against the ropes ever since the issuance of the Apostolic Constitution "Mysterium Sollicitudo," Pope John's strong demand for a renewal of Latin.

That those who interpreted this constitution as a decision against any increased use of the vernacular in the liturgy may have been hasty in their judgment would seem to be indicated by the latest release of the press service of the Central Preparatory Commission of the ecumenical council now meeting in Rome.

The Cardinals, bishops and theologians in session there, the press service informs us, are considering suggestions that the Mass be changed in its non-liturgical so that the people can better participate in it and understand its full significance.

We are particularly impressed by this statement: "A

QUESTION BOX

Why don't people fast on Sundays?

By MSGR. J. D. CONWAY

Q. Is it necessary that a person over 21 years of age fast on Sunday during Lent? Didn't Our Lord fast 40 days and 40 nights? If we are not obliged to fast, what is the reason?

A. No one is obliged to fast on Sunday; it is the feast day of the Lord, observed with joy and thanksgiving; the day He rose from the dead and gave us glorious evidence of our redemption.

Jesus fasted 40 days straight: "For 40 days and nights he fasted, and at the end of them he was famished" (Matt. 4, 2). "All that time he had nothing to eat" (Luke 4, 2).

Our obligation of fasting results from a law of the Church; but the law resulted from popular practices in the early centuries of the Church. And never was there a custom of fasting on Sunday. So our Lent gradually developed into a period of 40 days, exclusive of Sundays. Count them from Ash Wednesday to Holy Saturday, but included, there are precisely six week-days. We interrupt our Lent on eating nothing at all; we would be dead before Easter—or at least awfully weak, even with the Sunday breaks!

Q. At our last Altar and Rosary meeting we had a discussion of rules of fast and abstinence. It seems no two people agree. Our pastor suggested we write you for the answers.

A. I agree that it is permissible to fry eggs, etc., in bacon dripping or lard; can we then cook beans or other vegetables with a piece of bacon and serve them at a meatless meal so long as we remove the meat from the portions served?

Would it make a difference if another kind of meat were used?

Regarding the use of soups: What constitutes "meat stock"? Is it proper to use broth as long as it is clear tallow and water? Can both be used as long as the meat is removed? What if the meat or soup bone were enclosed in cloth so as to contain meat particles? Could this be used to season vegetables at meatless meals? What if gravy or soup is made from bouillon cubes? This cube when dissolved leaves no visible particles and is mixed only with water. Is it not just flavoring?

A. I appreciate your pastor's confidence in me. But surely he knows that I never had a course in dietetics or culinary art. At least that tallow and water mixture rather repels me; and I am sure it is forbidden for meatless meals. It should be! The bacon strip on the beans, O.K.

O.K. also if another kind of meat is used: it is only fat frying.

My dictionary tells me that "stock" is the raw material out of which something is made, and "meat stock" would be "a rich extract of the soluble parts of meat used as a basis for soups, gravies, etc." So "meat stock" is not a soup or gravies made from meat stock must be eliminated from meatless meals.

Broth may not be used, whether the meat is removed or not.

Bouillon cubes may not be used, no matter how transparent the resulting brew.

Let us review the law of abstinence as stated in Canon 1250: it forbids meat and the juice of meat (broth, soups, gravies, drippings, etc.), then the "juice"—no matter how transparent, or free of particles—formed from the "solid" portion of food (meat) is made). This same canon explicitly permits eggs, milk products and "any kind of condiments even from animal fat." The Latin word used by the law is "condimentum," and my dictionary translates it as "spice or seasoning." The English word "condiment" is defined as "something used to give relish to food, and to gratify the taste; usually a pungent and appetizing substance, as pepper or mustard." Your tallow certainly doesn't fit that definition.

Now that I have that all neat and clear, I am sure some legal-minded person will come along and remind me that the law of abstinence does not apply to the meatless meals of Lent. And I am glad to agree, technically. The days of Lent are fast days, governed by Canon 1251, which permits only one "comestio" a day. Back to the dictionary again: comestio is "a consuming." So if we take the main part of the law literally, it would permit us to eat only once a day. However, the law has a qualifying phrase: "It is no forbidden to take a bit of food in the morning and evening, as long as the approved customs of the place are observed as regards the quantity and quality of the food."

Our approved customs require that these "bits of food" in the morning and evening be meatless (an accordance with the norms of the law of abstinence) and that they be much less than an ordinary meal. In fact, the law together should not equal a normal full meal.

Q. Could you please help me with the laws of fast and abstinence? I am 12 years old. Would I be able to eat meat more than once a day on weekdays of Lent?

A. If your teeth are good and you can find the meat you should be able to eat it often each day. There is no law against it. You are not obliged to fast until you are 21.

more careful choice of Scriptural texts in the first part of the liturgy of the Mass, that of the Catechumens, which is essentially doctrinal and didactic, could help the faithful and unite them more intimately in celebrating the second part of the liturgy, that of the Eucharistic Sacrifice."

This suggests the possibility of a compromise that might retain all the advantages of the traditional Latin and at the same time accomplish what the vernacularists are after.

Make a clear demarcation between the Mass of the Faithful and the Mass of the Catechumens. Keep the Sacrifice of the Mass, the official and formal worship of the Mystical Body, in the one common language of Latin for the Western Church.

Surely all the people can learn to make the responses before the Preface and join in reciting the Sanctus, the Pater Noster and the Agnus Dei in Latin. In this day of jet travel, more than in the past, it would seem proper to have Catholics worshipping this way in one common tongue. The retention of Latin would preserve the mystery and dignity that the people have come to associate with the Sacrifice of the Church.

But the Mass of the Catechumens is a preparation for

worship, the teaching part of the service, which to be truly "didactic"—to use the word of the commission's press service—must be understandable. Would it not be possible to bring this out more clearly by removing this part of the service from the altar and conducting it from the pulpit? Under present law, a bishop, officiating, conducts this part of the Mass from the throne, and the pulpit is an extension of the episcopal throne.

Such a change—particularly of the Scriptural texts of the Mass of Catechumens were more carefully chosen—would, indeed, help the people prepare for a more intelligent and fruitful participation in the Sacrifice offered in Latin.

Prepared by Scripture readings, a sermon and a profession of belief in a common recital of the Creed in the vernacular, the faithful would then be ready for the Mass at the altar.

We do not know whether any such idea is being discussed by the Preparatory Commission, nor are we presumptuous enough to tell the commission what to do, but we can speculate. This is a sample of what might come from Vatican Council II.

To many for one city



STRAY LEAVES

Foreign countries and American aid

By MICHAEL BOWLES

The recent excitements in Argentina have again raised questions in some quarters about the President's Alliance for Progress and the appearance. There are some who say that economic and related assistance should be given by this country only to those already with a "democratic form of government" or those who will agree to set up one.

Primarily, the questions arise from a concern that the aid should reach those for whom it is intended, the submerged sections of population whose conditions of living are so deplorable that the aid makes them likely to make openings for communist blandishments. This concern is perfectly legitimate and, from many unfortunate previous experiences, justified. Too much American aid seems to have lost its way in many parts of the world, making the rich richer and the poor no better off than last year.

To insist on a "democratic form of government" such as this country enjoys presents complications. In Argentina, for example, Dr. Frondizi attempted apparently too soon—to broaden the democratic base by general elections. The adherents of Peron, aided by communist elements, had an unexpected success. As a result, the army and conservative political elements enforced the development of a situation that, at least temporarily, looks like dictatorship. They did so apparently because they feared for the general political stability of the country.

In most "Latin" countries, some form or other of dictatorship prevails. Both in Spain and Portugal, there have been dictators in thirty years or less. There are, however, complaints, and aid complaints, about the effects of this, but there has certainly been stability in both these countries. Under various forms of dictatorship in South American countries there has not been the same degree of stability. It is a good question whether the stability would have been any greater if attempts had been made to set up more democratic forms of government.

It is sometimes forgotten that the establishment of democracy, based on an adequately enlightened citizenry, is a slow process. It is also forgotten that the economic and social organization in the history of the world. Even in Greece of old, which we are told was the fountain of democratic political philosophy, democracy applied exclusively to a small, intellectual, ruling segment of the population.

Democratic principles, if they are to have any real force and lead to any permanent degree of stability, must evolve from the inside; they cannot be imposed from the outside, however gently and judiciously. Vietnam and all the South-East Asian countries have lived for centuries under some form of despotism, more or less benevolent at different times. To give the ordinary people polling booths and voting papers, now, will by no means guarantee that they will understand democracy, either immediately or in the course of two or three generations. What is eminently desirable can be confused with what is a practical possibility.

The main point of all this is that (a) the establishment of truly democratic forms of government is a slow process; (b) most of the countries badly needing assistance are not yet ready for the open, free operation of democracy as we understand it; and (c) aid must be got to them fairly quickly to avoid the political and economic chaos which could so easily turn the submerged masses of the people toward communism. Certainly, the administration of U.S. foreign aid should see to it that the aid is correctly applied as intended. It could be going too far too soon, however; to say the aid can be correctly applied only under the most favorable conditions which has been so highly successful in this country.

The problem is to find an arrangement whereby the countries can be helped as they are without, on the one hand, having the effects frustrated by greedy politicians and business tycoons, or, on the other, foregoing upon these countries a form of government they are not yet ready for and unlikely to work successfully. After all, the misfeasance and embezzlement of public funds is not altogether unknown in real democracies either.

The more obviously serious our intentions may be, the easier it is to slip into a "do gooder" attitude. The practice of putting pressure on others "for their own good" is a particular failing of the Anglo-American world. It is a good idea to express this idea long ago, how he said satirically:

"Oh, how I love humanity,
With love so pure and bright,
And how I hate the horrid French,
Who never will be English!"

Just as in helping a single neighbor in trouble, our real help to economically backward countries means helping them to develop their separate, valid characteristics, and not to have them able to make their full and independent contribution to the society of nations. The alternative is a sort of homogeneous, perhaps monolithic, one-worldism indistinguishable from what the communists are aiming at. Human nature will not stand for that and will reject it. (Continued on page 9)

OPINIONS

Don McDonald on 'letter writing'

By DONALD McDONALD

The editor of one of this country's most metropolitan daily newspapers asked me the other day why I thought people are writing fewer and fewer "letters to the editor" with each passing year.

I said I thought one of the reasons is that people are writing fewer letters of any kind to anybody these days.

A generation or two ago, letter writing was both an art and a communication necessity. People spent more of their leisure hours at home. They had no automobiles, or, if they did, the roads were not such as to invite frequent trips merely for the sake of visiting friends or relatives, or renewing acquaintances.

Long-distance phone calls were prohibitively expensive for most families. And the home itself was devoid of today's tyrannical time-devourer, the television set.

Personal letters remained, then, as the only practicable means of exchanging ideas, affection and news.

I can remember by mother's letter writing. It was a "seventy-five-cent" letter, a letter of pleasure and lively performed. After the children had finished their homework around the kitchen table and had dispersed to their beds for the evening, she brought out her stationery box, filled her fountain pen and went to work. Ten, 12- and 14-page letters to her mother, to a sister or to friends were the ordinary thing. And she received voluminous letters in return.

The personal care with which these letters were composed was reflected in her impeccable penmanship, precise spacing of words and lines, carefully controlled margins and blot-free pages.

Another reason why even literate people are reluctant to write letters to the editor is that so many of the most important issues of the day are extremely complex and the relevant facts are so obscured or inaccessible that nobody feels he is qualified to comment intelligently on them.

A third reason that would account for the decline of letter-writing to editors is that the expression of editorial opinion in some of our papers—parly, again, because of the complexity of issues—has tended to "gray out" into a kind of blindness that is incapable of evoking response from readers.

In the lush, uncomprehended days of "person journalism," when Joseph Pulitzer and William Randolph Hearst swung regularly, and violently, at red or imaginary evils and at each other, as well, readers joined in the general melee. It seemed to be the most natural thing in the world for them to do.

There may not have been a high level of argumentation in either the editorials or the letters of that day (though many of the letters were better than the best of today's letters), but no one can deny the vigor or yeastiness of the journalistic climate. A lot of people felt "involved" in the issues of the day.

Today, newspapers have become more "responsible." Reckless, unsubstantiated editorial statements have pretty largely disappeared. Calm and careful judgments have replaced them.

I think we are probably better off today than we were in the past, with the cool, detached judgment of contemporary issues. But we must recognize, regretfully, that it is the heat of passionate argument, not the light of cool reason, that moves the reader to protest or applaud.

Perhaps modern editorials can be invigorated with some of the emotional warmth and "style" of old-time "fighting" editorials, but without the rashness and recklessness that too often disfigured the fighting editors' arguments. Perhaps newspaper readers will follow their lead, not try to show them the direction. We must be informed about Communism and understand its ways; but we must not indulge in our own private campaign against it, as if we were St. George on his way to meet the dragon.

If we can just be old-fashioned, honest citizens, without the urge to run to extremes, we can work with trained and able experts to remove the Communist menace, and at the very same time assist in building a stronger and more vital America. From an editorial in the "Boston Pilot," March 31, 1962.

PRIEST IN RUSSIA

Why Reds 'suffered' persecution

By REV. JAMES F. DRANE

The constitution adopted by the Soviet Union in 1936 marked a major turning point in its policy toward religion. Even though it did not grant real freedom of religion, it did guarantee unhindered attendance at religious services.

WHAT OF THE DAY

Labor isn't infallible

By REV. JOHN DORAN

I see by Monsignor George Higgins' column of several weeks ago that he believes in living dangerously. He has taken it upon himself to criticize the officers of a number of railroad brotherhoods.

The author of this article, now a teacher at St. John's Home Missions Seminary, Little Rock, spent three years studying in Europe and recently completed a four-week tour of the Soviet Union as a member of a leftist political group.

Leaders knew that if they fought along with this kind of propaganda, they are deluding themselves. Monsignor Higgins says his finger on another problem which he has called an acute family problem in Labor.

THE "FREEDOM TO worship" in the U.S.S.R., however, cannot be interpreted as true freedom of religion.

HST opposes aid to private schools

These are always crowded times for the Soviet Union in Leningrad. There are factory groups, communist youth groups, and others.

Priest's study shows hike in Catholic scholarship

CITICAGO - Self-criticism of Catholic intellectual life must take facts as they are today - not 30 or 20 years ago - and a new survey shows increased scholarship.

CAUTIONING that the survey is not meant to create "something of a derby between members of the three religious groups," he observes.

TELEVISION OPERA VIENNA - The Austrian state television network has commissioned the preparation of an opera to be based upon the life of the Prince of Hungary, Cardinal Jozsef Mindszenty under the communist regime in Hungary.

INDIANA CHURCH SUPPLY CO. Formally Wm. F. King & Sons. CATHOLIC SUPPLY HOUSE 107 S. Pennsylvania St. DE 7-8797

ROLE OF BUSINESS MEXICO CITY - The role of businessmen in social reform was stressed in a series of roundtable discussions on the social encyclical of His Holiness Pope John XXIII, Mater et Magistra, sponsored by the Social Union of Mexican Employers.

THE CRITERION Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. ME195-5451

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SONG OF A MODERN VIGILANTE

I sometimes fancy as I spy That I excel the F.B.I. Right now I'm making little lists of folks I think are Communists. All friends of foreign aid, I think, Must be set down as rather pink. A little pinker, not far off.

Mark petitions, fill in, clip and mail Dear Father Robert: Please place my petitions before the National Shrine of St. Jude in the coming month of May.

TURN to ST. JUDE St. Jude Solemn Novena APRIL 28, through May 6

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Edited by the Cleric Seminarians of West Baden College

Impurity

By J. PETER CAREY, S.J.

SEX! Starting that way "gets them every time." Why? I suppose because for many sex does present a real problem in life, especially in teenage life. Sex is not the only one, or even THE problem, but how to handle it does cause trouble. We want to be a friend and loyal follower of Christ. Too often that following is blocked by one's weakness in the course of impure temptations.

In a way, we should not be surprised at this struggle. The decision to follow Christ does not mean we can sit back and enjoy the victory at least not yet. It means we have decided to fight one of the battles. So I would like to take a look at a coin which can help or hurt us in the battle with impurity, depending which side of the coin you take.

THE COIN is just us—the old "self" which can be either selfless or selfish. Let us take a look at selfishness which shows up in many discussions. A snark thief is just a selfish person. He is so much in love with himself, he wants everything for himself. The character around school would not lend you a sheet of paper, no matter what, it is in love with what is good for him and him only. The sex-appeal who never cooperates in any activity around school is in love with himself too. And the boy or girl who gives into impurity in selfishness is what pleases the old "self" at any cost.

Impurity then is helped, aided, and even caused by selfishness. The individual who is completely uncooperative at home and at school, so that he thinks only of himself, is going to be selfish in the face of temptations. But a spirit of self-sacrifice in a person will be a great help in killing off these temptations. That is not the only answer since we must rely heavily on Mass and the Sacraments; but you cannot be pure without self-sacrifice.

All of us are like alcoholics. An alcoholic cannot take even one drink. If he does take that first one, he won't stop until he is so giddy with booze he cannot stand up. When the old "self" is involved, if we frequently give in here and there in apparently harmless cases (like the first "harmless" drink), we are like a sucker for an impure temptation which is just one more step along the road of selfishness.

YOUR LIFE offers plenty of chances for self-sacrifice. Work and cooperation at home, in the family. Not using them just as a pad for blasting off, returning only for occasional necessary refueling. At school, just not being a snob is a real curb on the old ego. There are always some people we won't like. We can take the selfish way out, and avoid them. The self-sacrificing person will be at least human, be with them and

talk to them once in a while, instead of acting as if they had the plague.

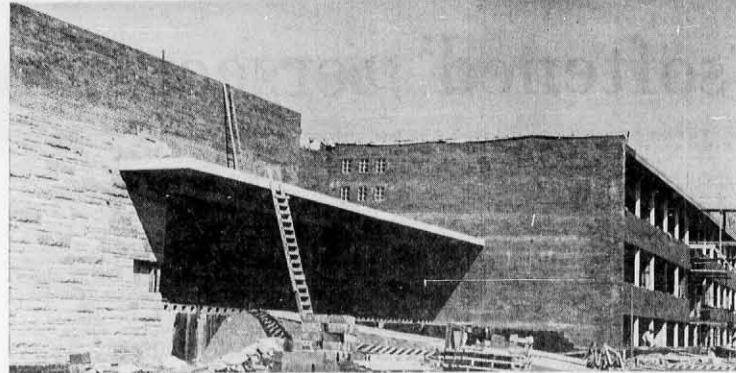
Any project or activity at school will demand self-sacrifice on your part if it is to produce. Imagine the school paper trying to come out if people wrote articles only when they felt like it. Of course the old books give much chance for clipping our egotistical wings. For those who hate to study (there are some!) the books can mean real sacrifice. Those few who like the books may have to pull in the reins of ambition to avoid stepping on other people's toes and making a nuisance of themselves.

BEFORE finishing this subject of selfishness and impurity, let us take a sneak preview of the future. Your future? Well, if you take a sneak peek at what you ever imagine what kind of wife or husband, mother or father you will make? Certainly, if you hope to be a "good" one. But will you actually turn out a mediocre one, maybe a downright poor one? One way to tell even in your teens is by the "selfish index" we have been talking about here.

If a marriage can be boiled down to one main characteristic it is selfishness. A man or woman to be happily married must be so much in love with the other partner, he or she is willing to give up anything, do anything for the partner. To such a person, the sex act in marriage is used, not just for the pleasure in it, as to show and prove that each one is willing to give all to the other. Successful (and therefore happy) marriage demands two people wanting to sacrifice their own interests and desires. Unhappiness is always traceable to selfishness of some sort. If you are selfish now, as a teenager, you will be primarily after your own good pleasure in married life. You cannot change overnight.

LET'S SPELL it out quite clearly. If at school and at home you are more interested in your own good time, ease, and comfort, you will want the same things as a husband or wife. If you now as a teenager yield to temptations to solitary sins of impurity, you are setting in the foundations for a life of ignoring the desires of others—those of your partner in marriage. If in dating all you are after is to see how far you can go, how much fun you can have, then sex act in marriage will be only another way for you to please yourself.

You will say, "Then it will be different; I'll love my wife." But it will not be different. The girl who frequently gives into herself on "little things" will be weak in fighting impurity. The man or woman with a record of selfish impurity will find marriage mostly a continuation of that self-seeking. Such a person will be a lousy husband or wife and a lousy parent. Self-sacrifice then demands self-sacrifice now. You cannot be too early, but you may be too late.



PROGRESS AT CHARTRAND—Construction is 40 days ahead of schedule at Chartrand High School, presently under way on Indianapolis far south side. Archbishop Schulte will consecrate cornerstone ceremonies there at 4 p.m. Sunday, April 15. The sermon will be delivered by Msgr. Cornelius B. Sweeney, archdiocesan chancellor. Chartrand will open in September to an estimated 200 freshmen students. (Staff photo)

650 to compete in Music Contest

One of the top cultural events on the CYO calendar will take place this week-end at Cathedral High School, Indianapolis, when more than 650 grade school boys and girls display their musical talents in the annual Instrumental Music Contest.

Because of the tremendous response, a special day beginning at 1 p.m. Included in the judging will be ensembles and a new orchestral division, featuring four musical groups who will compete for a special plaque.

The youngsters will be judged in five classes of competition, based on the amount of training and instruction they have received. This also applies to the instrumental competition, which will be held on Sunday, April 8. A RECITAL will be held on Saturday after the contest for individual honors is completed. The person judged as the outstanding musician in each of the five classes will play his or her solo selection during the recital. Contest rooms have been assigned for individual judging. Medals or ribbons will be awarded to all contestants. The piano competition will open at 8:30 a.m. on Saturday. The instrumental and orchestral

phase of the music contest will be held on Sunday afternoon beginning at 1 p.m. Included in the judging will be ensembles and a new orchestral division, featuring four musical groups who will compete for a special plaque.

FOLLOWING the instrumental judging, the traditional Music Festival will be held beginning at approximately 4:15 p.m. More than 200 youngsters will combine their talents in an orchestral performance. Catholic high school band directors will direct the group.

Between selections by the orchestra, awards will be presented and individual medal winners will perform their solo numbers. CYO officials have extended a cordial invitation to the general public to attend. There will be no admission charge.

Cy Cipher

ONE-ACT PLAY CONTEST—Seminifinal rounds of the annual Junior CYO One-Act Play Contest are scheduled for April 7 and 8. In the comedy division, plays will be staged beginning at 7:30 p.m. at Holy Spirit and St. Anthony's, Indianapolis. The CYO office stated that there is a possibility that the St. Anthony's schedule may be changed to Tuesday, April 10, to accommodate the CYO Stadium. Other teams wishing to compete are asked to contact the CYO Office no later than May 10.

SOFTBALL—Entry blanks for the CYO Junior Boys' and Girls' Softball Leagues are being mailed this week-end.

CITY-WIDE TRACK MEET—Entry blanks for the Boys' and Girls' City-wide Track Meets, set for May 20 and May 27, respectively, at the CYO Stadium, are to be returned to the CYO Office by Thursday, April 19.

CYD SPRING SPORTS—About 24 teams will open the Junior Kickball season on April 15. Cadet Kickball will open on April 23 with 34 teams, and Cadet Baseball the following day with 33 teams. Fourteen dual meet teams have signed up for the CYO track season. Three leagues will be operated on an "A," "B" and "C" basis.

SUMMER BASEBALL—The CYO Office has announced that 15 teams have entered the "C" League for CYO Baseball and eight teams, including one team from Richmond, have signed up for the "B" League. The leagues will operate in conjunction with the Junior Baseball program in Indianapolis. Other teams wishing to compete are asked to contact the CYO Office.

A program of entertainment for blind persons in the Indianapolis area, including children from Indiana College for the Blind, will be given on Sunday, April 8 at 2 p.m. in the auditorium at Marian College.

AID TO POLAND

VIENNA—Members of the Catholic Rural Society of Austria living in the Vienna archdiocese are making Lenten offerings to help the Church in Poland. It was announced here. Sums collected will be used to buy missals, breviaries and theological books for needy priests in the Polish dioceses.

Dad's project

DETROIT—The Marygrove College Dads' Club here is sponsoring a long-range program to send the school's Religious faculty overseas for summer study.

The program, known as the Faculty Study Abroad, was originated by the organization to send at least four teachers each summer to universities on any continent in the world.

Within the next 10 years, the life-span of the program, most of the Religious faculty at Marygrove will have had the opportunity for foreign study.

Scholastic football placed on 'trial'

ST. LOUIS, Mo.—Interscholastic football at seven Catholic high schools here has been given a one-year "trial period" extension by the Board of Pastors which governs education in the Archdiocese of St. Louis.

An earlier unofficial report that football would be dropped at these schools because of financial pressures brought protests from fathers' clubs at some of the schools.

The announcement of the trial period came after a closed meeting of the 25-member Board of Pastors. It said a committee of the board will study the situation and make a report at the end of the 1962 season.

"The decision to permit the parish high schools to play football next season has been made to let us see if those who asked that it be retained can put the sport on solid ground and in its proper perspective," the board's statement said.

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ANNE CULKIN

Girlfriend complains: her date is too quiet

Dear Miss Culklin: Is there something wrong with a boy if he doesn't do a lot of talking when he's on a date? The girl I go with says I'm so quiet when we go out that she thinks I'm not at all interested in her. If you don't have anything worth while to say are you supposed to talk just for the sake of talk-



ing?
Dear Keil: Yes, there are times when we must talk just for the sake of talking if our complete silence would indicate boredom. It is difficult to believe that there isn't something you could talk about! You don't necessarily have to have the answers to world problems before speaking, you know. Next date, give your

friend a brief summary of nothing more than your activities since you were last in her company. Who knows she may get "mud" at you for talking too much, but at least the chance and see what happens.



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For Democratic State Representative
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NO KUDOS FOR McCAREY

'Satan Never Sleeps' highly unpalatable

By JAMES V. ARNOLD

The Red Chinese take a fearful going over in "Satan Never Sleeps," in a kind of low-budget-television-series way...



Producer-writer-director Leo McCarey's "Going My Way" (1941) was a palatable, if not profound, mixture of comedy and sentiment...

War II anti-Japanese propaganda films.

This time McCarey pits the brash young priest (William Holden) against the crusty old pastor (Clifton Brown) in a mission in the Southwest China of 1942...

The main complication is a beautiful Eurasian girl (by definition, France Nuyen) who insists she is in love with Holden and follows him about like an adoring cocker spaniel.

Meanwhile, back at the commissariat, the Reds cheerfully go about their bloody business, haranguing the populace, breaking heads, desecrating churches...

penet, play it off every boo and hiss they can get.

THE HEAD villain is muscular young Weaver Lee, who tries against impossible odds to portray a former mission boy ineptly turned cruel Red colonel.

This may be as wicked as they come, even in a long cinema tradition of dastardly enemy commandants. He closes the mission, expels the nuns, bullies his own parents, breaks promises...

the cause, and boasts, "We will soon liberate the world."

It is too enough that inexperienced actor Lee handles the part as if he were made of 100 per cent ponderosa pine. It is perhaps worse when, near the end, he inexplicably reforms, even to the point of marrying Miss Nuyen at the happy fade-out...

The movie distorts charity by urging us to hate the sinner as well as the sin. "Brid yourself of bitterness," Holden tells Miss Nuyen, after the film has spent about 90 minutes frantically building hatred...

and this, for anyone over the age of 10, is foolish fantasy.

THE OLD PRIEST young priest situation has its mildly amusing moments. At their first meeting, Holden tries desperately to muster some dignity as he stands in the road, grimy from travel, but his collar keeps flying open...

the communist problem, but probably was little sympathy for the practice of celibacy. Set against a young girl's love, it seems unreasonably puritanical. As a "Catholic movie," then, the film's batting average is roughly zero.

Radio and Television

APRIL 7 Family Theater—"Hill Number One," a special Easter presentation with Ruth Hussey, Leif Erickson, Gene Lockhart and Joan Leslie...

APRIL 8 Lamp Unto My Feet (CBS-TV)—"A House Is To Live In," is the title of a photographic essay on changing city neighborhoods.

Sacred Heart Program (TV)—Father Eugene J. Jakubek, S.J., of Milwaukee, will talk on "The Mass—A Liturgy."

Pre-Easter Special (CBS-TV)—"Lamb's Evangelii" (Prayers of the Gospel), British-produced miracle play, is scheduled as a 90-minute pre-Easter special...

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BOOKS OF THE HOUR

Resistance to Hitler

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

The continuing, and—to this reviewer, deserved—popularity of Shirer's "Rise and Fall of the Third Reich," now in its 72nd week on national best-seller lists...



Another Alice's consideration of the German Bishops' role comes in the two final chapters of her book, "Kreuz und Hakenkreuz" ("Cross and Swastika") and "The Church and Political Resistance."

Alice Gallin's "German Resistance to Hitler" (Catholic University of America Press, cloth \$4.95, paper \$3.75). The Ursuline nun, a frequent contributor, appeared some months ago, but is only now beginning to receive the attention it deserves.

Mother Mary Alice approaches the problem of resistance in its ethical and religious implications very differently from Dr. Zahn, concentrating more on the political and military aspects of that resistance, with particular attention to the German generals' assassination attempt of July, 1944...

how either book calls Mr. Shirer's conclusions into question. This is interesting, in the light of reports from Germany about the one out of his sick bed and throws him into a daze. A hypocrite, he is more concerned for his own personal advancement than for

There is ample evidence, of course, that some communists are brutes and sadists. So are some Americans. But to portray all Reds, without exception, as selfish, greedy and lascivious, machine-gun-happy oafs is questionable even as propaganda...

The problem, as Mother Alice points out, is not one relegated to history either, for the bishops in Eastern Europe, of South and Central America, and of far Eastern seas, are faced with circumstances similar to those of the German bishops...

Radio and TV Programs

Table with columns for Indianapolis Area, Evansville Area, and Connersville Area, listing radio and TV programs with times.

Table with columns for Indianapolis Area, Evansville Area, and Connersville Area, listing radio and TV programs with times.

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Tic Tacker

NAMES IN THE NEWS—Brother Linus (William) Border, O.P.M., son of Mr. and Mrs. Alfred Border of St. Lawrence parish, Indianapolis, made his profession of vows at St. Joseph's Brothers' School, Orlingburg, on March 20. ... Edward Manetta, a former instructor at the Haven Galleries, Detroit, will May 6. Now an art instructor at Marygrove College, Detroit, Manetta was a member of St. Lawrence parish, Indianapolis. ... Father William Cleary, guidance director at Secchia Memorial High School Indianapolis, will speak on "Parents and Teenagers" at the third annual Cana Conference of St. Mary's Cathedral, Lafayette, ... Sister Vincentiana, O.S.F., administrator of St. Francis Hospital, Beech Grove, addressed the Beech Grove Lions' Club this week.

COMMUNITY FEST—Ladies of the Assumption parish Altar and Rosary Society, Indianapolis, will serve hot food to the general public who attend the West Indianapolis Merchants Exhibit on Friday, April 6, from 5 to 8 p.m., and Saturday, from noon to 8 p.m. Place: South-west Social Center, 1917 W. Morris St. Co-chairmen of the ladies' efforts are Mrs. Richard Coy and Mrs. Myra Kerr.

FIRST THINGS FIRST—Cleveland's John Carroll University Glee Club of 80 voices, enroute to Terre Haute for a concert at St. Mary-of-the-Woods College, will deliver the world premiere of "Onward, Brethren," the new school song written by an anonymous Indianapolis resident for the new Jesuit prep school. The initial rendition will take place Friday, April 6, at 9:30 a.m. in the Travertine Room of the Sheraton Lincoln Hotel, Indianapolis. (When does football practice begin?)

AT IN THE WOODS—The Four Preps, popular jazz singing group, will appear on the St. Mary-of-the-Woods College campus as the featured attraction of the annual sophomore jazz concert on Saturday, April 7. Tickets are available. ... The college drama department will present "Greensleeves' Magic," a medieval children's fantasy, in the Cecilia Auditorium on April 13 and 14. No tickets are necessary for the 2 p.m. Saturday performance for the children of Terra Haute.

TIC TACKER SALUTES—A tip of the hat to Ed Krieger and the K. of C. Columbians for a fine benefit concert for the Alice Hoffman Fund last Sunday at Marian College. Not only did the singers donate their services, they even helped the cause by paying admission along with the customer out front. A noble gesture, gentlemen.

HELPFUL AID—When seventh grade teacher Michael F. Channess of Our Lady of the Greenwood School, Greenwood, experienced difficulty finding textbook material to properly explain the metric system of measurements to his youngsters he turned to the Eli Lilly Company. Gene E. McCormick of Lilly's public relations department quickly arranged the loan of several charts and instructions for converting American standards to the scientific measurements. The 1,200 separate measurements and equivalents provided a real challenge to both teacher and students.

ST. MEINRAD LECTURE—Father John Blich, S.J., British Scripture scholar, will address the faculty and students of St. Meinrad Seminary Sunday evening, April 8. The noted Jesuit will lecture on "The Hierarchy of Prayer of Christ" (Jn. 17). He is at present teaching at Xavier University in Cincinnati.

UNIVERSAL ND NIGHT—The Indianapolis observance of the Universal Notre Dame Night will be held Wednesday, April 25, in the Indianapolis Athletic Club. Speaker will be Irish football coach Joe Kuharch. Highlights of the evening include the announcement of the club's \$3,000 scholarship winner, the "Man of the Year" award, and the naming of new club officers and directors for the coming year. For reservations, contact John McShane, Cl. 1-7301.



AID DEVELOPMENT FUND—A gift of \$10,000 has been subscribed to the Benedictine Sisters Development Fund by the students of Our Lady of Grace Academy, Beech Grove. The students did not make personal pledges, but rather will participate in various class fundraising projects during the next five years. Reverend Mother Mary Robert, O.S.B., above, received the pledge from Mary Johnson, left, and Lois Williams during a student assembly this week. The stage of the new 750-seat academy auditorium will be memorialized by the gift. (Staff photo)

TAXES PREPARED McIntire Agency 5938 E. 21st St. FL 6-6391

Advertisement for McGEe MOTORS, INC. featuring Continental, Monterey, and Comet cars. It lists a complete service for all Ford products and provides the address 350 N. Meridian, ME. 4-3363. It also advertises used cars from Mercury and Meteor brands.

Integration Remember this in your prayers

(Continued from page 1) been sent. The statement said, in part: "It is true that a 'personal and confidential' letter containing a paternalistic ultimatum, was addressed by Archbishop Rummel to a few Catholics on Saturday, March 31, 1962. It is not true that such a letter was addressed to all Catholics who were on the speakers' platform at the Friday night meeting of the Citizens Council of Greater New Orleans."

MEANWHILE, the ordinaries of the three other Louisiana Sees have stated that they have no objection to segregating Catholic schools in their dioceses during the coming school year. Bishop Robert E. Tracy of Baton Rouge said he has no plans "at this time" concerning Catholic schools of his diocese, but stressed that Catholics there are committed to the same teachings on social justice and charity as are Catholics everywhere else.

Bishop Maurice Schevnyder of Lafayette said he has not yet decided when integration will take place "but it has to come." He said the subject is being discussed with diocesan officials.

A spokesman for Bishop Charles P. Greco of Alexandria said: "Due to particular circumstances, in central and northern Louisiana, we have no plan or timetable for desegregation in the Diocese of Alexandria."

In the wake of Archbishop Rummel's integration order for Catholic schools, U.S. District Judge J. Skelly Wright on April 3 issued a decree designed to speed up the desegregation of New Orleans public schools. His decision stipulated that the school board stop using pupil placement as a means of slowing down integration. He also ordered that the first six grades of the school system be desegregated in September instead of the first three called for in the school system's "stairs" program.

Bowles

(Continued from page 4) whether it comes from Russia or from us. The nations of the world, like individuals, cannot permanently be misled any more than they can be permanently intimidated.

The inhibition of human variety in no way contributes to the development of unity of purpose in the world. Obviously, this is what the Holy Father had in mind when he said in Mater Magistra, paragraphs 109 and 110: "It is indeed clear to all that countries in process of development have their own individual characteristics, and that these arise from the nature of the locale, or from cultural tradition, or from some special trait of the citizens."

Now when economically developed countries assist the poorer ones, they not only should have regard for these characteristics and respect them, but also should take special care lest, in aiding the poorer nations, they seek to impose their own way of life on them."

The appointment was announced by Archbishop Egidio Vagnuzzi, Apostolic Delegate in the United States.

Bishop Bell succeeds to a See made vacant by the elevation of the Most Rev. Joseph T. McGucken, former Bishop of Sacramento, to be the Archbishop of San Francisco. Archbishop McGucken was enthroned in the San Francisco Archdiocese April 3.

TO CONDUCT RETREAT INDIANAPOLIS—Father Francis Kamp, S.V.D., will conduct the spiritual exercises for the retreat, scheduled to begin this evening, April 6, at Fatima Retreat House for the ladies of St. Pius X and St. Andrew's parishes. Father Kamp is director of the Midwest Mission Society of the Divine Word, Chicago.

RUMMAGE SALE INDIANAPOLIS—A rummage sale is scheduled Saturday, April 14, beginning at 9 a.m. in the basement of St. Ann's Church, 2560 Holt Road. Proceeds from the sale will benefit the Mill Hill Missions. Father Vincent Mc Cann, rector of the Congregation's Minor Seminary in St. Louis, will be present.

SATURDAY, APRIL 7 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

SUNDAY, APRIL 8 A Carmelite Third Order Conference will meet at the Carmelite Monastery, 2500 Cliff Spring Road, at 2:30 p.m. For additional information call WA 9-2873.

TUESDAY, APRIL 10 The Practor Club will meet at 1 p.m. with Mrs. Frank McKinney, 300 Willow Spring Road. Mrs. Joseph R. Eastman, Jr., will review the book titled "Father Pro."

THURSDAY, APRIL 12 The Catholic Interracial Council will meet at 8 p.m. in The Criterion Offices, 124 W. Georgia St. New officers will be elected.

Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

Our Lady of Greenwood School at 6:30 p.m. in the school hall, Greenwood.

FRIDAY, APRIL 13 A Fish Fry beginning at 4 p.m. in Little Flower parish auditorium, 4720 E. 13th St. Proceeds will benefit the Athletic Fund. Adults \$1; children 75c. Carry-outs.



Index

(Continued from page 1) ing call for changes among the contributions to the symposium, urges "radical action on the Index."

He explains that the name "Index of Forbidden Books" is an "irritant" to non-Catholics and a source of uneasiness to Catholics, and suggests it be dropped in favor of something more "positive."

He also suggests that the council "to a way entirely with the list of specific books and authors that now form part of the Index" and retain only the general norms governing the reading of books in these circumstances, he adds, the council might then give "a broad discretion" to pastors, educators and others in positions of authority to settle the question of whether an individual should or should not read a book.

BY CONTRAST, Msgr. Fenton urges the council to restate in positive terms the teaching on forbidden books contained in the Index.

He argues that the legislation forbidding the reading of books dangerous to faith and morals can hardly be abolished or modified by the council, but rather should be called forcefully to the attention of Catholics.

He adds, however, that the council might make it "a little easier" to obtain permission to read some of the books on the Index, "particularly those which are helpful for the history of sacred theology."

Advertisement for Barre Guild Monuments, featuring a 27 Years of Service logo. It lists services such as credit terms, home delivery, and cemetery lettering. Contact information: Call: Les Priller, ME 4-9014, Bud Carr, FL 7-2798.

Advertisement for Askren Monument Co., Inc. featuring a large stock of monuments and markers. It lists services like custom designed memorials and credit terms. Contact information: 4707 E. Washington St. (Indpls.), FL 7-7629.

Advertisement for T-J Travel Agency, 903 N. Pennsylvania, Indianapolis. It lists services for Caribbean, Mediterranean, Europe, and U.S. Southwest destinations. Contact information: Phone—ME 2-2579, Tom Johnson, Pres.—Joe Cooke, Mgr., "C".

Newman Mothers slate breakfast

INDIANAPOLIS—The Newman Mothers Club of Butler University will hold their annual Communion Breakfast for the Catholic students attending Butler University, on Sunday, April 8. Breakfast will be served at the Newman House, 4615 Sunset, following the 10:30 a.m. Mass at St. Thomas Aquinas Church.

Rev. Howard Quinn, chaplain of the Butler Newman Club, will celebrate the Mass.

FISH FRY INDIANAPOLIS—The Booster Club of St. Roch's Church will sponsor a Fish Fry (carry out only) from 4:30 to 7 p.m. on Friday, April 13, on the school grounds, 3511 S. Union St. The menu will feature blue water fish, french sandwiches, potato salad and cole slaw. There will be plenty of free parking and a speedy carry-out service.

Hearing Aid Dealer Named

Lord and Williams, 116 West Washington St., Telephone ME 5-1217, has been named the authorized dealer for Zenith Radio Corporation Hearing Aid Division, Carl H. Williams, manager of Lord and Williams, stated all of the organization's personnel have been factory trained and a complete inventory of Zenith hearing aids, accessories, and audiometer testing equipment are maintained.

The modern office is located on the ground floor of the Claypool Hotel building a few steps from the corner of Illinois and Washington Streets with parking facilities located nearby. The Lord and Williams Organization is the only authorized dealer in Indianapolis for Zenith Hearing Aids.

Advertisement for Hoosier Monument Co., Inc. featuring a variety of monuments and memorials. Contact information: 2058 N. Meridian WA 4-5833.

Advertisement for Colonial Will Help You Plan A More Beautiful Home. It features a photo of a man, Mr. Maurice Conger, and lists services for interior decorating and furniture. Contact information: Phone ST 7-9321.

Advertisement for Shelby Street Federal Savings and Loan Association. It features a photo of a woman and lists services for home loans, remodeling, and property values. Contact information: 1080 North St., Indianapolis 6, Indiana.

Advertisement for T-J Travel Agency, 903 N. Pennsylvania, Indianapolis. It lists services for Caribbean, Mediterranean, Europe, and U.S. Southwest destinations. Contact information: Phone—ME 2-2579, Tom Johnson, Pres.—Joe Cooke, Mgr., "C".

Mass

(Continued from page 1) ready dealt with at the Council of Trent.

As the bulletin put it: "Around the essential rite of each sacrament there has been developed in the centuries many ceremonies which have had the task of making evident the importance of the sacrament itself. The attention of the commission fixed itself on these ceremonies and on their intelligibility and significance."

The Cardinal also outlined proposals regarding sacraments: the Divine Office and the liturgical year.

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AROUND THE ARCHDIOCESE

Annual recollection set for Terre Haute DCCM

TERRE HAUTE, Ind.—Father Ger vase J. Brinkman, O.P.M., chaplain at the Illinois State Penitentiary, Joliet, Ill., will con duct the eighth annual Day of Recollection for the men of the Terre Haute District Council of Catholic Men on Sunday, April 8. The observance will be held in Schulte High School.

Anthony Cala is serving as gen eral chairman of the event, as sisted by the DCCM officers: Edward F. Backo, president; Hub Brinkman, vice-president; Hubert Scheidter, treasurer; and

correctional chaplains in the county during 1952 and 1953, and has served as chairman of the Penitentiary, Joliet, Ill., will con duct the eighth annual Day of Recollection for the men of the Terre Haute District Council of Catholic Men on Sunday, April 8. The observance will be held in Schulte High School.

In Illinois, Father Ger vase served as Governor Stevenson on a Special Commission on Parole Legislation and has been on the Board of Directors of the Illinois Commission for Capital Punishment for some years.

In 1950, he attended the Presi dent's White House Conference on Youth, and in August, 1951, he was a delegate to the Inter national Congress of Empirical Psychologists in Copenhagen, Denmark.

NORTH VERNON

The North Vernon Deaconry Council of Catholic Women will hold their board meeting at 2 p.m. on Wednesday, April 11 at St. Mary's School, North Vernon. Plans will be completed for the deaconry meeting to be held at a later date.

CLARKSVILLE

Rev. Howard French of Bel lefonte College will conduct the Third Annual Day of Recollection for the Providence Alumni Association on Sunday, April 8. The observance will be held in the school hall from 9 a.m. until 2:30 p.m.

NEW ALBANY

The Navarro Players of Ursi nue College, Louisville, will re peat their performance of "The Velvet Glove" by Rosemary Casey on Saturday, April 14, at 8:30 p.m. under the direction of Robert M. Fischer. The play is opened to the public and tickets may be purchased at the door.

RICHMOND

The Serra Club of Indianapolis will present a panel discussion on the vocations and show a film at the joint meeting of the men and women of Holy Family Church in the parish hall on Tuesday, April 10, at 7:30 p.m. Every adult in the parish is urged to attend.

Plodes will be taken up Sun day, April 8, in the Holy Family parish support appeal campaign. Ultimate goal of the fund cam paign is the construction of a new parish church. Msgr. Victor Gossens spoke at the kick-off dinner on April 5.

INCREASE

BROOKLYN, N.Y.—The Cath olic population in the area com prising the Brooklyn and Rock ville Centre dioceses has increas ed 123 per cent since 1841, ac cording to "The Blue Table Book" published here.

MARTINSVILLE

Hayes Pharmacy, Inc. Gene Hayes John Thomas "Prescription Specialists" Martinsville, Moosaville. Willite & Son "Funeral Home" 216 E. Pike St. DI 2-3348

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NEW OFFICERS—Newly elected officers of the New Albany Deaconry Council of Catholic Women are left to right: Mrs. Bernard Grotzbach (Holy Family parish, New Albany), treasurer; Mrs. Henry Minta (St. Anthony's parish, Clarksville), vice president; Miss Emma Kenny (St. Augustin's parish, Jeffersonville), president; and Mrs. Robert Gleason (Sacred Heart, Jeffersonville), recording secretary. The newly elected officers were installed recently at the Deaconry meeting held at St. Michael's parish, Clarksville.

Act or face extinction, small farmers warned

RIDGWAY, Ill.—Family farms will be squeezed out of existence and rural communities will be come ghost towns unless individ ual farmers snap out of their lethargy, a priest warned here.

If they don't act, manly agri cultural techniques will swal low small farms within the next 50 to 100 years, predicted Father James L. Vizard, S.J., director of the Washington office of the National Catholic Rural Life Conference. He spoke at the Belle ville diocese's observance of Rural Life Sunday.

The Jesuit priest said the U.S. is in the beginning of an agricul tural revolution which is cre ating a cost-price squeeze on farmers that is having almost disastrous effects.

"COSTS CONTINUE to rise," he continued, "as modern farm ing requires more, and more costly, equipment and supplies, greater accumulation of capital and more land for expansion.

"Prices in the meantime fail to keep pace and even slip back as production outruns demand. Having little or no control over his cost of operation or over the prices he receives for his prod ucts, the individual farmer often feels helpless and disheartened," he said.

Despite this threat, said Fa ther Vizard, "the family farm er need not despair" and "need not give up the fight for a way of life . . . which he knows is good not only for himself and his family but also for the com munity, the nation and the Church."

He warned, however, that the farmer "will not protect and pre serve these values by just sitting back and griping." He urged that Catholics in par ticular put into practice the "guidelines for action and en couragement," offered by His Holiness Pope John XXIII in his encyclical Mater et Magistra.

Dr. Braceland is a clinical pro fessor of psychiatry at Yale Uni versity and a former president of the American Psychiatric Association. He is the first psy chiatrist to receive The Laetare Medal which has been conferred annually since 1883 on an out standing American Catholic lay man. President Kennedy was the recipient last year.

Bellarmino College to hold Book Fair

LOUISVILLE, Ky.—Books, re cords and art prints will be in cluded in Bellarmino College's first Book Fair, to be held Friday, April 6, through Tuesday, April 10.

The display will feature 3,000 paperback and hardback titles, available at special Book Fair rates. An auction of art originals, under the direction of Dante Vena, artist in residence at Bel larmino, is scheduled at 8 p.m. Saturday, April 7. Other special activities include a lecture by Mary Reed Newland of Springfield, Mass., author of children's books "Sun" and "I" at 7 p.m.; and Booktalks, under the direction of Father John T. Loftis, O.F.M. Conv., dean Tues day at 8 p.m.

Principal purpose of the Book Fair, according to Mrs. Alma Rademaker, general chairman, is to promote the reading of good literature and to afford the oppor tunity of increasing personal and family libraries without great ex pense.

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Act or face extinction, small farmers warned

"POPE JOHN makes it clear," continued Father Vizard, "that the farmer must keep up with the times, work hard and wisely, exercising initiative, educating himself to the full extent of his ability and opportunity. The farmer who expects everything to fall into his lap from God or the government gets little sympathy from the Pope, who was himself a farmer."

Father Vizard then sounded this warning: "Unless we value the family farm and the rural community enough to fight for them—fight not with fists and bullets but with our minds and prayers—then we have no right to expect any thing else from the future than a countryside dotted with ghost towns, crumbling, abandoned barns, and empty, decaying farm homes."

"This need not be the future and it will not," he concluded, "if now, as Americans and farmers and Catholics, we study and pray and act."

MODERNISTIC NEW YORK — Modernistic chapels representing the Cath olic, Protestant and Jewish faiths will be built at the New York In ternational Airport, Heliport.

CONTRIBUTORS THE CRITERION will carry a list of parish and individual correspondents and others who have reported news for the current issue. The following persons submitted items for this week:

EVA B. CLARKSON, North Vernon; MISS JOSEPHINE E. STEARNS, Clarksville; MISS LULA A. EMBERTON, Sellersburg; MRS. PHOENIXA KABS, Sellersburg

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FARMER'S VIEW One hundred pet.

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There is also a plan just as easy and just as 100% effective for doubling the strength of the National Catholic Rural Life Con ference. All you have to do is get me as a member. If each member would do that tomorrow we would double our strength and effectiveness overnight.

It's easy to get members. All you have to do is take a copy of CATHOLIC RURAL LIFE (now with the addition of the beautiful new rural family publication COUNTRY BEAUTIFUL), show it to your neighbor in NCRLC, play up the Rural Life Con ference is the official work of the

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St. Mark MERIDIAN MEAT MARKET 7749 S. Meridian St. TO 1-9200

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PATRONIZE THE ADVERTISERS

HISTORIC MEETING

Scottish Church leader pays visit to Pope John

VATICAN CITY—An event widely regarded as of historic significance in the growing movement for greater Protestant-Roman Catholic goodwill and understanding was recorded here when the top leader of the strongly Calvinist Church of Scotland was received in audience by Pope John XXIII.

Scotland's Department of Overseas Churches, and the Rev. Alexander Maclean, chaplain of the Scots Kirk (St. Andrews church).

THE LEADER of what is looked upon as "Mother Church" of Presbyterianism in English-speaking countries disclosed also that the Pope had explained the function of the College of Cardinals, remarking with a smile that he required advisers more than the moderator because his job lasted until the end of his life.

According to the Vatican Radio, Pope John stressed his admiration for the "great gifts of religious piety and tenaciousness of the Scottish people, and their hard-working and intelligent disposition."

At the end of the private audience, Dr. Craig's companions were introduced to the Pope, who conversed with them and also gave them medals.

DR. CRAIG met afterwards with Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity set up in preparation for the Second Vatican Council.

At his press conference, Dr. Craig quoted Cardinal Bea as happy over the fact that the inter-Church atmosphere in the world is now more congenial.

Before leaving Rome, Dr. Craig was scheduled to meet with Cardinal William Heard, a high-born member of the Sacred College. He held the press conference to meet greet the cardinal as "Scott to Scott."

The moderator's visit to the Pope was preceded by a statement of the secretariat of the Scots Kirk, which said its purpose was "to facilitate more friendly relations between Protestant and Catholics in Scotland and elsewhere."

Dr. Craig was the fourth important non-Catholic churchman to be received by the Pope as preparatory advanced for the Ecumenical Council, at which the subject of Christian unity is expected to be a major topic.

Dr. Geoffrey Francis Fisher, the then Archbishop of Canterbury and Primate of the Church of England (Anglican) visited the Pope in December, 1960. He was followed by Presiding Bishop Arthur Lichtenberg, of the Protestant Episcopal Church in the U.S.A., and Dr. J. H. Jackson, president of the National Baptist Convention, U.S.A., Inc., the largest Negro Church body in America.

Prizes will be awarded for the best news story, feature, editorial, picture and front page make-up submitted beforehand by the high schools.



'CRITERION' QUIZ CHAMPIONS—These four girls from Immaculate Heart, Indianapolis, had their picture taken just after they finished making their first trip to the finals of the Junior CYO 'Criterion' Quiz Contest a winning one.

Bishop denounces drive to restore priest-workers

GRENOBLE, France — The Bishop of Grenoble has labeled "destructive, negative and divisive" a campaign to bring back the priest-worker movement.

Bishop Andre-Jacques Fongarad said in a public statement that the

campaign sprang from no simple or spontaneous show of public sentiment but rather from a "methodical door-to-door" crusade.

The appeal, in the form of collective letters and joint petitions, called for restoration of the program under which priests sought to bring the unchurched masses back to the Church by taking full-time jobs in factories and workshops, and living the life of the workers. In the same connection, rumors have been spread to the effect that one priest has taken a craftsman's job without the knowledge or authorization of the Bishop.

The original experiment along these lines came to an end in 1934, on orders from the Holy See. The Church held that the function of the priesthood is essentially spiritual and that priests should minister to the spiritual needs of their people directly rather than attempting simply to give witness to Christian truth by living a Christian life among the workers.

Her 80 years of active service, radiant with charity, included 62 years in the Archdiocese of Indianapolis, serving parishes in Indianapolis, Bedford, St. Nicholas, and Sumner.

Franciscan nun dies at age 102

OLDENBURG, Ind. — Sister Mary Hermina, O.S.F., aged 102, died at the Mother house of the Sisters of St. Francis, here, on Friday, March 30. Funeral services and burial in the convent cemetery took place April 2.

Born at Oldenburg, December 8, 1859, Sister Hermina was baptized the same day by the Rev. Francis Joseph Rudolf, co-founder of the Congregation in which she was destined to spend 86 years. She was the last survivor of a family of eight brothers and sisters and seven half-brothers and sisters. Two of her sisters, Sister M. Ligouri and Sister Meinrada, were also Sisters of St. Francis, Oldenburg.

Her 80 years of active service, radiant with charity, included 62 years in the Archdiocese of Indianapolis, serving parishes in Indianapolis, Bedford, St. Nicholas, and Sumner.

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'Two-Minute Club' DUBUQUE, Iowa—The Dubuque Archdiocesan Council of Catholic Men has urged establishment of a "Two Minute Club" in every parish in the Dubuque archdiocese.

Easter GIFTS. Complete Assortment of Easter Greeting Cards. Many are especially designed for sending to Priests and Sisters. KRIEG BROS. Established 1892 Catholic Supply House Inc. 119 S. Meridian Indianapolis

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High school journalists to attend Woods parley

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College will sponsor the Third Biennial High School Press Conference on campus April 7. Experts in journalism and other related fields will address approximately 225 students from Indiana, Illinois and Kentucky during the all-day program.

Clay Trusty, city editor of the Indianapolis News, will discuss "Con-You-meations," the place of consumers and workers in the mass media, at the opening general session.

Holy Cross Sisters plan expansion

NOTRE DAME, Ind. — Plans for the construction of postulate and juniorate buildings costing \$2.5 million at St. Mary's Convent here have been announced by the Sisters of the Holy Cross.

The postulate will accommodate 120 young women in the initial stage of their religious formation and the juniorate will provide living quarters for 100 junior professed sisters who will be in the final two years of formation. The new structure will be located adjacent to the present novitiate.

Construction will begin this fall and will be completed by September, 1963, according to Mother Kathryn Marie, C.S.C., Superior General.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. 'STALAG 17' Latin School Auditorium Friday—April 6 Sunday—April 8. APRIL 13 — FISH FRY Little Flower Auditorium 4 to 8 p.m. Adults \$1.00 Children 75c Carry-Outs Benefit Athletic Fund.

Indianapolis to get sixth K.C.C. Council

Plans are underway for the establishment of a new Knights of Columbus Council in Indianapolis—the first to be organized in the Capital City area in a number of years. Organization officials stated that the new Council will serve the northeast section of the city, drawing its membership from St. Lawrence and St. Simon's parishes and St. Thomas parish, Fortville.

In announcing the formation plans, Mr. Don Latendresse, chairman of New Council Development Committee of the Indiana State Council, invited Knights, prospective Knights and their ladies to attend an organizational meeting to be held at 8 p.m., Monday, April 9, at St. Simon's parish hall. The hall is located at 2505 N. Eaton St.

Mr. John T. Rocep, a member of the Supreme Board of Directors, will be included among the speakers at this meeting. Mr. Francis J. Ferrone, State Deputy, and Mr. Fred Priestner, State Secretary, will also speak.

Those who are unable to attend the meeting are invited to call Mr. Phillip Organ, Jr., at U. 7-2033 for additional information.

The new Council will give the Indianapolis chapter a total of six Councils. The others are: Council 437 at 1325 N. Delaware St., the mother Council; St. Pius 2 Council, 7150 N. Keystone Ave.; Mes. James Dwyer Council, 511 Thompson Rd.; Our Lady of Fatima Council, 1313 S. Post Rd.; and Holy Family Council, 1803 N. King Ave.