

Laity must help hierarchy to run Church, Cardinal says

BOSTON—The lay Catholic has an obligation to help the Bishops in running the Church, Cardinal Richard Cushing asserts in a 12,000-word pastoral letter issued here.

"Along with the members of the hierarchy, the laity are to be considered co-responsible for the Church," the Archbishop of Boston says in the (April 28) letter, entitled "The Church and Public Opinion."

The letter discusses public opinion within the Church and outside of it; the role of the hierarchy, clergy and laity; the aptitudes and resources for assisting public opinion.

Cardinal Cushing defines public opinion as "an existent and visible force within the Church which consists in the concurrence of many individual opinions on those matters which touch upon the Christian life."

"SINCE the lay person in the Church brings with him his own abilities and talents," the Cardinal continues, "these in a particular way should find constructive expression. The scientist, the scholar, the teacher, the doctor, the lawyer, the public servant, and all the rest, have something to say which can make the Church a more effective instrument of grace for the good of souls. When these voices are silent the Church suffers from their loss and the Christian has abdicated his responsibility toward the Kingdom."

He makes clear, however, that he is not speaking only of professional people, because "all in the Church give of their wisdom and it is often 'out of the mouths of babes' that the Lord speaks to his people."

"Within his competence," the Cardinal states, "the lay person has an obligation to make himself heard and a right to expect that his opinions will be treated with respect and his influence accepted when it is constructive and helpful.

"Nothing can be more frustrating to the apostolic Christian than to find himself ignored or, even worse, abused for having ventured to assist the Church in adapting to changing times. Because of his more intimate engagement in the world, the layman is likely to bring insights and understanding which only such an existential involvement can provide; the teaching authorities in

the Church must accept this competence where it exists and respond in the opportunities for good it offers for their guidance."

THE LAYMAN may find, Cardinal Cushing says, that "his new role on occasion generates misunderstanding and even creates new problems," but he in turn "must strive to simulate in his own disposition" that "same spirit of patience he expects in Church authority."

As for the bishops, the Cardinal says, they are obliged to preserve "without change essential Christian doctrine," but they must encourage public opinion, and the private judgment in which the laity works within the wide boundaries where his contribution will be helpful to a fuller understanding and a broader application of the Christian message.

Among the clergy, the Cardinal states, "discerning minds will continually survey the contemporary scene and with special sensitivity assess the changing needs of the faithful."

"Scholars and research students among the clergy must search out and find new meanings and depths in traditional theology, making it ever more relevant to human needs. Their forums and conferences of the clergy can assist in bringing the fruit of learning to the priests in the field, both secular and regular."

IN REGARD to public opinion outside the Church, Cardinal Cushing states that "a special opportunity exists in the religious field in the relationship the Church enjoys with those who are not Catholic."

"Here in the United States," he continues, "in almost every community, priests will find many opportunities for meeting and working with ministers of religion representing the several denominations. Out of this fellowship the Lord will bring His own blessings."

The Cardinal warns, however, that "in those areas where Catholics are the majority population—and especially here—we should be sensitive to the rights and feelings of our neighbors so that no action of ours takes on the nature of the vindictive character of a 'pover group' in action."

"In our American pattern," the Cardinal says, "the Church should make its influence felt less by direct action than by working through the institutions of democratic society. . . . Too much official contact with government is more often than not likely to

(Continued on page 9)



WIN PUBLIC LIBRARY CONTEST—Six Catholic students from Indianapolis won honors in the recent Creative Writing Contest sponsored by the Indianapolis Public Library. Shown above with Harold J. Sander, library director, are: Rita Carpenter, St. Patrick School, second place in story division; Barbara Nichols, St. Bernadette School, third place in story division; Jennifer Wells, St. Bernadette, honorable mention in poetry division; Nancy Sparks, Sacred Heart, third place in essay division; Mary Quigley, St. Joan of Arc, honorable mention in essay division; and Donna Strevatt, St. Bernadette, honorable mention in essay division. (Staff photo)

the RIFERION

VOL. III, NO. 30 INDIANAPOLIS, INDIANA, MAY 3, 1963

AT ST. MEINRAD

Seven to be ordained for Archdiocese May 5

Seven men will be raised to the priesthood for the Archdiocese in ordination ceremonies at St. Meinrad Archabbey at 4:30 p.m. Sunday, May 5. Archbishop Schulte will be the ordaining prelate.

All seven completed their theology studies at St. Meinrad School of Theology. An eighth member of the class, Father Lawrence Richard of Tell City, was ordained in Rome last December 29. He is finishing his studies at the North American College there.

The ordinands include: Rev. Edward M. Kirch, Rev. Clifford R. Vogelsang, and Rev. Charles Lahey, all of Indianapolis; Rev. Carl A. Shumaker, Brookville; Rev. Robert E. Mazzola, Connersville; Rev. William Pappano, Richmond; and Rev. John F. Meeks, New Castle.

Brief biographical sketches of the ordinands and the details of their First Masses follow:

Rev. Edward M. Kirch
The Rev. Edward M. Kirch is the son of Mr. and Mrs. Louis F. Kirch. He attended Little Flower Grade School, Indianapolis, before entering the seminary in 1951. High school, college and theology studies were taken at St. Meinrad.

His First Solemn Mass will be offered at 11:30 a.m. Sunday, May 12, in Little Flower Church. Reception will be held in the school auditorium from 2:30 to 5 p.m.

Ministers of the Mass include: Father John Riedinger, archpriest; Rev. Michael Byrne, Louisville, deacon; Rev. Mr. Henry Engelhart, Fairfield, Ill., subdeacon; and Peter Scanlon, minister of ceremonies. The sermon will be delivered by Father Adelbert Busher, O.S.B.

Rev. Clifford R. Vogelsang
The Rev. Clifford R. Vogelsang, the son of Mr. and Mrs. Clifford R. Vogelsang, Sr., attended St. Joan of Arc School before entering St. Meinrad Seminary in 1951. He has completed his high school, college and theology studies there.

First Solemn Mass for the ordinand will be held in St. Joan of Arc church at 11:15 a.m. Sunday, May 12. Reception will be held from 3 to 5 p.m. in the parish hall.

Ministers of the Mass include: Msgr. Clement Bosler, archpriest; Rev. Mr. Stanley Herber, deacon; Father Kieran Conley, O.S.B., will deliver the sermon.

Rev. Charles Lahey
The Rev. Charles Lahey is the son of Mr. and Mrs. Charles Lahey. He attended Holy Cross School prior to enrolling at St. Meinrad Seminary in 1951. He completed his high school, college and theology education there.

First Solemn Mass for the ordinand will be offered at 11 a.m. Sunday, May 12, in Holy Cross Church on Sunday.

Official

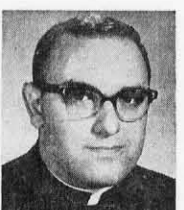


CLERGY EXAMINATIONS
Senior Clergy Examinations will be held in the Chancery Office on Wednesday, May 15, 1963. Priests ordained in the classes of 1952 and 1953 are called to this examination.

The Chancery Office
By order of the
Most Rev. Archbishop



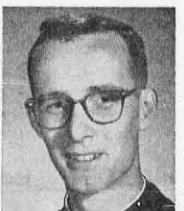
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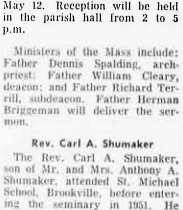
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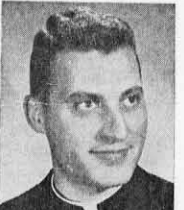
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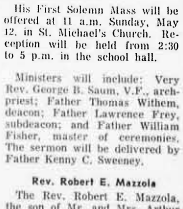
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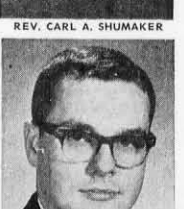
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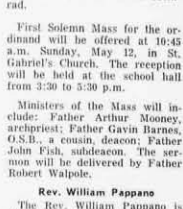
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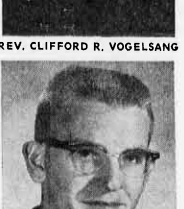
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REV. WILLIAM PAPPANO



REV. JOHN F. MEESKS

First Solemn Mass will be offered in St. Mary's Church at 11 a.m. on Sunday, May 12. (Continued on page 9)

Abp. assails 'lax mothers'

Archbishop Schulte took the women of the Archdiocese to task on two basic issues at the 25th annual convention of the Archdiocesan Council of Catholic Women, held last Sunday and Monday in Indianapolis.

He told 533 linebreeding ladies and clergy that today's mothers are failing to teach simple prayers to their youngsters, leaving spiritual formation in the hands of the school teachers. Frustrating the fulfillment of religious vocations was the other major shortcoming of Catholic mothers, he said.

Special guest and principal speaker at the luncheon was Cardinal Joseph E. Ritter, Archbishop of St. Louis, who founded the present ACCW in 1938 while serving as Bishop of Indianapolis.

THE CARDINAL said the organization has "succeeded admirably" in fulfilling its three aims: to develop women socially by broadening their vision, to provide an avenue within the Church for lay women to express themselves, and to collaborate in the Catholic Action apostolate.

He paid tribute to the ACCW leadership, past and present, especially to the memory of the late Msgr. August R. Fassneger, who guided the organization as chaplain from 1938 until his death in 1962.

The ACCW president's gavel was turned over during the luncheon to Mrs. Elizabeth E. Root, Ballroom to the incoming president, Mrs. William J. Morgan of Indianapolis. President the past two years was Mrs. Ed Goodman of Charleston, Ind.

OTHER OFFICERS named include: Mrs. Otto F. Moeller of Lawrenceburg, recording secretary; Mrs. Emma J. Kenny of New Albany, treasurer; and Mrs. M. P. Muesel of Indianapolis, auditor.

Convention delegates were addressed Monday morning in the Indiana Theater by Father John J. Considine, M.M., director of the NCWC Latin American Bureau, and Father Leon Pignatelli, pastor and director of the St. Thomas Aquinas Center which serves the Catholic students at Purdue University, West Lafayette.

Catholic, Jewish men plan exchange visits

Members of the Archdiocesan Council of Catholic Men will have an opportunity to visit a Jewish synagogue and participate in an open forum discussion of Judaism on Thursday evening, May 16, at 7:30 p.m. as part of a unique exchange program with the Indianapolis Hebrew Congregation.

Men of the Temple Brotherhood of the Hebrew Congregation will, in turn, visit Holy Rosary Church and the Latin Mass of the Holy Trinity on June 4, as guests of the Council of Catholic Men.

THE EXCHANGE visits have been arranged by Raymond F. Albers, Indianapolis DCCM president, and Louis R. Young, Temple Brotherhood president, "to promote better understanding between Catholics and Jews."

Each of the two visits will close with a social hour.

Serving as four leaders for the Temple Brotherhood will be Rabbi Maurice Davis, Rabbi Allan Weitzman, spiritual leaders of the Hebrew Congregation; Lewis Lurie, Congregation president; Alvin Cohen, past-president; and Dr. Clarence Efromson and Dr. David Silver, both of Butler University.

ASSISTING Young with the arrangements are Robert Fischer, 1st vice-president of the Temple Brotherhood, and Sydney Shatz, 2nd vice-president.

Serving on the arrangements committee for the council of Catholic Men, in addition to Albers, are Edwin A. Kerk, Young, Temple family life; William Rohr, public relations chairman; William Newbold, organization and development chairman; and Joseph Sackenheim, DCCM secretary.

UNIQUE ARRANGEMENT

Offer religion credits to Purdue's Catholics

WEST LAFAYETTE, Ind. — Purdue University students will be able to take courses in religious thought for credit from the University of Notre Dame beginning next September, it was announced by officials of the two schools and the St. Thomas Aquinas Newman Center here.

Plans for courses in "Contemporary Christian Thought" and "The Philosophy of Man" were announced by Donald R. Mallett, Purdue's vice president and ex-

ecutive dean; Father Chester A. Soleta, C.S.C., vice president for academic affairs at Notre Dame; and Father Leo Pignatelli, director of the Catholic center adjacent to the Purdue campus. The classes will be held at the center.

THE PLAN FOR making credit courses in religious thought available to students at the state-supported school was approved by Purdue's board of trustees.

The board said that Purdue students could simultaneously take such courses from other accredited institutions and that the credits gained would be evaluated by Purdue on the same basis as any other transfer credit.

The arrangement for the credit course to be given at the St. Thomas Aquinas Newman Center is believed to be the first of its kind involving a major Catholic university and a major, neighboring state university. Approximately 2,500 of Purdue's 20,000 students are Catholic. The classes will be open to all students on the West Lafayette campus.

The course in "Contemporary Christian Thought" will examine the directions of Christian thought today. It will give special attention to Protestant and Catholic

authors who are cooperating in the refinement and restatement of issues concerning Scripture, Tradition, the Church, the sacraments and justification.

"Philosophy of Man" will give an introduction to Thomistic philosophy in dialogue with other contemporary philosophic movements such as logical positivism, existentialism and Marxism.

TEACHING THE two courses to Purdue students for University of Notre Dame credit will be Father William Paul Haas, O.P., who will hold the rank of assistant professor of philosophy at Notre Dame. Father Haas, currently at Providence, R.I. College, has lectured widely at eastern schools including Harvard, Tufts and the Massachusetts Institute of Technology and at Packard Manor, a Protestant center for ecumenical studies. He will reside in West Lafayette.

Students at a number of other state universities can now elect credit courses in religious thought under various arrangements. The institutions include the State University of Iowa, Michigan State University, Indiana University, the University of Illinois, the University of North Dakota and others.

Catholic editor to aid Episcopal observance

A Catholic priest-editor and authority on inner-city religious and ethnic groups will help Indianapolis Episcopalians observe the 125th Anniversary of Christ Church Cathedral on Monument Circle in downtown Indianapolis.

Msgr. Francis J. Lally, editor of the Boston Pilot, weekly newspaper, will participate in the three-day observance "Day of Christian Witness."

AN INSTITUTE Program on "The City of God and the City of Man," which will attempt to stimulate thought about the future of Indianapolis, will be held Friday and Saturday, May 3 and 4, in the auditorium of the Indiana State Teachers Building.

Speaking on "The City of God" from 1 to 5 p.m. Friday are: Rev. Julian Victor Langmead Casserly, professor of philosophy of religion at Seabury-Western Theological Seminary, Evanston, Ill., whose topic is "The Church and the City: An Historical Perspective"; Msgr. Lally, "A Theology for the City"; and William A. Johnson, assistant professor of religion at Trinity College, Hartford, Conn., "The Impact of Religion on a Pluralistic Metropolis."

"THE CITY OF Man" will be (Continued from page 1)



MR. ALBERS



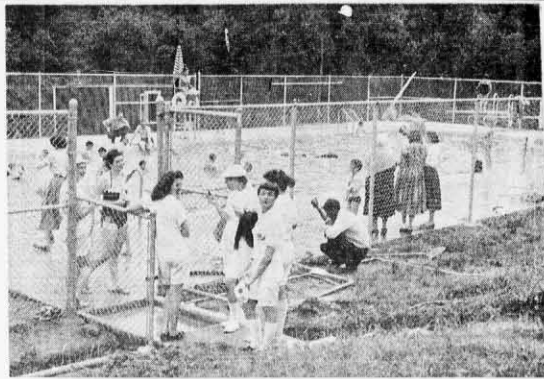
MR. YOUNG



LIVING IT UP—A group of boys hold a confab at the rustic entrance to Rancho Framassa in Brown County, while another group walks by in the background. The CYO camping season for boys extends from July 14 through August 24, following the completion of the girls' season. There are still openings in all weeks for boys, although more than 1,100 boys and girls have already signed up for the coming season. Pioneer Village openings are available for the weeks of July 21, July 28 and August 18.



GOING FISHIN'—Fishing is one of the many activities offered at Rancho Framassa and the companion camp for girls, Camp Christina. Beginning with the week of June 16, the girls use both camp facilities. Openings for the girls' season are still available at Camp Christina for the following weeks: June 16, August 4, 11 and 18 and at Rancho Framassa for the weeks of June 16 and June 30 only.



WATER'S FINE—The swimming pool, completed in 1957, is one of the most popular spots at Rancho Framassa. Supervised swimming sessions are held every day during the camping season with Red Cross instructors on duty. Hiking, handicraft, nature study are other camping features. A staff of experienced counselors aid in directing camp activities. The camping fee is only \$23 per week. Application blanks and detailed information may be obtained by contacting the CYO Office, 1502 West 16th Street, Indianapolis, ME 2-9311.

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BEING HELD IN ALL PARISHES

Three-year mission in Bologna Archdiocese seeks to bring 76 per cent back to Church

Bologna, Italy—The Archdiocese of Bologna will soon conclude the first year of a three-year mission to increase religious practice among its 430,000 Catholics.

A "parish mission" is generally understood to mean a week of preaching and special religious devotion to intensify the people's religious fervor.

The archdiocesan mission of Bologna is the same in practice and in dimensions as the missions held in every parish of the archdiocese for three years.

The mission began on the feast of Corpus Christi, 1962, a date chosen to coincide with the tenth anniversary of the entrance into the city of Cardinal Giacomo Lercaro, Archbishop of Bologna.

THE IDEA of the mission was the direct result of a survey conducted on November 15, 1959, which sought to determine the rate of Sunday Mass attendance in Bologna. The results indicated that 24 per cent of a Catholic population of 430,000 attended Mass.

The mission, according to the Cardinal, was therefore prompted by the fact that "more than two-fifths of our population habitually desert the great Sunday encounter in which the external religious practice of our time has for all efforts been concentrated and reduced."

Going on the assumption that if Catholics really knew the full meaning of the Mass such great numbers of them would not be indifferent to it, the Cardinal decided that the Mass itself should be the central theme of the three-year mission.

The three-year program, therefore, is based on the following themes: first year, the Didactic Mass (from the beginning to the Offertory); second year, the Sacrifice (from the Offertory to the Pater) and, third year, the Communion (from the Pater to the end).

The mechanics for such a mammoth program were instituted by the "Little Synod" in Bologna of January 2 and 4, 1961. The synod was called "little" because it did not attempt to legislate for every sector of Church activity in the archdiocese, as a synod would normally do, but limited itself to establishing a particular program of special activities and giving the necessary provision: the effect of diocesan law.

AMONG the many diocesan organizations created by the "Little Synod," three in particular have had a direct hand in directing the archdiocesan mission. These are the Technical-Organizational Office, the Liturgical Center and the Documentation Center.

The Technical-Organizational Office is an organism created as the text of the "Little Synod" describes it, "for the direct service of the Archbishop, constituted with the specific end of actuating the initiatives and manifestations of a diocesan character."

It is composed entirely of laymen under the direction of a priest. In addition to working out all the technical and organizational details of the mission, it is responsible for public relations and publications related to the mission. It has an editorial section which publishes all the posters, leaflets, manuals and books used in the mission, giving unity to the whole diocesan program.

THE LITURGICAL Center, again according to the text of the synod, is "to instill in the clergy and people a knowledge of the Sacred Liturgy according to the spirit of the papal documents . . . and to promote active, intelligent and devout participation in the Sacred Liturgy by the clergy and people." The Liturgical Center

has offered a number of training programs in chant, congregational participation in the liturgy and diction.

The Documentation Center is dedicated to study and research in the field of ecclesiastical studies, and to the use of all priests and laymen who wish to devote themselves to study.

The combination of these three entities, the Technical-Organizational Office, the Liturgical Center and the Documentation Center, in respect to the mission is simple. The Documentation Center prepares the program of preaching; the Liturgical Center prepares the liturgical books, provides lay leadership training; and develops the themes; the Technical-Organizational Office combines the efforts of the first two, provides the printing necessary and develops the publicity.

THE THEME of the current year—"The Didactic Mass"—has been worked out in three parts. From October to Epiphany the sub-theme was "The Church as Teacher." "The Disciples of the Church" was the sub-theme from Epiphany to Lent. The present and final part has the sub-theme "The Bible: The Book of the School." Put together, the framework of the year of "The Didactic Mass" develops the thesis: the Church is the teacher. Catholics are the students and the Bible is the book of that school.

Even before the completion of its first year, the three-year diocesan-wide mission has produced noticeable effects. There is a marked increase in church attendance. The actual increase will be measured by another survey at completion of the mission. Congregational participation in the Liturgy has already become so highly developed that it has

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THE CHURCH AND THE WORLD Cardinal honored—School aid—Better council news

The Vatican

◆ Members of the diplomatic corps accredited to the Holy See gave a reception here to honor Cardinal Amleto Cicognani, Papal secretary of State, on his 80th birthday and the 50th anniversary of his consecration as a bishop. The cardinal is the former Apostolic Delegate in the United States.

◆ Vatican Radio, in a broadcast to Poland, said to Polish government recently sent agents to Rome "to prepare, or at least probe, the possibilities for the signing of a concordat with the Holy See." "But such a concordat," it declared, "is unthinkable wherever agreements are not being observed and where existing intolerance does not give even the smallest guarantee that signed agreements would be implemented." It said a concordat had existed in the past but was "unilaterally broken by the Communist government, at a loss to the Polish nation."

At home

◆ WASHINGTON—The House approved Federal aid for medical and dental schools after adopting an amendment to prevent tax funds from being tied to religion in church-affiliated schools. By a vote of 288 to 122 the bill was sent on to the Senate where its chances are thought to be good.

◆ SALEM, Ore.—The State Senate Education Committee has approved an amendment to bring all Oregon secondary school pupils under a House-passed bill that would provide for renting school buildings to high school students in an old controversy over the use of school buildings operated in a U.S. Supreme Court decision.

◆ MIAMI BEACH—The second session of the Second Vatican Ecumenical Council, opening next September, "should contribute more and more to the accomplishment of the council's aims and 'more satisfactory results' and 'more satisfactory results'."

◆ VIENNA—Cardinal Franz Koenig, Archbishop of Vienna, has left for Poland where he will visit with Cardinal Stefan Wyszyński, the Polish Primate, and other Polish bishops. No reason was given for the visit. Cardinal Koenig recently visited Cardinal Jozsef Mindszenty at the U.S. legation in Budapest.

◆ MILAN—Soviet Premier Nikita Khrushchev said that proposals Pope John XXIII put forth in his peace encyclical are "founded on a real understanding of the situation of the world."

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FLAG PRESENTATION—A new 50-star American flag was recently presented to St. Jude's School, Indianapolis, by the Marrott Hotel. Another flag was given to St. Francis Hospital, Making the presentation at St. Jude's was Ralph Brosnars, left, general manager of the Marrott Hotel and the Marrold Lodge. Holding the flag is Eda Spikerman and Sister Agnes Virginia, S.P., principal. (Staff photo)

CARDINAL ALFRINK

Sees council deadlock if roadblocks persist

By HANS BRONKHORST

UTRECHT—Cardinal Bernard Alfrink warned here that the Second Vatican Council might become a deadlock if some of the obstacles it met during its first session are not overcome.

The Archbishop of Utrecht, who is one of the council's 10 presiding cardinals, spoke of the work of the council at a press conference (in the last week of April). Pointing in particular to three problem areas in the work of the council, he said: "If these shortcoming are not repaired, they could lead the ecumenical council to a deadlock. It will be the task of the Coordinating Commission for the interim period to solve these problems."

Cardinal Alfrink said that actually the drawbacks of the first session served to put into higher relief "the wonderful success of the council, which gave so much joy to the whole Church and the whole world." He said also that recent news from Rome gives rise to optimism that the seven cardinals of the Coordinating Commission will overcome the obstacles of the first session.

The three big drawbacks at the first session, according to the Cardinal, were the great mass of material prepared for consideration, the lack of coordination between the various preparatory commissions, and the orientation of the documents submitted by the Theological Commission.

"The 62-year-old head of the Church in the Netherlands developed his theme this way: 'The first shortcoming or deficiency—if I may use words of this kind, because one could also hold it an advantage—has to do with the great mass of material accumulated during the preparation for the ecumenical council.'"

"It soon became obvious that it would be impossible for the council to deal with all the projects prepared. There were about 2,000 pages of these texts. . . . I suppose that hardly one-tenth of the prepared material was handled during the first session of the ecumenical council."

"The big problem has been to sift, and to select material from one basic concept. The Second Vatican Council needed to form an image—a contemporary image. The material has to be not being observed and where existing intolerance does not give even the smallest guarantee that signed agreements would be implemented." It said a concordat had existed in the past but was "unilaterally broken by the Communist government, at a loss to the Polish nation."

Cardinal Alfrink then credited Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium, a member of the Coordinating Commission for solving this problem: "It was Cardinal Suenens who offered a solution by suggesting that the nature of the Church itself should be accepted as the basic idea of this council, and by stating what could be considered under this denominator."

"Much of the material prepared for the ecumenical council will not appear on its agenda, but that does not mean that the selection of the preparatory commissions is useless. This material will one day be useful in some way. The whole Church will have a part in working it out. I do not mean to imply that the Roman apparatus—which has so many excellent people and which could be complemented by the addition of international experts from among the professors residing in Rome—would not be able to carry out this task in a satisfactory manner."

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Comment

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Ordination Day

Next Sunday at St. Meinrad Archabbey seven men will be ordained to the priesthood by Archbishop Schulte for the Archdiocese of Indianapolis. To these seven men and to the eighth member of the class, who was ordained earlier in Rome, we extend our congratulations and best wishes.

Ordination Day is a day of rejoicing, not only on the part of the ordinands and their families, but also for all the faithful in the Archdiocese, who will benefit from their priestly labors.

To emphasize the importance of the priesthood, St. John's parish, Indianapolis, has scheduled a special spiritual observance for this year's Ordination Day. The Day of Prayer, as it is called, will open with a Solemn High Mass at 11 a.m. Exposition of the Blessed Sacrament will follow until 3 p.m., when a Holy Hour will be held coinciding with the actual ordination rite at St. Meinrad.

Here is a unique opportunity for the clergy and laity who cannot be present at St. Meinrad to participate in spirit, and to express their prayerful thanksgiving to God, Who has chosen these men to be His special instruments on earth.

Ostrich theory

Since the announcement of the possibility that a \$9-10 million heliport hotel—exhibition hall—underground parking facility project may grace downtown Indianapolis, we have been waiting if we should sing along with the chorus of approval.

The civic component of our conscience tends to favor the idea, but all the returns aren't in.

As we understand it, the project would involve building an 11-story luxury hotel where the Board of School Commissioners headquarters is located—with emphasis on a heliport on top, along with a terrace over the Penney Building for swimming, skating, dining, and shopping; converting the Federal Building to an exhibition hall; and constructing a garage underneath University Park.

It sounds fine (especially, we hear, to a nationwide hotel chain and to a large insurance society already engaged in financing Riley Center). We can see the helicopters hovering over the Circle, the convention crowds, and hear the laughter around the pool . . . all this overlooking the Circle.

But, according to a recent documentary film, while all this partying, splashing, and whirlbirding is going on, patients in one of Central State Hospital's buildings may still be sitting in darkness because there is no electric outlets; and the staff parking lot may still be somewhat empty at night, because of the absence of registered nurses.

Since these proposed rooftop recreational areas will shade the Circle, the blight—physical and human—of Massachusetts and Indiana Avenues will also be conveniently hidden from the visitor's view.

Any bring-em-into-town project is customarily lauded because of the visions of money pouring in. But does this benefit the entire human element of a city? We wonder.

For Indianapolis, will such a project—especially an ultra-modern hotel—be only a towering, beautiful distraction from the human problems unsolved and the crucial work in housing undone?

(Central State Hospital may be a matter of the state and taxation; but the maps and tourist literature confirm the fact that it and its people are part of Indianapolis.)

We hope those who have the power to affect the functioning and the composition of this city will think over the emphasis on bringing the nation to town for a day or a week; we hope they will consider that this Circle development plan suggests a kind of civic ostrichism. We do not care for a vision of the city of Indianapolis burying its head on the Circle, hiding from the human and physical decline all about it.

We don't think that those who look upon the capital city as a place for people to live will care for this vision either.

Congratulations

Our friends the Episcopalians are planning a big week end.

We congratulate them upon the occasion of the 125th anniversary of their Christ Church Cathedral on the Circle in Indianapolis and for the manner in which they have organized the celebration of such a memorable event.

Instead of profiting by the occasion to publicize their own considerable and enviable accomplishments through the year, they have chosen rather to involve the other churches and indeed the whole community in a week end of study and prayer devoted to gaining a better appreciation and a keener awareness of the unique contribution the churches must prepare themselves to give to men overwhelmed by the problems and challenges of modern city living.

Christ Church is a landmark that seems to belong to the whole city. It is fitting that the celebration of its anniversary should make all the citizens more conscious of their common obligations to make Indianapolis a better place to live.

THE CRITERION

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The poor

Cardinal Ritter came to town earlier this week and said some kind words to the women of the Archdiocese on the occasion of the 25th anniversary of the Indianapolis Archdiocesan Council of Catholic Women.

This, of course, made the women feel real good. But he said something else which we hope also penetrated all the Easter bonnets that decorated the banquet room.

Quoting from Monsignor John J. Egan, director of the Chicago Archdiocesan Conservation Council, the Cardinal laid bare the source of much racial prejudice. "The Negro is so often not acceptable," said the Cardinal, "because he is poor."

QUESTION BOX

Has Pope changed attitude to Reds?

By MSGR. J. D. CONWAY

Q. Does Pope John imply in "Pacem in Terris" that we can, if prudent, now work with Communists, when he says: "It is not to be forgotten that, drawing together in a meeting for the attainment of some practical end, which was formerly deemed inappropriate or unproductive, might now or in the future be considered opportune and useful."

Might Polish Catholics participate actively in a Communist government?

Might Italian Christian Democrats not be justified in disregarding earlier episcopal warnings against collaboration with Marxists?

Might Latin American Christians now make an alliance with the Marxist-Fidelist groups to overthrow peacefully ruling conservative forces?

A. Before facing your questions directly I want to point out to sensitive readers that Pope John has given no hint of endorsement of Communism. On the contrary he has quite thoroughly undermined the aggressive and dictatorial regimes of modern Marxists. But he has done it in a manner so pleasingly positive that they had to like it. They cannot dispute his outline of the natural, inalienable rights of man without admitting that they are violating these rights in practice. They cannot argue with his assertion of the equality and independence of nations without emphasizing the situation of their own satellites. They have no choice but to praise the precise Papal statement of their own prattle.

If the principles outlined by Pope John in "Pacem in Terris" were followed literally all dictatorial forms of government would disappear from the earth. In their place would be governments which foster "an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice by freedom."

However, I believe there can be no doubt of the meaning and intent of the Pope's carefully chosen words about the possibility of "drawing nearer together or a meeting for the attainment of some practical end." He makes no mention of Communism, but there is no doubt that he is talking about various movements which originated from Marxism and possibly from other "false philosophical teachings regarding the nature, origin and destiny of the universe and of man."

He reminds us that we "must never confuse error and the person who errs, the person who errs is always and above all a human being . . ."

We must distinguish "historical movements that have economic, social, cultural or political ends" from the false teachings which gave them origin and continue to give them inspiration.

We must note that movements work "on historical situations which constantly evolve; are influenced by these situations, and change—often profoundly—as a result."

Furthermore, we are cautioned against the black-and-white complex. Movements of this kind have in them elements of right reason, represent many lawful aspirations of human persons, and contain elements which are positive and deserving of approval.

If Marxism had nothing good in it, the movement would have died a century ago. (This is not the Pope's statement; only my logical conclusion.)

Before applying the Pope's gentle and generalized statement to any concrete situation we must read carefully what he says about prudence. Has the right moment arrived? How much cooperation is possible, honorable and useful? "The decision rests primarily with those who live and work in the specific sectors of human society with those problems area, always, however, in accordance with the principles of the Natural Law, with the social doctrine of the Church, and with the directives of ecclesiastical authority."

I neither live nor work in Poland. I know only what I read, and that often confuses me. But it does seem to me that Cardinal Wysynski has tried with prudence, patience and wisdom to find ways of "drawing nearer together" for the freedom of his Church, the rights of his people and the welfare of his nation. I suspect that Catholics would have his blessing if they tried to further his efforts within the government itself. And I suspect too that His Holiness experienced a warm feeling of paternal affection for the Cardinal and the people of Poland when he wrote these words about cooperation.

I have seen no evidence that the Pope showed any personal disapproval of the "opening to the left" in Italian politics. The first thought which popped into my mind when I read his words about "drawing nearer together" was that he was giving a gentle hint of approval of this practical move for better government in Italy.

There seems little doubt that the problems of Latin America will demand many kinds of alliances before they can be solved. Prudence would surely dictate, though, that anyone who cooperates with a Marxist-Fidelist group be sure of his own strength and leadership. There is little or no profit in substituting one dictatorship for another. It is a Pyrrhic victory, at most, to flee the oppression of the aristocracy and the military only to be strangled in the grasp of Fidelist visionaries.

The trouble with most of us Christians who want to love Christ in the poor—as we are commanded to do—is that we insist upon making a distinction that must not be made. We insist upon distinguishing between the deserving poor and the undeserving, or unfit, poor.

The poor who give us warm feelings of sanctity when we help them with our food baskets and toys at Christmas time are supposed to be people just like ourselves who are poor through no fault of their own but merely because of sickness or some similar bad break. We would not be so foolish as to help the shiftless or uneducated for these should be forced to help themselves.

Monsignor Egan has been challenging the validity of the distinction between the "deserving" and the "unfit" poor now being made nation-wide by all those who would

cut down the amount of welfare money available to the "shiftless" poor. This, he says, is ample proof that he does not really understand what we mean by the God-related dignity of man.

As a creature of God, Monsignor Egan argues, every man has "a dignity so unique that, if poor, he deserves our help whether he be ambitious or lazy, moral or immoral, grateful or ungrateful, or dignified or undignified, he deserves our understanding regardless of his skin, his temperament or his cultural background."

We trust our usually perceptive readers will recognize that neither the Cardinal nor Monsignor Egan are saying that Negroes are often shiftless. They are pointing out that race prejudice springs from ignorance of what it means to love the poor.

CONTROVERSY

Are there too many Catholic journals?

Are there too many Catholic newspapers and magazines in the U.S.?

Six authorities on the Catholic press gave varied answers to this question in the current April-May issue of The Critic, a bi-monthly publication of the Thomas More Association, Chicago, Ill.

The six men whose opinions were solicited by editors of The Critic were Philip Scharper, editor of Sheed & Ward, Catholic book publishers in New York; William F. Buckley, Jr., editor of the conservative National Review; George N. Shuster, assistant to the president of Notre Dame University; Prof. Edward A. Walsh of Fordham University; Prof. Roland E. Wolsley of Syracuse University; and Bernard P. Gallagher.

MR. SCHARPER denied that the large number of American Catholic publications is evidence of a healthy diversity of reader interest. Instead, he said, "there is a welter of mediocre publications, as distinguishable from one another as lumps in oatmeal."

The book editor said he fears that the better publications are hard put to "make their voices heard above the monotonous chatter incessantly raised by dozens of periodicals which have no claim to continued existence beyond that which inertia and self-interest can provide."

Mr. Buckley, on the other hand, believes that there should be as many Catholic publications as the market demands.

His main concern, however, is with "captiv-audience journalism" such as characterized by the diocesan press.

"There are probably more Catholics in America outraged by the editorial policies of their diocesan papers than by any single other issue," he said. "The liberals in Brooklyn stem in frustration. The conservatives in Kansas City or St. Louis grow old with rage."

Dr. Shuster and Prof. Walsh agreed that there are too many Catholic publications in America.

The Notre Dame educator said he doubted if an answer could be found to the problem of multiplicity and expressed the thought that the Second Vatican Council may result in intensifying the diversity of publications.

PROF. WALSH, who is head of Fordham journalism department, contended "there are too many dull, vapid and indifferent Catholic newspapers and magazines published in the United States." Too few, he said, have "dynamic editorial leadership, enterprising reporting, sparkling writing and appealing typography and layout."

Prof. Wolsley, chairman of the Syracuse School of Journalism, stated he did not consider the number of Catholic publications to be a problem.

"Birth control of journalism is no more acceptable to me as a Protestant journalist and educator than birth control of people is acceptable to the Roman Catholic," he commented.

Mr. Gallagher, who is publisher of The Gallagher Report, said there are too many Catholic publications, but that the problem "is not one of numbers, but of efficiency and quality."

"A large number are not achieving their purpose or are achieving it poorly because Catholic resources now expended on publications could be better used elsewhere," he said.

QUESTION BOX (Continued)

Q. Can you please tell me something about our Blessed Mother's Title, "Our Lady of Good Counsel"?

I plan to begin some new work in a field related to counseling, and I would like to plan my work under the guidance of Our Lady of Good Counsel.

A. Counsel is an act of the intellect which seeks the appropriate means for the attainment of our goal in life. It is associated with the virtue of prudence, which guides our lives and activities towards the glory of God and the salvation of our souls.

Counsel presumes a problem which is complicated, which requires study and deliberation. Very often our intellect needs help in solving the problem. That is why we take counsel. That is why, in legal matters, we retain counsel.

Counsel is one of the seven Gifts of the Holy Ghost. It prepares our souls to exercise the virtue of prudence under divine impetus.

The title "Mother of Good Counsel" in the Litany of Loreto is recent. It was added by Pope Leo XIII in 1893. But an older title, Mother of True Counsel, is found in one or another litany from about the 13th century.

In some local calendars there is a feast of Our Lady of Good Counsel on April 26.

Indulgences have been granted for devotions in honor of Our Lady of Good Counsel on 12 successive Sundays—or Saturdays—and on the first Sunday—or Saturday—of each month.

An indulgenced prayer invokes Mary as the "Virgin chosen by the eternal Counsel to be the Mother of the eternal Word made flesh" and asks her to be our "guide and counselor in this vale of tears."

LITTERBUG



OPINIONS

Report card system puzzles reader

To the Editor:

After thirteen years of receiving report cards, they're still an enigma to me. In the first place, why are they issued only four times a school year? There are approximately forty weeks of school in a school year. Cards are issued every ten weeks, give or take a week.

If a child is failing in one subject, it is almost impossible to cover a half-semester's work in addition to keeping up to standard current schoolwork. If a child is failing in more than one subject, or receives several "D's" then it is virtually impossible to ever recover the lost ground. This is particularly true of subjects which have sequence or continuity. A child cannot divide until he has mastered multiplication, nor can he conjugate a verb until he knows what a verb is.

The teachers might well ask why the pupil hasn't asked for help, but surely the teacher knows before a half-semester is through whether a pupil is failing or not. Perhaps those students who do not understand, hope that somehow the perplexing problem will clear up by itself. This is equivalent to the adult who listens to a discussion of world events, not daring to make a statement until someone wiser than he exemplifies the situation.

It is true that we zealous parents should seek to authenticate homework. We do—and extract such invaluable information as, "we did it in school," "we have just finished reading, no homework to be written today," "we had that subject yesterday," or "we just had a test in that."

I've never understood the grading system either. In our school the present trend is to give as few "E's" as possible. This is based on the supposition that if the children receive "E's," there is no incentive to do better. Nothing is further from the truth. It is debasing to any child to earn an "E" average and not receive credit for it. Why should he work as hard for the next report card to improve, when he knows it is a foregone conclusion that it won't do any good? Instead of downgrading for neatness or spelling, grades should be lowered on penmanship and spelling, not on learned knowledge.

I've never seen an "E+" nor an "E-1." It seems to me that the correlation between low numbers and excellent grades is presupposed. How can a teacher divine whether a student is working to the best of his ability? Perhaps a "C" is very poor (for a work) is actually a "D" because he is working to the best of his

ability but just doesn't understand the subject. How can a teacher decide whether a student is not working as hard as he can and should work, or to the best of his ability?

And while we're at it, let's look at the right side of the report card. While there might be a hesitancy to mark the grading side, there is absolutely no uncertainty about checkmarking "Personal Qualities." Each teacher marks the "Personal Qualities" as he or she sees fit. This ranges from the teacher who, exasperated with talking in the class, sees fit to mark each and every child with a check against obedience and/or courtesy, whether he was talking or not, to the teacher who assumes if a pupil is disobedient, he is also discourteous. Likewise, he shows lack of cooperation. So he receives three checkmarks. The systems of both teachers as in a manner of fact, did wrong (ten weeks ago when I knew that when I prepare dinner tonight I shall have difficulty in recalling what I prepared last night? And any parent knows

there are just two stock answers for any misdeed— "The guy in front of me got me in trouble," or "The guy in back of me got me in trouble."

After a ten week period of no complaints, I am no longer agghast upon seeing a checkmark, I turn the report card over to be sure it's his name on the front. It always is. That troublesome boy who sits in front of Johnny has been bothering him again—or is it of the one who sits behind him?

Mrs. Herman P. Hesse, Jr., Indianapolis

Shocked

To the Editor:

I was shocked last Sunday to see a middle-aged woman at Mass with her hair in curlers and a "che" kerchief on her head. It was in one of our beautiful churches on the East Side. Please tell me what could be more important to this woman than the house of God? It wasn't early—it was at 10 a.m. Mass. What a terrible example this woman was setting for perhaps someone younger.

Indianapolis

Col Stevens

LIL SISTERS

By Bill O'Malley



"SHE'S GRADING PAPERS—I THINK!"

THE YARDSTICK

Newsweek's treatment of encyclical lauded

By MSGR. GEORGE HIGGINS

Pope John XXIII's new encyclical, "Pacem in Terris" (Peace on Earth), has received more favorable comment in the American press than any other papal document in living memory.

In addition to giving an adequate summary of the contents

of the encyclical, Mr. Hughes managed, within the limits of a very brief column, to put the document into some kind of historical perspective.

He was very much impressed, of course, by the "boldness" of the encyclical and by the "vigilance" of its thrusts.

"A Catholic tradition rarely distracted, over those centuries, by the premises—or the promises—of modernism, 'Pacem in Terris' can greet a new age, more alert to the commonwealth, with a slight flourish of eloquence and resignation."

Mr. Hughes' discerning analysis of the new encyclical against the background of traditional Catholic social theory brings to mind a similar essay on the same general subject by Reinhold Niebuhr of Union Theological Seminary and Alvin H. Reimer of Harvard University.

In a recent book, "A Nation So Concealed," these two Protestant scholars have analyzed Catholic political and social theory in much the same way as Hughes has done in his Newsweek column.

They illustrate this conclusion by citing the attitude of the Church with regard to exaggerated individualism in the economic order and exaggerated nationalism in the political order.

"Catholic theory," they continue, "advocates the supremacy of political authority over economic institutions, and was therefore prepared for the increasing intervention of the state in economic affairs by the injustices of early industrialism and the modern welfare state was established."



PLAIN SIENA BALL—The annual Siena Ball sponsored by St. Catherine's parish, Indianapolis, will be held at the Msgr. Downey Knights of Columbus auditorium, Saturday, May 4, beginning at 9 p.m.

INDIA: A CANDLE FOR INDIA

JOSEPH CARDINAL BITTER recently told an audience in St. Louis: "Some forms of unity will have to wait upon the consultations of experts, but there isn't a person in the world who is not qualified to be an expert in matters of mutual respect, tolerance and love. There is neither time nor reason to curse the darkness."

M is for MARY, M is for MARY. M is for MOTHER on her SPECIAL DAY. M is for MISSIONS and for holy MASS too— M is for MEANING all this has for you.

And that meaning is just this Sunday, May 12, is Mother's Day and it's not too late for us to send your Mother our beautiful GIFT CARD with pressed flowers from the Holy Land and the thoughtful message that you have arranged for our missionaries to say a Mass for her...

Tabernacle \$40 Vestments \$50 Thelernia \$23 Mass Book \$25 Pys \$15 Sanctuary Lamp \$15

For many months children of the PALESTINE REFUGEES have studied hard in catechism classes led by our devoted mission priests and sisters. They know the answers—at least most of them—... And now comes the great day of FIRST HOLY COMMUNION.

One good way to make Cardinal Ritter's suggestion a reality is to adopt a seminarian or sister in training. For \$100 a year for six years, the expenses, the expenses, the expenses will be covered... A sister's education costs \$150 a year and is for two years. We have hundreds of names of young seminarians and sisters, names like GIBSEK and ALGARE and IGO GIBRESSLASIE, studying for mission work with the CISTERCIANS, SISTERS OF THE SACRAMENTS, SISTERS OF THE SACRAMENTS, SISTERS OF THE SACRAMENTS, SISTERS OF THE SACRAMENTS.

Kindly remember us in your will. Our title is THE CATHOLIC NEAR EAST WELFARE ASSOCIATION. Near East Missions FRANCIS CARDINAL SELLMAN, President Msgr. Joseph T. Ryan, M.S.S., Secretary

Holy See aids UN program

GENEVA—The Holy See has contributed \$10,000 in response to an appeal for special donations by the United Nations High Commissioner for Refugees to enable him to complete major aid programs.

The contribution was announced here by Msgr. Costant Maltoni, the Holy See's representative at the opening session of the executive committee of the High Commissioner's program. He said that the \$10,000 is in addition to the Vatican's regular annual contribution of \$1,000.

Stressing the Holy See's interest in the program, Msgr. Maltoni cited the peace encyclical of His Holiness Pope John XXIII, Pacem in Terris, in which the Pope said that aid to refugees demands the urgent attention of the world community.

PAPAL APPOINTMENT

Cardinal to address Committee for UN

UNITED NATIONS, N.Y.—Underscoring his recent call for a strengthened world peace-keeping body, His Holiness Pope John XXIII designated a European cardinal to participate in the annual meeting of the U.S. Committee for the United Nations here.

The speaker will be Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium, who will discuss Pope John's peace encyclical Pacem in Terris (Peace on Earth) and its appeal for renewed efforts to build an effective supranational peace organization.

His address is scheduled for May 13.

In appointing the Cardinal, Pope John acted in response to an invitation by Robert S. Benjamin, national chairman of the U.S. committee. The committee is composed of 135 national organizations, linked to arouse the interest of the U.N. Its chairman is appointed by the U.S. President.

CARDINAL Suenens, 58, has headed the Malines-Brussels archdiocese, one of the most populous in the world, since March, 1962. A seminary professor until World War II, he was named vice

WHAT OF THE DAY

An unexpected reaction

By REV. JOHN DORAN

The very praise which one's writings receive can sometimes give one pause. I remember one time when I thought that I had done a job on a book and had referred to the lady author as "a benevolent pantheist."

This is a common habit of reading of the unstinting praise which the Holy Father's "Pacem in Terris" encyclical is receiving from the Communist press.

The Holy Father certainly does not down-grade in any manner the traditional teachings of the Church on the importance of the individual and the inviolability

of his rights. Half of the first section of the encyclical is on just this question of human rights. One wonders how those who see the individual as a possession of the state can grow ecstatic about this section; or even how they can be so pleased with the correlative section on the duties of the individual, since these en- tailed liberty, liberty you know, has been well defined as "the freedom to do what one ought."

Part two of the encyclical in which the Holy Father speaks of the relations between individuals and the public authorities should not be of any too much comfort to the Communists either. He up- holds, naturally the necessity of authority, but points out clearly that "it is not to be thought of as a force lacking all control."

He even goes so far as to say: "Where the civil authority uses as its only or chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good at all..."

He is naturally interested in the reaction which his encyclical is getting throughout the world, but the will of God, neither the laws nor the authorization granted can be binding on the consciences of the citizens."

taught in the schools of Moscow? Remembering the absolute inability of the United Nations to do anything about the Hungarian problem, one wonders why the Communists get so excited about what the Holy Father has to say about that United Nations.

He says, among other things, "Therefore, the public authority of the world community, too, must have as its fundamental objective the recognition respect, safeguarding and promotion of the rights of the human person. This can be done by direct action when required, or by creating on a world scale an environment in which the public authorities of the individual political communities can more easily carry out their specific functions."

The Holy Father addressed his encyclical to "all men of good will." His all-embracing charity cannot be in so far as there is one father of us all on earth—he would be it. In this work he lays down the principles upon which "men of good will" can work for the betterment of this battered old world of ours.

It is naturally interested in the reaction which his encyclical is getting throughout the world, but the will of God, neither the laws nor the authorization granted can be binding on the consciences of the citizens."

'Profoundly grieved' by attack on priest

NEW ORLEANS—Archbishop John P. Cody of Orleans said he was "profoundly grieved" in commenting on the alleged beating of a priest by a parishioner who opposed an integrated retreat for children of a First Communion class.

Father Francis J. Ecmovich, S.V.D., pastor of Our Lady of Perpetual Help church, 1000 Belle Chasse, charged that Leonard H. Mackenroth had beaten him and blackened his eye during an argument.

"I AM profoundly grieved," said Archbishop Cody, "that a loyal priest who was carrying out his pastoral duty was so mistreated and violently attacked.

"This deplorable occurrence is another evidence of the difficulties which the Church has experienced and is experiencing only in this section of the archdiocese in carrying out Christ's teachings of brotherly love and respect for all men.

"I call upon our faithful people to offer prayers of reparation for this sacrilege against the priesthood."

THE PRELATE'S mention of "difficulties" and "this section" was a reference to Plaquemines Parish, which has been the scene of pressures were placed against the archdiocese's integration of parochial schools.

Three Catholics were economically active in organizing opposition to the integration directive. At Buras, a boycott has prevented all children, Negro and white, from attending Our Lady of Good Harbor elementary school.

NEW ORLEANS—Father Laurence J. McGinley, S.J., president and rector of Fordham University, has announced that Father Vincent T. O'Keefe, S.J., will succeed him in these posts at the end of the current academic year.

Father McGinley has been president and rector of Fordham for more than any other man in the university's 122-year history. He was appointed on February 2, 1949. On relinquishing his present posts, he will serve as a consultant in higher education for the Jesuits.

LOUISVILLE, Ky.—Nazareth College here will be known as Catherine Spaulding College after September 1.

The change was announced by Mother Lucille, Superior General of the Sisters of Charity of Nazareth. The new name will honor the founders of the Sisters of Charity.

Pilgrimages set at St. Meinrad

ST. MEINRAD, Ind.—The annual May pilgrimages to the Shrine of Our Lady of Monte Cassino here will begin Sunday, May 12.

Held on the four Sundays of May at 2 p.m., the pilgrimages include a sermon, hymn, rosary and procession, litany and blessing.

Delivering the sermons will be Father Bartholomew, May 5; Father Paschal Boland, O.S.B., May 12; Father Lucien Duesing, O.S.B., May 19; and Father Xavier Mauldin, O.S.B., May 26.

Named after the famous Benedictine Abbey in Italy, the Shrine has been a favorite place of pilgrimage for residents of Indiana, Kentucky, Illinois and Ohio.

SUPPLY AND DEMAND

HONG KONG—Police had to be called out to maintain order among the 3,000 persons who lined up before dawn here to try to get one of the 30 new seats in the Maryknoll mission school for their children.

LONG'S Barber & Beauty Shop 2807 N. Franklin FL 9-4740

Hoosier MONUMENT CO., INC. 2858 N. Meridian WA 3-4881

6th Annual Pilgrimage Shrine of Our Lady of Consolation Sunday, May 26 St. Augustine's Church Leopold, Ind.

First Mass Cards We have a Choice Assortment Now in Stock. First Communion Cards Specially Designed Cards For Boys and Girls. Many to Select From.

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Dear Monsignor Goossens, The enclosed \$..... is to sponsor a Native Student for the Priesthood for week(s) in the Missions of Africa Latin America (Check your choice). I understand that people in the mission lands are very poor; that parents cannot pay for their boys in the seminary; that there is no way for the boys to earn money; and that they look to us for help. So I send this to help carry the Catholic Faith to other lands. MAIL TO SOCIETY OF ST. PETER FOR NATIVE PRIESTS P.O. Box No. 302 Monsignor Goossens, Director Indianapolis 6, Indiana

2313 W. WASH. ST. ME. 2-9352 USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

Free Pickup Service! CALL CL 5-3161 for a bonded furrier. Fur Storage Ultra Sheen Cleaning Quality furriers and dry-cleaning experts for over 25 years. INDIANA FUR CO. Member National Fur Dealers Assn.

For May Devotions BLESSED VIRGIN STATUE This beautiful statue is delicately colored in pastel shades of blue and pink. A truly devotional design suitable for Mary shrines and First Holy Communion gifts. 8 inch size \$2.00 12 inch size \$3.50 16 inch size \$5.00 Other sizes from 15c to \$25.00

First Mass Cards We have a Choice Assortment Now in Stock. First Communion Cards Specially Designed Cards For Boys and Girls. Many to Select From. — Mail Orders Promptly Filled — INDIANA CHURCH SUPPLY CATHOLIC SUPPLY HOUSE Formerly Wm. F. Krieg & Sons ME 7-8797 107 S. Pennsylvania Indpls.

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Edited by the Cleric Seminars of West Baden College

Gratitude

By R. J. BLACK, S.J.

Gifts that say "I think you're swell"...

But we give gifts for other reasons also...

This gift says "I am grateful for what you have done for me..."

I think there is a good deal of this in the presents we give our parents...

WE ALWAYS show our appreciation (anyway, I hope you do)...

Brothers of Holy Cross

Young men interested in the religious life can engage in more activities...

So we give gifts, large gifts and small gifts...

And note — wherever I give anything in a way I give myself...

So I give a present to someone who has done something for me...

God gives you everything you receive each day...

Remember what we think of ingratitude...

And remember, when a person gives a gift, he gives himself...

Now WHAT gift can I give to God to tell Him thank you?

Eligible Applicants Invited

Business offices open daily 8:30 to 4:30 and until noon Saturdays...

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Peace on Earth

Reprints of the encyclical on Peace by Pope John XXIII are available...

THE CRITERION

124 W. Georgia St. P.O. Box 174 Indianapolis 6, Ind.



COMEDY DIVISION WINNERS—Leaving large bursts of laughter behind them everywhere they played...



AND STILL CHAMPIONS—For the second straight year, a top-flight production from St. Margaret Mary-St. Benedict...

infinite God? As men have always given gifts to each other...

Now man has nothing that is worthy of God, but we do have the sacrifice...

LAST WEEK we spoke about prayer that said to God "I adore you..."

The Mass is my great gift to God, in which I give Him the esteem and gratitude that I owe to Him more than to any other person...

Cy Cipher

CADET BOYS' BASEBALL—The Indianapolis Deamery CYO Cadet Boys' Baseball League moves into action Friday, May 3...

BOYS' AND GIRLS' SOFTBALL—Entry deadline for the Junior CYO Boys' and Junior CYO Girls' Softball Leagues is Friday, May 10.

ALTAR 'BOY' DIES

CLEVELAND — Paul Klaskonda, who served as an altar boy at daily Mass almost every morning until he was 100 years old...

COLUMBUS — Political

E. H. (Bud) KLINE

LARRY M. SPIVEY

MAX H. HUBLER

COLUMBUS — Political

JOHN H. (Jack) HOOKER

MARY ALICE DUNLAP

COLUMBUS — Political

COLUMBUS — Political

COLUMBUS — Political



RICHMOND, Ind. — Richard Wissel is the newly elected president of the Richmond Catholic Youth Center...

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Scores

CADET GIRLS' TRACK LEAGUE

Division 1: Christ the King 49, St. Simon 37, Holy Spirit 29, St. Lawrence 14, Our Lady of Lourdes 12, St. Anthony 11, St. Joseph 10, St. Patrick 9, St. Michael 8, St. Francis 7, St. Clare 6, St. Rita 5, St. Rose 4, St. Ann 3, St. Elizabeth 2, St. Agnes 1, St. Cecilia 0.

Division 2: Holy Spirit 19, St. Mark 7, Holy Cross 6, Sacred Heart 5, Holy Trinity 4, St. Catherine 3, St. Rose 2, St. Ann 1, St. Elizabeth 0.

Division 3: Holy Name 19, St. Mark 7, Holy Cross 6, Sacred Heart 5, Holy Trinity 4, St. Catherine 3, St. Rose 2, St. Ann 1, St. Elizabeth 0.

Division 4: Christ the King 45, Our Lady of Lourdes 40, St. Simon 35, St. Lawrence 30, St. Michael 25, St. Anthony 20, St. Joseph 15, St. Patrick 10, St. Francis 5, St. Cecilia 0.

Division 5: Christ the King 40, Our Lady of Lourdes 35, St. Simon 30, St. Lawrence 25, St. Michael 20, St. Anthony 15, St. Joseph 10, St. Patrick 5, St. Francis 0.

Division 6: Christ the King 35, Our Lady of Lourdes 30, St. Simon 25, St. Lawrence 20, St. Michael 15, St. Anthony 10, St. Joseph 5, St. Patrick 0.

Division 7: Christ the King 30, Our Lady of Lourdes 25, St. Simon 20, St. Lawrence 15, St. Michael 10, St. Anthony 5, St. Joseph 0.

Division 8: Christ the King 25, Our Lady of Lourdes 20, St. Simon 15, St. Lawrence 10, St. Michael 5, St. Anthony 0.

Division 9: Christ the King 20, Our Lady of Lourdes 15, St. Simon 10, St. Lawrence 5, St. Michael 0.

Division 10: Christ the King 15, Our Lady of Lourdes 10, St. Simon 5, St. Lawrence 0.

Division 11: Christ the King 10, Our Lady of Lourdes 5, St. Simon 0.

Division 12: Christ the King 5, Our Lady of Lourdes 0.

Division 13: Christ the King 0, Our Lady of Lourdes 0.

Division 14: Christ the King 0, Our Lady of Lourdes 0.

Division 15: Christ the King 0, Our Lady of Lourdes 0.

Division 16: Christ the King 0, Our Lady of Lourdes 0.

Division 17: Christ the King 0, Our Lady of Lourdes 0.

Division 18: Christ the King 0, Our Lady of Lourdes 0.

Division 19: Christ the King 0, Our Lady of Lourdes 0.

Division 20: Christ the King 0, Our Lady of Lourdes 0.

Division 21: Christ the King 0, Our Lady of Lourdes 0.

Division 22: Christ the King 0, Our Lady of Lourdes 0.

Division 23: Christ the King 0, Our Lady of Lourdes 0.

Division 24: Christ the King 0, Our Lady of Lourdes 0.

Division 25: Christ the King 0, Our Lady of Lourdes 0.

Division 26: Christ the King 0, Our Lady of Lourdes 0.

FAMILY CLINIC

Son's friend is source of concern to couple

By JOHN L. THOMAS, S.J.

You may tell us to mind our own business, but my wife and I are concerned about the young friend of one of our sons. Although a fine student, he is just getting by in his third year...



poorly, he won't be able to enter college either. Although we're not in a position to talk to his parents, what advice would it be prudent to give him?

There can be no doubt that you and your wife have a legitimate concern, Henry, though it may be difficult to decide the best way to deal with the situation. You are properly aware that you may not know all the facts in the case, and that as "outsiders" you have very limited means of rendering help.

On the other hand, the boy has a serious problem and clearly needs competent advice. There may be other reasons for his poor academic record this year, but the chief cause is his distasteful state of mind over being forced to attend the seminary, if he were to be unjust not to make some effort to come to his assistance.

Although the situation calls for prudence and tact, it would be proper for you to advise him to consult his counselor, spiritual director or father confessor at the school, or one of the priests in his home parish. He should explain the situation, tell them frankly how he feels, and then follow their advice.

It may also prove helpful and comforting if you explain to him that none of his teachers or spiritual directors wish him to choose a religious vocation unless he does so with full knowledge and freedom. Experience shows that some young people hesitate to seek competent spiritual guidance once they have changed their minds about their vocations because they fear they may be talked into following a course of study they don't really want. Their fears are groundless, yet it is not difficult to understand why they may arise.

How are we to judge the attitudes of the boy's parents in this matter? Well, Henry, I think we can all understand the disappointment good parents must experience when they learn that their lofty aspirations for their children do not seem to be realized.

All good parents cherish high hopes for their children and because parents are only human, these hopes are not infrequently as much upon wishful thinking as upon a realistic appraisal of their children's individual capabilities and needs.

As in the case that you describe, Henry, parents are sometimes puzzled and upset by sudden changes in vocational choice. They should understand that what is natural and usual is usually not realistically made until the end of the high school year.

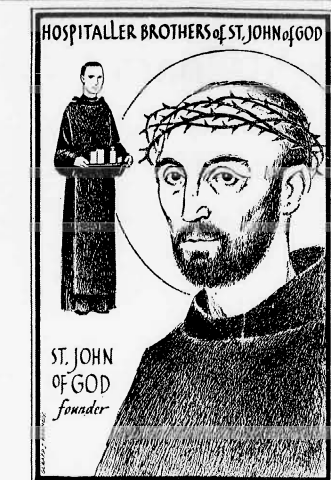
Psychological studies in this area generally distinguish three stages of vocational choice as follows: Fantasy choice up to the age of 11; tentative choices up to the age of 17; and realistic choices from age 17 up. Hence the studies suggest that most people in the high school years are still in the process of determining their vocational choice and that the choice which they make during this time is likely to be no more than a tentative one.

Spiritual counselors and teachers are well aware that a good percentage of the students attending prep seminaries are not vocationally settled in their vocation. They are thinking seriously about it, no doubt, and are there to "give the life a try," but they are not psychologically mature enough to have the firm resolution (required by a true vocation).

Nevertheless, although parents may rightly rejoice when their son expresses a desire to attend such schools, they wish to help themselves and others a good deal of trouble if they keep clearly in mind that such decisions do not necessarily imply a true religious vocation.

Their son may change his mind, be convinced to select a different vocation, or gradually develop a mature resolution to persevere. As I have suggested, parents should not regard his choice as realistic until the end of the high school period.

In practice this means that parents should inspire and encourage but never use pressure, either directly or indirectly. However, it will help them maintain a balanced approach if they openly regard their son's early decision as only tentative and treat him accordingly.



In the vineyard

THE ORDER OF HOSPITALIER BROTHERS, was founded by St. John of God at Granada, Spain in the year 1537. It is the only Order of Brothers in the Church whose members make solemn vows. The principal work of the Order is nursing the sick in their own hospital-monasteries. The Order conducts all types of hospitals—general, orthopedic, mental and epileptic; clinics for orthopedic, neuroptic, and tubercular patients; and homes for the blind, the crippled, and for delinquent boys. In addition, the poor and homeless are looked after in night shelters. Almost 4,000 Hospitalier Brothers circle the globe in 185 hospitals, including missions in Korea, Japan, China and Africa. Brothers are members of the Pope's household, conduct the Vatican pharmacy, and are the personal nurses of the Popes when they are sick. Candidates to the Order are fully trained in various fields of hospital work. Two years of spiritual formation are followed by professional training. The Brothers qualify as registrars, nurses, pharmacists, X-ray and laboratory technicians and therapists.

WORKING TO BEAT HELL

Let's face the facts about steady dating

By JOHN MCGLOIN, S.J.

It may well be that steady dating will one day rate the prize for which the most ink spilled about it. The fact is, of course, that a lot of ink has been spilled about it. And the ink splashing in ink around it is that those who most need it either won't or can't read, and the intelligent types who know why this figure you're waxing.

Unfortunately, though, logical thought processes tend to will around the edges when soaked in emotions. And so, an otherwise rational teen-ager will sometimes drift into going steady for some irrational, emotional "motive."

"Everybody's doing it," or "security" (so as not to be embarrassed by not having a date), or even out of an adolescent love. On the part of parents, the same emotions sometimes blind them to reason, and they convince themselves that the practice must be harmless since they don't want the bother of stopping it—which is the same kind of plonky

THIS IS CATHOLICISM

8th Commandment

By JOHN WALSH, S.J.

Q. What does the Eighth Commandment of God oblige us to do? A. It obliges us to use the faculty of speech properly.

Q. How does the Eighth Commandment differ from the Second Commandment? A. The Second Commandment regulates our speech about God; the Eighth Commandment regulates our speech with men.

Q. What sins are forbidden by the Eighth Commandment? A. The Eighth Commandment forbids lying, detraction, slander, talebearing, contumely, rash judgment, stealing secrets, and betraying secrets.

Q. Why is lying evil? A. Lying is evil because it is a perversion involving the simultaneous use and misuse of a human faculty. In telling a lie, a person employs, indeed, his power to speak. But in the same breath he frustrates and betrays and defeats the very purpose for which speech was instituted.

Q. Is lying a mortal or a venial sin? A. Most lies are venial sins. However, if one tells a lie and foresees that it will cause serious harm to someone else, one commits a mortal sin.

Q. Is it a sin to give an evasive response to a question? A. It is not a sin to give an evasive response to a question which one is not obliged to answer.

Q. Is a person sometimes actually obliged to give an evasive answer? A. Yes, in order to keep a secret or to avoid a sin of detraction, a person is often obliged to give an evasive response to an impertinent question.

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THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

May 5 THIRD SUNDAY AFTER EASTER. Realism and balance are words which fit the liturgy of the Church like a glove. That is why people who love the Church best worship and live deeply in its spirit rarely become "indulgence addicts" or "relic-chasers" or any other kind of spiritual eccentric.

Today's Mass brings this to mind because, while we are celebrating the Easter feast, God's graceful gift of triumph over death, and perhaps inclined to sight of the world and its work, its goods and its evils, the liturgy calls our attention to the Ascension. It will be a "little while" before Jesus comes in final and full glory (Gospel), before we will know the full realization of the triumph we possess now in faith.

The First Reading reminds us almost brutally that during this "little while" even the life of the baptized is full of struggle and contest, of pain and suffering. The Church in this "little while" is a Church of free men in an as yet unaccomplished creation, hence a Church of sinners, to whom virtue does not come easy.

May 6 MASS AS ON SUNDAY. Yet the hymns of the Mass still ring with Easter praise, joy, and thanksgiving. "Aeterna lux" (Eternal light, Lord has brought redemption" (Gradual), "Praise the Lord" (Offertory), "After a little while you will see me" (Communion). It is this Christian thanksgiving for God's tremendous gifts (from which the Mass, the Eucharist, is itself named) that enables the holy and priestly people to lend their hands to the toilsome task of shaping creation.

May 7 ST. STANISLAUS, BISHOP, MARTYR. A bishop-martyr symbolizes in his person this triumph-defeat paradox of Christianity. Bishop, he stands in the line of the Apostles, proclaiming the good news of God's saving work in Jesus Christ. Martyr, he reminds the Christian assembly of which he is president that the Church's existence in this "little while" is not a triumphal existence but an existence of humble witness and apparent failure.

May 8 MASS AS ON SUNDAY. "Help all who call themselves Christian to live up to that name and to reject what is contrary to it." This opening prayer of the Mass is echoed in the other proper priestly prayers: the prayer over the offerings (Secret) and the prayer after Communion. It is good to be under in this dangerous "little while"—"creators" here and with the Creator, "redeemers" under and with the Redeemer.

May 9 ST. GREGORY NAZIANZEN, BISHOP, CONFESSOR, DOCTOR. A doctor ("teacher" of the Church is more than a "relaxation," though there is nothing insignificant about relaxing or simply passing on the good news once announced to the Church of the Apostles.

The First Reading teaches that God fills the life of the Church is more than a "relaxation," though there is nothing insignificant about relaxing or simply passing on the good news once announced to the Church of the Apostles.

May 10 ST. ANTONINO, BISHOP, CONFESSOR. The Gospel of the talents again stresses the personal commitment and the personal nature of our mission as Christians. The sacrifice God asks of us is the sacrifice of a "humble and contrite heart," a "spiritual sacrifice," the sacrifice of ourselves and of all that is us.

May 11 ST. PHILIP & JAMES, APOSTLES, MARTYRS. Man is in some sense a prisoner of his whole sees. If he sees only greed, lust, brutality, his horizons close in. We Christians are free men because we see in Jesus Christ the Father, His love, His saving will (Gospel), and His love in the lives and deaths of the martyrs (First Reading) as perennial rebuke to human shortsightedness, to human satisfaction with the immediate and the apparent. "Have I been so long a time with you and you have not known me?" (Alleluia, Gospel, Communion Hymn).

IN THE WHOLE CHRIST

His triumph

By ABP. EMILE GUERRY

He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause, God also hath exalted him and hath given him a name which is above all names. . . (Philipp, II, 8, 9)

The Resurrection marks Christ's triumph—His victory over death and over His enemies. At the time fixed by Him, He emerged from the sepulchre, alive. This proof of His Divinity, a proof which Jesus had Himself foretold, dominates Christian Apologetics. But it is not under another, more dogmatic and more interior, aspect that we must consider this important fact, if we wish to gain a better understanding of the mystery of Christ.

The Resurrection; the Ascension; the Redemption of mankind

The Resurrection and the Ascension are at once a crowning and a commencement.

They are the crowning of the work accomplished by the Son during His mission on earth. "It is consummated," Christ said when dying on the Cross. "On the eve of His Passion, He had said: "Father . . . I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with the glory which I had, before the world was, with thee" (John, XVII, 45).

The Resurrection and the Ascension are the immediate and complete answer to this supreme request which Jesus addressed to His Father. The Father welcomed His Beloved Son into His Glory. He accepted His sacrifice. Following the Master, Saint Paul stresses the close link which exists between the obedience "even to the death of the cross," and the sovereign exaltation of Jesus Christ in the Resurrection and the Ascension. The Gospel also underlines the connection between these two facts: "Ought not Christ to have suffered these things and so to enter into his glory" (Luke, XXIV, 26). And again Saint Paul: "by his own blood, entered once into the Holies, having obtained eternal redemption" (Heb., IX, 12).

In recompense for His sacrifice, the Father confers on His Son, the sovereignty over all men. The Psalmist (113) had already described this triumphant transmission of the Divine Powers, and the universal reign of Christ: "Sin thou at my right hand; until I make thy enemies thy footstool. . . "Thou art my sign; until I have been gotten thee" (Psalm 109 and 2).

While they are the crowning of the earthly mission of Jesus Christ, the Resurrection and the Ascension are the commencement of that work which, from His place of Glory, Christ was henceforth to carry out among men and in His Mystical Body. It is as risen from the dead and entered into Glory, that Christ, as Head of His Body, gives supernatural life to His members. The Paschal Preface celebrates this: "for dying He hath destroyed our death, and rising again He hath restored our life."

By the Resurrection and the Ascension, Christ has become the "life-giving Spirit," as Saint Paul calls Him; and, since His glorified Humanity is freed from those limitations of space and time which are imposed by our bodies, Christ, as Head and communicator of His life to the whole Mystical Body, and, by the power of His Holy Spirit, can enable His members to share in His own Divine Sonship.

Furthermore, the Resurrection and the Ascension do not stand apart from a Redemption already completed. The Redemption is the synthesis of three mysteries of Jesus Christ, which are intimately linked with one another, as the liturgy of the Mass affirms on two occasions on the *Sacra Trinitas* prayers of the Offertory, and in the prayer which immediately follows the Consecration: "Passions," (Continued on page 10)

Radio & TV Apostolate

Advertisement for Radio & TV Apostolate featuring Sister Mary Paul, O.S.F., Holy Trinity School, Indianapolis, Wis-H-Tel (8), 7:15 A.M. Subject: "HOLY EUCHARIST" Monday, May 6 thru Friday, May 10. Presented as a Service to The Readers of The Criterion.



Steadies will never get a chance to know the wonderful experiences they are missing now.

Steadies will never get a chance to know the wonderful experiences they are missing now. This subject has so much to offer that it can take off only one little bit of it here and work it a bit. The most frequent point of discussion on the practice is its stability, but little will be said about that here. Let it be noted now that while teen-ager steadies usually begin on a high moral level, they almost never stay there. And neither teen-ager steadies nor parents allowing it can in conscience close their eyes to the very actual possibility of a proximate occasion of sin in the practice.

Here and now, however, let's touch rather on one of the psychological effects on teenage steadies. It may be possible that there could be (you could be President, too) a couple teen-ager steadies who encountered no moral difficulty. Psychological harm, however, is even closer to being universal.

Teen-ager steadies would be a wonderful time for learning and enjoyment and living as a teen-ager should, free of the greater responsibilities of adulthood but beginning, gradually, to learn what responsibility is and how to handle it. This is a time for learning a vast variety of things—how to build, how to relate with other people, for instance.

Now teen-ager has one big handicap in accomplishing this knowledge of others—a built-in

Radio & TV Apostolate

Advertisement for Radio & TV Apostolate featuring ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, May 3—(Tape) Rev. William Fisher and members of St. Andrew's parish. MONDAY, May 6—(Live) Rev. Robert Borchertmeyer and members of the Knights of Columbus, Fatima Council No. 3228. This program will be direct from the Fatima Council Home. It is a Rosary program. TUESDAY, May 7—(Tape) Rev. Kenny C. Sweeney and members of the Catholic Daughters of America. WEDNESDAY, May 8—(Tape) Rev. Bernard Head and students of the Latin School. THURSDAY, May 9—(Live) Rev. Thomas Carey and members of the Ancient Order of Hibernians, Kevin Barry Division.

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'CLUMSILY PAINFUL'

'How West Was Won' could doom Cinerama

By JAMES W. ARNOLD

Catholics are supposed to swoon when a film studio spends a fortune making a wholesome picture, that is, one in which the heroines are fully clothed, no characters have psychonuroses, and the values of Home, Mother and Country are strongly enforced. Quality doesn't matter; the important thing is that the producer earn a profit, or else (as in the dark warning) the screen will be turned over to atheism, Bardot and Tennessee Williams.

This may explain the large crowds being suckered into seeing "How West Was Won," which is bailing MGM out of the deep financial hole dug for it by "Misty on the Bounty." It is hard to imagine another reason (other than upholding Virtue) for seeing "West." Few movies in recent history have been miserable in so many different ways (script, acting, photography, direction).

Four scenes in "West" may possibly distract the children from pummeling their siblings, provided the kids are not too critical. One other scene may affect adults, because an old pro director uses one of his ancient tricks with typical skill.

(The four flashy scenes: running the rapids in a raft, an Indian assault on a wagon convoy, a buffalo charge, a gunfight atop a fast-moving freight train. Only the last is a real hair-raiser. The rapids sequence is poorly cut. More people are visible in the



staged closeups than in the "real" long shots; the audience is often forced to squint through the cameras' water-spattered lenses. The adult scene? When a Civil War veteran returns to the farm and finds his mother's grave; there's a touching graveyard scene in almost every John Ford western).

Otherwise the movie's chief distinction is that it may well kill off Cinerama as a medium for drama. Not since the 3-D heyday a decade ago, when the pictures threw everything at the

audience but the ushers, have production techniques made a film so clumsily painful for the spectators.

Someone at MGM apparently felt that the combination of 24 stars, a western story and Cinerama (a giant eye-level-screen process that puts the customers, willing or not, into the action) was the next best thing to printing money. Since one western story was not quite big enough, they linked together half a dozen, all aged and silly, in an unim-

aginative attempt to do a three-hour biography of the Settling of the West.

Screenwriter James Webb gallantly tries to include every cowboy cliché ever put on celluloid (by our count, he missed only the carry-over to the rescue). But the real villain is Cinerama, an ingenious but primitive process now reduced to obscurity on a moving vehicle opponents as Todd-AO and Super Panavision 70 ("Lawrence of Arabia").

As you'll recall from the travels and the not-so "Wonderful World of the Brothers Grimm," Cinerama's main defect is its simultaneous use of three synchronized images, resulting in a persistently annoying triple-screen. There are two advantages: the illusion of depth, and the exhilarating sense of motion whenever the cameras are moved on a moving vehicle (the faster the better).

The benefits are dearly paid for. In many scenes, there is no

motion at all, because the equipment is too complicated to push around. Figures in the outer curved panels are absurdly distorted. An actor in the middle seems to be looking past the screens on the outside; charging horses seem to run in three directions at once; Indians (seen from above) seem to rush in circles; the Golden Gate bridge (as it swoop under) seems to fold down on both sides.

Directors, sensitive about the distortion, tend to play two-character scenes entirely in the center panel, a procedure which reduces the effective image while creating acres of distracting scenery at the margins. Only once does the camera do what other techniques could not do as well: a trick shot at the very end, a funny, whirling panorama of the Los Angeles freeway that seems to bend into spaghetti.

less harmful morally than, r. y. the autobiography of a dope addict, it suffers from the more subtle deviations of many films of its type. It promotes love and promiscuity at first sight, the joys of entertaining in a harroon dance hall and of blasting a pistol point blank into a victim's stomach and watching the blood ooze out the back.

There's more corn since harvest time in Iowa. There's Karl Malden raving wild-eyed as a pioneer farmer; Jimmy Stewart strutting himself as a shy frontiersman-of-few-words; Eli Wallach as a black-hearted gun-slinger; Oscar winner Gregory Peck earning laughs by doing a square dance in his longhairs. Robert Preston's wagon master is interested simply in Miss Reynolds' child-bearing capacities, and Richard Widmark's railroad boss expresses classic disgust at the Indian uprising: "The dirty skunks!"

The best legitimate laugh comes when Peppard is explaining the depth of a well to his small son. "Think how it would be if you had 500 brothers standing on your shoulders..." The boy, not taken in by fanciful absurdity, comments: "I'd be squashed." (Legion of Decency: A-1 Recommended Superior.)

BOOKS OF THE HOUR

Theology for Today

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

Although the English theologian, Fr. Charles Davis, refers often enough to his new book, "Theology for Today" (Sheed and Ward, \$5) as being aimed at "the busy pastor," it will have a great deal of interest for the layman as well.

Fr. Davis begins his survey of development in emphasizing the state of mind which ought to animate today's Christian. He cannot, Fr. Davis feels, accept too simply and without qualification the words of Thomas a Kempis at the opening

of "The Imitation," about the superiority of a virtuous life over a studious one.

Indeed, one ought not think of oneself as having to make that choice; the studious life can and ought to be virtuous. "I would rather feel compunction," says Thomas "than know how to define it"—but cannot say so. Fr. Davis feels he can, and he is trying to help.

Allied to this kind of thinking is another, which sees the teachings of Theology (with a capital T) as being largely irrelevant to life (with a capital L). Partly, theologians themselves are to blame for this; there is much "repetition of past thought," and especially of the Resurrection (the theology of which has been fully treated recently in Fr. F. X. Durrwell's "The Resurrection," and the Mass and the Sacraments. Of special interest is Fr. Davis' very full examination of the doctrine of the Trinity in the past 50 years on the true meaning of the Sacrament of Extreme Unction. What he concentrates on here are the two most popular theories, one seeing the sacrament as exclusively to prepare the dying person to "leap straight into heaven," avoiding purgatory; the other seeing it as a "sacrament of the sick," meant to give bodily as well as spiritual reinforcement.

It is to the latter view that Fr. Davis is leaning (continued on page 9)

tween religion and science, if only participants of the one and the other understand their roles aright but the fact remains that scientific man give evidence of being opposed to (or disinterestedly unaware of) faith and what it stands for. The famous "Two Cultures" lecture of Sir Charles Snow would be a good example of this.

Fr. Davis then proceeds to handle such current problems as the relation of the Church to the "Churches," the salvation of unbelievers, the centrality of the doctrine of the Trinity in the spiritual life, as well as in speculative theology, the place of Christ in theological thought, and especially of His Resurrection (the theology of which has been fully treated recently in Fr. F. X. Durrwell's "The Resurrection," and the Mass and the Sacraments. Of special interest is Fr. Davis' very full examination of the doctrine of the Trinity in the past 50 years on the true meaning of the Sacrament of Extreme Unction. What he concentrates on here are the two most popular theories, one seeing the sacrament as exclusively to prepare the dying person to "leap straight into heaven," avoiding purgatory; the other seeing it as a "sacrament of the sick," meant to give bodily as well as spiritual reinforcement.

The first half of "West" if you dare imagine it, is a Debbie Reynolds western, conceived and executed with the taste and artistry of a TV series that won't be renewed. In the second half, Debbie struggles to convince an aging matron while her nephew (George Peppard) fights the Civil War, pacifies the Union Pacific, pacifies the Indians and cleans up the Southwest as a frontier marshal.

While the movie is probably

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Tic Tacker

NAMES IN THE NEWS—A recent vocations essay contest, sponsored by the vocations program committee of **Little Flower parish**, Indianapolis, resulted in two young people winning \$25 savings bonds. Top essayists were **Dana Mandabach** and **Samuel E. Jacobs**. . . . The Men's Council of **St. Mary's parish**, Richmond, will sponsor a talk on the ecumenical council by **Father Raymond T. Basler**, on WKBY Radio, Sunday, May 5, at 7:30 p.m. . . . When **Cathedral High School** senior **Mike King** returned to school the day after a fire destroyed his family's home and possessions, the senior class donated \$85 from their pockets to help out. . . . Dr. **Robert J. Baker**, director of blood and parenteral fluid therapy at Cook County Hospital, Chicago, spoke to the medical staff at **St. Vincent's Hospital**, Indianapolis, yesterday. . . . Father **Juniper Hupp**, O.F.M. Cap., assistant national director of the Christian Mothers' Confraternity, is visiting affiliated parish units in the Archdiocese through May 10. . . . **Father Robert L. Kitchin**, principal of **Chartrand High School**, Indianapolis, spoke at a Knights of Columbus breakfast last Sunday in Richmond. . . . **James J. Russell** of New Albany, former president of the Archdiocesan Council of Catholic Men, was elected to the NCCM board of directors last week in Atlantic City. . . . **Father Joseph Brokhaug**, rector of the Latin School of Indianapolis, demonstrated his youthful vigor recently by hiking eight miles in Brown County with the school's sophomores. (There was a "coke-break" at the midway point.) . . . **Sister Mary Olive, S.P.**, head of the **St. Mary-of-the-Woods College** drama department, is a nominee for a second term as treasurer of Alpha Gamma Omega, national Catholic drama fraternity. . . . **Msgr. Thomas J. Kilfall, S.T.D.**, observed his 23rd 25th anniversary as pastor of **St. Charles Borromeo parish**, Bloomington, last Sunday with a parish-wide banquet. A musical review, entitled "T.A.K." was written and performed for the occasion. . . . **Sharon Loretta Conway**, the seventh child of **Mr. and Mrs. John J. Conway**, former Indianapolis residents of **Cathedral parish**, was born recently in North Borneo. Mr. Conway is with the Peace Corps.

SEE CITY SIDELIGHTS—Nearly 100 public school teachers and administrators of Marion County's Warren Township attended a tea and open house held this past week at **Holy Spirit School**. Hostess was **Sister Virginia Cecile, S.P.**, principal of the Catholic school. . . . The **St. Mary's Academy** class of 1958 will gather for its 25th reunion dinner on Thursday, May 23, at the Fatima Council 3228, Knights of Columbus. For reservations, contact **Mrs. Garland (Fox) Burris**, at FL 73172, home May 11. . . . **Mr. and Mrs. George H. Michaelis**, members of **Immaculate Heart of Mary parish**, Indianapolis, will quietly observe their 50th Wedding Anniversary on May 7. Congratulations. . . . Final registration date for admission to **Sciencia Memorial High School**, Indianapolis, next fall is tomorrow, May 4, at 10 a.m., according to **Father Harry Hoover**, principal.

CATHOLIC ORIENTATION—Indianapolis Mayor Albert H. Losche, who makes a simple message of greeting memorable, told delegates to the ACCW convention last Monday that he was receiving a considerable Catholic orientation within three days' time. On Sunday, he represented the city at the dedication ceremonies of a new gymnasium at **Marydale School** (where he donated \$100 to the school) and later the same day at the CYO-Parochial School Song-fest (which "delighted me very much") in the Butler Fieldhouse. Tuesday evening he was to attend the Red Mass and Reception sponsored by the **St. Thomas More Society** at **St. Mary's Church** and the Athenaeum. "You'll make a Catholic out of me yet," he quipped to the conventioning ladies.

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Theatre Guild sets final play

The Catholic Theater Guild has announced the cast for its last play of the current season, "The Curious Savage," a comedy by John Patrick. The play will be given May 10, 11, and 12 in the auditorium of the Knights of Columbus Council 437, 1305 N. Delaware St.

Miss Early is directing the play for the Guild. Marge Johnson plays the lead. Other members of the cast include Terence Hill, Lew Kessler, Thom Luckett, Charlene Lyons, Rita Roberts, Tom Treman, Jim July, Barbara, Josette Cravenek and Norbert Elliott.

Production managers in addition to Miss Early include: Charles Johnson, technical director; Rita Augustine, set decorator; Agnes Mangus, house committee; and Ford Keller, publicity director.

To bless cross in old cemetery

TROY, Ind. — Father Eugene Weidman, pastor of St. Pius parish, Troy, will bless a large cross erected in the old St. Peter's cemetery near Rome, Ind., on Sunday, May 5, at 4 p.m. A brief sermon will be delivered by Father John Bankowski, pastor of St. Michael's parish, Cannelton. The old cemetery, which has been restored by a group of Catholic men, adjoins the site of St. Peter's Church which once served the German Catholic settlers in the area.

'Guardian Angels' to elect officers

INDIANAPOLIS — Election of officers will be the principal business at the meeting of the Guardian Angels guild at 8 p.m. Wednesday, May 8, in the St. Mary's Child Center. Guest speaker will be Dr. Donald H. Jolly, superintendent of Muscatuck State School, Butlerville.

Ladies of Charity to meet May 8

INDIANAPOLIS — The Ladies of Charity guild will have a luncheon and brunch prior to their meeting on Wednesday, May 8.

Mass will be celebrated in St. Vincent's hospital chapel at 11 a.m., followed by brunch in the center at 11:30 a.m. The regular meeting will begin at 1:30 p.m.

Ordinations

(Continued from page 1) reception will be held in the school auditorium from 3 to 5 p.m.

Ministers of the Mass include: Father Maurice Dugan, arch-priest; Father Janus Hoffman, deacon; Rev. Mr. Andreé Schmitt, of Louisville, subdeacon; Father Robert Kitchin will deliver the sermon.

Rev. John F. Meeks "The Rev. John F. Meeks, son of Mrs. John F. Meeks, Sr., and the late Mr. Meeks, attended public grade and high school in New Castle. His college education was received at St. Mary's College, St. Mary, Ky., and St. Meinrad. Theological studies were completed at St. Meinrad.

First Solemn Mass for the ordinand will be offered at 11 a.m. Sunday, May 12, in St. Anne's Church, New Castle.

Ministers of the Mass include: Father William Fehlinger, arch-priest; Father Amos McLaughlin, deacon; Father Richard Smith, subdeacon; and Father James Shanahan, master of ceremonies. The sermon will be preached by Father Joseph Schaufberger, C.R., of St. Mary's College.



VISITING SCIENTIST—Dr. Robert T. Siegel, above, of the physics department at Carnegie Institute of Technology, Pittsburgh, will visit Marian College next Monday, May 6. He will also visit four other colleges and universities in the Indianapolis area during the week under the sponsorship of the American Association of Physics Teachers and the American Institute of Physics, supported by the National Science Foundation. At Marian, Dr. Siegel will attend a class in general physics and visit with faculty and students.



RECEIVE NOTRE DAME HONORS—These three gentlemen received recognition from the University of Notre Dame this past week. Fred L. Mahaffey, left, was named "Man of the Year" by the Notre Dame Club of Indianapolis at its annual Universal Notre Dame Night dinner at the Indianapolis Athletic Club. He is a 1917 graduate. Thomas G. Sauer, center, a senior at Sacred Heart Central High School, was awarded the club's annual \$3,000 scholarship to MD. Earl W. Guerin, Jr., right, was named winner of a scholarship awarded by the University. He is a senior at Cathedral High School. Newly-elected members of the club is State Appellate Court Judge John M. Ryan. Other officers include: Richard McNamara, vice president; Richard K. Owens, treasurer; David Fox and William Holland, directors.

Laity must help hierarchy

(Continued from page 1) involve the Church in the world of politics in a manner that makes less recognizable her divine mission.

"The place of the Church is with the people, understanding their needs and bringing the ministry of the Church into relation with these needs in an effective manner."

CALLING attention to "the mixed character of religion in America," the Cardinal adds: "Not merely the rights of the separate groups but their present disposition and measure of understanding must be sensitively considered so that a realistic framework of mutual respect is established. Only against such a background as this will the Church be seen in its authentic role and feature."

In the section on "resources for assisting public opinion," the Cardinal makes these points: "The great advances for sacred knowledge each year offer new challenges to the priest, and resources must be provided on a continuing basis for 'retrospective' opportunities for the clergy."

"Clergy seminars must be more widely used with competent laymen invited to contribute in their field of specialization." "Lay discussion groups should bring together 'people of similar interest and background . . . and the matter under discussion must

be a good deal more than a kind of advanced 'catechism' class."

In regard to the expression of public opinion through various communications media, Cardinal Cushing says that "Catholics have much to learn from their brethren in other lands as well as from their neighbors at home."

"Only a very few of our publications normally reach the wide American public," he continues, "and only a handful of Catholic writers appear with any regularity in the non-religious publica-

tions of large distribution. . . . Laity and clergy alike have failed here, and a common burden rests upon us all to correct the situation."

"The Cardinal also says that 'in television our record is not impressive.'"

"It is small satisfaction," he states, "to be outside an area which comes under heavy criticism for its banality and lack of creativity; by this we escape one charge only to accept one that is worse. Measuring the power of these media in contemporary society, one wonders how long religious people can be indifferent to them without seriously damaging the very work of religion among men."

"Once, again," the Cardinal asserts, "we must emphasize that the lay person in the Church has the greater opportunity for bearing witness to the vitality of the Church in the world than the clergy, or even the higher Church authorities."

"In his professional and personal life he is noted by friends and acquaintances as if he were the entire Church, not one member of it. In point of fact, he creates public opinion, unconsciously, maybe even unwittingly, making up men's minds about the Church by his every word and action."

Books

(Continued from page 8) Davis leans, as he says of the amounting that "it is a help granted to the person to live intensely his supernatural life, despite the special difficulty of sickness. . . . Its bodily aspect can be described as a comfort or relief given to the body in order that it should no longer impede the soul. . . . Finally, one must mention Fr. Davis' richly suggestive chapter on "The Starting Point of Mariology," with its recommendation of some modern readings on the subject. "Richly suggestive" in fact, is a phrase that might be applied to the whole book, which is, to use the author's words, a most successful "tour of the theological world."

Calendar

FRIDAY, MAY 3

First Friday Nocturnal Adoration in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

The Euchre Party in St. Michael's School cafeteria, 30th and Tibbs, at 7:30 p.m. Door prizes awarded until 8 p.m.

St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.

First Friday Social and Fish Fry at Sacred Heart, 1500 S. Meridian St. Bunco for children. Serving from 4:30 to 7 p.m. Games at 7:30 p.m.

SATURDAY, MAY 4
The Saturday Social at Holy Cross begins at 6:30 p.m.

SUNDAY, MAY 5
Carmelite Third Order Meeting at 2:30 p.m. at the Monastery, 2300 Cold Springs Road.

MONDAY, MAY 6
A Card Party, sponsored by the Blue Ladies of Lourdes, at 1:30 p.m. in Union Federal Hall, 5648 E. Washington St. Proceeds to be used for Veteran Hospital patients.

Editor aids

(Continued from page 8) treated Saturday from 9 a.m. to noon, featuring: William H. Whyte, author of "The Organization Man," whose topic is "A City's Social Greatness"; Dr. John E. Burchard, dean of the School of Humanities and Social Science at Massachusetts Institute of Technology, "A City's Cultural Greatness"; and Calvin Hamilton, executive director of the Pittsburgh Department of City Planning, "A City's Physical Greatness."

The spiritual observance of the 125th anniversary will be held Sunday in Christ Church Cathedral and Monument Circle.

NEW OFFICERS

INDIANAPOLIS — Officers of the newly-formed Latin School Alumni Parents Association were elected this past week. Elected president of the group is Arnold Scanlon. Other officers include: Robert Bonke, vice president; Mrs. Earl Carsten, secretary; and Mrs. Edward Stumph, treasurer.

For Your Information

This Wild West



Lucius Beebe
A weekly explosion of brimstone

Hollywood Reporter



Mike Connolly
Skeletons behind the silver screen

Around the World



Stan Delaplano
Q and A for the traveler

So This Is Paris



Doris Sanders
From De Gaulle to Dior

TV Candids



Terrence O'Flaherty
His fans love and hate him

Reflections



Reyco Brier
History in the making

A Bookman's Notebook



William Hogan
From history to whodunits

Evening Report



Abe Mellinkoff
Satire—a shot of dry

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The Hands of A Priest



The Archdiocese of Indianapolis will be blessed this Sunday with the addition of eight new priests to serve the spiritual needs of its 190,000 Catholics. Ordination ceremonies will be conducted by Archbishop Schulte at St. Meinrad Archabbey on Sunday, May 5, for seven members of the class. Father Lawrence Richardt, from Tell City, was ordained in Rome last December. The other ordinands are:

- Rev. Carl Shumaker, Brookville
- Rev. Edward Kirch, Indianapolis
- Rev. John Meeks, New Castle
- Rev. Robert Mazzola, Connersville
- Rev. Clifford Vogelsang, Indianapolis
- Rev. William Pappano, Richmond
- Rev. Charles Lahey, Indianapolis

THANK GOD FOR THESE NEW PRIESTS BY ATTENDING

Special Day of Prayer ST. JOHN'S CHURCH

(Capitol at Georgia) Indianapolis

SUNDAY, MAY 5

11 a.m. Solemn High Mass

5 to 6 p.m. Holy Hour

Archbishop Guerry

(Continued from page 7)

Resurrections et Ascensionis. These three facts are inseparable, and constitute the full mystery of Christ the Redeemer.

The triumph of Christ, our Head, in the Resurrection and the Ascension of His members

In the first place, the Resurrection and the Ascension of the Head of the Mystical Body are the undoubted pledge of the resurrection and the ascension of His members. Saint Paul teaches us that this is the unshakable foundation of our Christian Faith: we are certain that we shall one day rise from the dead, because Christ our Head is really risen. "And, if Christ be not risen again, then is our preaching vain, and your faith is also vain. . . . But now Christ is risen from the dead, the first-fruits of them that sleep" (1 Cor., XV).

Furthermore, the Resurrection and the Ascension of Our Head are the exemplary cause of our resurrection and ascension. It is the mystery of His Resurrection which is here and now the direct cause of the resurrection of our souls from the depths of sin, and, in power and in hope, of the future resurrection of our bodies.

The mystery of His Ascension will one day be the cause of our ascension, of our entry into eternal glory; while here and now, it is this mystery which secures those continual ascensions by which our souls strive daily to reach greater heights of sanctity. It is the glory of the Head to lead to their final reward all His members, whom He has accompanied and sustained during the whole course of their earthly lives, and to whom He has given life (Heb., II, 10).

Christ was not contented merely to go before us to Heaven: He has gone to the Father in order to win our place for us, and there He addresses to His Father those words which He spoke to the Father on the eve of His Passion: "Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me" (John, XVII, 24).

Finally, Saint Paul goes still further: "And hath raised us up together and hath made us sit together in the heavenly places, through Christ Jesus; that he might show us in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus" (Ephes., II, 6).

The certitude of our faith and our hope is so strong because we are already raised to life in the mind of God; because, since as members we are inseparable from the Head, we have already, in the Person of our Triumphant Head, the right to possess one day those eternal benefits which Christ has won for His members.

Everything, therefore, now depends on us—on the fidelity with which, grace assisting us, we allow this divine plan to be realized in our lives. But, in the Mind of God Who sees us in His Son, and in the formal Will of Christ Our Head, we are already raised up and victorious.

O Divine Savior, grant that, instead of being discouraged by the depressing sight of our personal failures, we may experience an increase of faith and of hope, in the loving contemplation of Your heavenly triumphs, so that we may pursue with renewed courage the great works of charity which will prepare here and now the triumph of Your Love in souls.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

Seminarians hear I. U. baritone

ST. MEINRAD, Ind.—A faculty member of the Indiana University

School of Music will present a vocal concert in St. Bede's Theater at St. Meinrad Archabbey Thursday evening, May 9.

CARD PARTY SET

INDIANAPOLIS — St. Catherine's parish Altar Society will hold their monthly card party Sunday, May 5 at 2 p.m. in the school hall, Shelby and Taylor Sts. All card games will be played and miscellaneous prizes will be awarded. Mrs. Daisy Toner and Mrs. Leonard Sauer are co-chairmen.

Performing for the monks and the seminarians, Thomas Cutliffe, a baritone, will sing selections from the works of Franz Schubert, Gabriel Faure, Fizi, and Viardot.

Mrs. Cutliffe, who will soon receive his master's degree in music from the Indiana University School of Music, will be accompanied by his wife, Thea.

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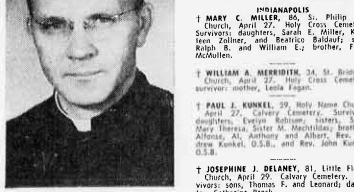
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Remember them in your prayers



BROTHER ROLAND, C.S.C.

Brother Roland to note jubilee

A Holy Cross Brother, who has served the past nine years at the Cathedral High School, Indianapolis, will observe his 25th Anniversary as a Religious on Sunday, May 5.

Brother Roland Driscoll, C.S.C., government teacher and athletic director, will be feted with a public open house at the Cathedral Brothers' residence, from 3 to 5 p.m. Friends and former students are invited.

A native of Knoxville, Tennessee, Brother Roland has taught in Taunton, Mass., South Bend, Ind., and Biloxi, Miss., in addition to Cathedral. He received his master's degree in education from the university of Notre Dame in 1948.

Fr. McGloin

(Continued from page 7)
The conditions, however, are, at first, and then with hurting frequency; or else one or both will become nervous and tense in the constant struggle to resist temptation, and perhaps in the added battle against the other partner's "arguments" and pleadings.

By this time, he will probably be putting if the girl refuses to neck or pet or more with him, while the girl gets increasingly "afraid of losing" the clod if she continues to follow principle instead of his childish desires; Or the pointing and fear could well be reversed. The steady relationship takes on more and more of the obligations of marriage, and so it is natural that the privileges of marriage also be sought occasionally. The whole situation is worsened, of course, by the hypersensitivity of very young emotions and the inconstancy of far from complete maturity.

Again, later, one of two things is going to happen: they will either break up, or they will marry.

If they break up, the wounds are raw indeed, and the fact is that no one will immediately want anything to do with either of them, since kids are, in general, not interested in what they consider "second-hand products." If they do marry each other, there's a good chance they'll meet someone who seems better to them after marriage, once they get the opportunity to meet new people for the first time in their lives.

Youth is a time for fun, a time for growing responsibility, and not a time for over-serious love affairs, "way out of season." Fortunately, kids these days are increasingly beginning to look on teenage steadies as the kooks they are. It's time now that all kids and all parents face the facts.

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St. Meinrad sponsors theological colloquy

ST. MEINRAD, Ind.—Eighteen clergymen participated in a Theological Colloquy in St. Jude Guest House at St. Meinrad Archabbey from Sunday evening, April 28, to Tuesday morning, April 30. The theme of the gathering was "Scripture and Tradition."

During the colloquy sessions, which were attended by three archdiocesan priests, four Benedictine monks, and 11 representatives of five non-Catholic denominations, short talks were given by speakers from Washish College, Hamma Divinity College, St. Meinrad Seminary, and the Syrian Orthodox Church.

The Reverend Eric Dean, a Presbyterian from Washish College, presented a paper based largely on Karl Barth; the Reverend Philip Hefner of Hamma Divinity College gave a Lutheran theological approach; Father Marcin Strange, O.S.B., of St. Meinrad Seminary discussed the general topic from the text of the New Testament; and the Reverend George Covey, pastor of the Syrian Orthodox Church in Louisville, read a paper which emphasized Eastern piety as an element of Tradition.

The colloquy members were invited to participate in the CONTRIBUTORS

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

- MISS LULA EHRINGER, Shelbyburg
- MRS. SARAH A. BUCK, Brookville
- FRANKLIN COUNTY: LOREN P. KENNEL, 16, St. Peter's Church, April 19, Holy Cross Cemetery, Survivors: wife, Virginia; and Elton Kenel, sisters, Mrs. Marjorie Steiner, Mrs. John Kniffholtz, Lillian and Rosemary Kenel, brothers, Elton Jr., John, and George.
- TELL CITY: CURT A. MARICHAL, 72, St. Paul's Church, April 19, Holy Cross Cemetery, Survivors: daughter, Mrs. Earl Patey, brother, Mark; sons, Kenneth H. and George.
- HENRYVILLE: MUDG E. MOUCHEN, 41, St. Francis Xavier Church, April 29, Church Cemetery, Survivors: wife, Pauline; daughter, Mrs. John Palmer, of Jeffersonville; Mrs. Barbara Houser, Henryville; father, Joe Housh, Sr., of Henryville; sister, Mrs. Evelyn Kennedy of Louisville; brothers, Emil and Cecil, both of Henryville; brothers, of Henryville; and Joe Jr., of Charleston.
- JEFFERSONVILLE: JOSEPH LEUTHARD, 77, St. Mary's Church, April 29, Church Cemetery, Survivors: daughter, Mrs. Jack Coffman, of New Albany; son, Joseph, of New Albany; Mrs. Emma Baker, of Louisville; sons, Frank and Joseph, of Louisville; daughter, Mrs. Josephine, of Louisville; daughter, Mrs. Leola, of St. Joseph.
- NEW ALBANY: LUELLA WEAVER, 83, St. Mary's Church, April 29, Church Cemetery, Survivors: husband, John, of Louisville; daughter, Mrs. Elizabeth, of Clark County; sister, Mrs. Ben Housh, of Louisville; brother, Mrs. Madeline.
- JEFFERSONVILLE: HERBERT KENNEY, Sr., 80, Holy Trinity Church, April 29, Church Cemetery, Survivors: sons, Herbert Kenney, Jr., city editor of the Indianapolis Star, and John T. Kenney, of Georgetown, Mo.; daughter, Mrs. Robert Hartley, of Indianapolis; brother, Clarence, of Winterset, Mo.; Robert, of Harrison, Mo.; and J. Donald Kenney, of Jeffersonville; sister, Mrs. John McGloin, of Scottsburg.

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O.S.B., patology professor at St. Meinrad Seminary.
Many of the colloquy participants had previously attended an Ecumenical Dialogue at St. Meinrad November 4-6, when they discussed "The Holy Spirit, Speaking Through the Church."

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School of nursing will present play

The St. Vincent School of Nursing will present Cornelia Otis Skinner's classic "Our Hearts Were Young and Gay" at 8:15 p.m. on Friday and Saturday, May 3 and 4, in the nurses' auditorium.

Record crowd

An all-time record crowd attended the annual CYO-Parochial School Songfest at the Butler Fieldhouse last Sunday afternoon. An estimated 7,500 spectators, joined with the massive choral groups, brought the attendance to near capacity in the spacious fieldhouse.

Schedule meeting of foster parents

The fifth annual meeting of foster parents will be sponsored by the Catholic Charities Bureau on Friday, May 10, at 7:30 p.m. in the Friendship Room of the American Fletcher National Bank, 2829 N. Meridian St.

Awards will be presented to four foster couples who are completing ten years of service to dependent children. Arthur J. Sullivan, Catholic Charities Board president, will give the awards.

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BEST ATTENDED

2,500 men get answers at NCCM convention

By WILLIAM E. RING

ATLANTIC CITY — Close to 2,500 men who participated in the five-day 1963 biennial National Council of Catholic Men convention fanned out from this seaside resort well fortified with ideas on how to tackle a plethora of problems in their particular areas.

Uppermost, perhaps, in the minds of most delegates was the stern challenge laid down by New Jersey's Gov. Richard J. Hughes for the country's Catholic laity to better relations in two fields—with non-Catholics and in racial relations.

The Governor, principal speaker at the convention banquet, impressed upon the delegates that his challenge was in keeping with the wishes of his Holiness Pope John XXIII, expressed especially in his recent encyclical Pacem in Terris.

The convention's opening salvo came from Romeo Malone of Ottawa, Ont., director of the Social Action Department, Canadian Catholic Conference. He said he was "sick and tired of hearing about the 'emerging laymen' and the apathy of the laity." He reminded that the layman always has been active in problems facing the Church and added that the indication of the activities of the laity now will be increased. Malone spoke at the opening dinner of the convention.

"THE BEST attended convention in NCCM history spilled over two large hotels on Atlantic City's famous Boardwalk — the Shelburne and the Dennis — and into the vast Atlantic City Convention Hall. As the old saying goes, "there was something doing every minute."

In fact, some delegates were heard to complain there was too much doing. They bemoaned their inability to be in more

than one place at the same time.

After the opening general session, it was generally a case of "you paid your money, so take your choice." From then up until the convention's showcase spectacle, the traditional banquet, there were 17 workshops, 20 seminars and 17 forums going on simultaneously.

At these meetings there were a total of 317 speakers, each an expert or authority in a particular field.

THE TOPICS covered included such problems as the Sunday shopping situation; sex education in the home; the "Future of American Youth," a session suggested by President Kennedy; communism and the Christian way of life; moral problems in business practice; trends in development of Catholic men's societies; Catholic participation in community affairs; meeting the needs of migrant workers; "Witnessing the Church in the Twenty-first Century"; development of a parish "open house" program, and numerous other topics.

One of the best attended sessions dealt with the Federal aid to schools issue. A packed house heard the problems explained by Father Patrick E. Shanahan, assistant superintendent of Rockville Centre, N.Y., diocesan schools; Thomas D. Hinton, executive director of the National Catholic Community Services; William R. Conesidine, director of the Legal Department, National Catholic Welfare Conference; and William B. Ball, executive secretary, Pennsylvania Catholic Welfare Conference, Harrisburg, Pa.

In the keynote address, Frank Sullivan of Loyola University, Los Angeles, geared his remarks to the convention theme, "The Layman in an Age of Change." He observed that since the beginning of the Church the layman has

been its "arms and legs" but in the age of renewal "the must also become the eyes and ears as well."

The convention arrangements were mapped by a committee headed by Daniel L. McCormick of Newark. Twenty archbishops and bishops and scores of priests attended the sessions. During the five days of the meetings, arrangements were made for the prelates and priests to offer Mass daily. Temporary altars were set up in the Shelburne Hotel in a spot usually used as a cocktail lounge — ironically called the "Diamond Jim Brady Room."

THE CONVENTION saw the future destinies of the NCCM entrusted to a new set of officers and directors headed by Frank H. Heller of Dallas, Tex., who succeeded William F. Johnson of Pompton Lakes, N.J., as president; John F. Donnelly of Grand Rapids, Mich., vice president, and Edward A. Gianicola of Chicago, secretary-treasurer.

In a set of resolutions, which the convention labeled "guiding principles," the delegates condemned the "alarming growth" of artificial contraception, sterilization and abortion as public policy by states to lower rolls of population; supported Federal aid to schools which teach religion in addition to the secular subjects and urged the nation's Catholic laity to bring its own "personal conduct into line with requirements of Christian love and the natural rights of man in the racial relations field."

Archbishop's Schedule Unless otherwise indicated, the following appointments are Confirmation: Friday, May 3 — Indianapolis, St. Francis de Sales, 7:30 p.m. Saturday, May 4 — St. Meinrad Archdiocese, Ordinations, 4:30 p.m. Monday, May 6 — Indianapolis, St. Mark, 7:30 p.m. Tuesday, May 7 — Indianapolis, St. Philip Neri, 7:30 p.m. Wednesday, May 8 — Indianapolis, St. Theresa, 7:30 p.m. Thursday, May 9 — Indianapolis, St. Simon, 7:30 p.m. Friday, May 10 — Indianapolis, St. Thomas, 7:30 p.m. Saturday, May 11 — Indianapolis, St. Joan of Arc, 2 p.m.; St. Pius X, 4 p.m.; St. Lawrence, 7:30 p.m. Monday, May 13 — Indianapolis, St. Roch, 7:30 p.m. Tuesday, May 14 — Indianapolis, Sacred Heart, 9 p.m. Wednesday, May 15 — Indianapolis, Cathedral, Serra Servers' Award, 7:30 p.m. Thursday, May 16 — Indianapolis, St. Andrew, 7:30 p.m. Friday, May 17 — Indianapolis, St. Bridget, 7:30 p.m. Saturday, May 18 — Indianapolis, Cathedral, Confirmation of Children, 3 p.m. Wednesday, May 22 — Oldenburg, Immaculate Conception Academy, Graduation, 10 a.m. Saturday, May 25 — Terre Haute, St. Mary and Clothing Ceremony, 9:30 a.m. Sunday, May 26 — Indianapolis, Catholic Physicians Guild, 11:15 a.m.; Madison, S h a w e High School, Graduation, 2 p.m. Monday, May 27 — Indianapolis, Ladywood School, Graduation, 10 a.m.; Clarksville, Providence High School, Graduation, 8 p.m. Tuesday, May 28 — New Albany, Blessing of Providence Retirement Home, 9 a.m. Wednesday, May 29 — Indianapolis, Sacred Heart High School, Graduation, 8 p.m. Thursday, May 30 — Beech Grove, Our Lady of Grace Invocatory and Procession, 9 a.m. Friday, May 31 — Beech Grove, Our Lady of Grace Academy, Graduation, 8 p.m. Saturday, June 1 — Indianapolis, Secunia High School, Graduation, 8 p.m. Sunday, June 2 — Indianapolis, Latin School, Baccalaureate, 3 a.m.; Marian College, Graduation, 3 p.m.; Terre Haute, Schulte High School, Graduation, 8 p.m. Monday, June 3 — St. Mary-of-the-Woods, Graduation, 10 a.m.; Indianapolis, Cathedral, High School, Graduation, 7:30 p.m. Tuesday, June 4 — Indianapolis, St. Agnes Academy, Graduation, 8 p.m. Wednesday, June 5 — Indianapolis, St. Mary Academy, Graduation, 8 p.m. Thursday, June 6 — West Baden College-Tonsure. Friday, June 7 — West Baden, Ordinations. Saturday, June 8 — West Baden, Ordinations. Sunday, June 9 — West Baden, Ordinations. Monday, June 10 — Indianapolis, Ordination Class of '28 Jubilee at St. Philip Neri, 11 a.m. Saturday, June 15 — Indianapolis, Carmel Veiling Ceremony, 9:30 a.m. Sunday, June 16 — Indianapolis, Cathedral, Confirmation of Adults, 3 p.m.



YCA PLANS CARD PARTY—Norbert Diekhoff, left, holds the bowling bag which will be awarded as a door prize at the card party at the St. Philip Neri auditorium on Saturday, May 4, at 8 p.m. Displaying the pillow case prizes are Mrs. Mary A. Springer, right, general chairman, and Miss Leone Holzer, ticket chairman. (Staff photo)

Trustees of Catholic U. call charges 'untrue'

WASHINGTON — The board of trustees of the Catholic University of America has said widespread charges of suppression at the university are untrue and unwarranted.

The board, in three resolutions, also said that administration officials acted within their authority in excluding four theologians from a campus lecture series.

The board of trustees is composed of the Cardinals and Archbishops of the United States, who hold office ex officio; of three elected Bishops and of six laymen. No details were given on how many of the members attended the board's meeting.

The resolutions adopted by the trustees follow: RESOLVED: That in view of the general provisions contained in the "statutes" of the university, together with the specific authority reaffirmed by unanimous resolution of the board of trustees (April 16, 1958), the re-

Ways cited to fight bias

DES MOINES, Iowa — The ways in which the Catholic Church can counteract racial discrimination were suggested here by Mathew Ahman of Chicago, executive director of the National Catholic Conference for Racial Justice.

Speaking to 500 members of Newman Clubs of some 30 colleges and universities in Iowa, Missouri, Nebraska and Kansas, Ahman suggested a variety of ways in which religious leaders could exert influence.

He told the Central States Province of Newman Clubs meeting here these ways include:

- The examination of church hiring practices to see whether "deliberate or undeliberately church employment is denied Negroes or members of other ethnic minorities."
- Scrutinizing employment practices of contracting and supply firms with which the church deals.
- Writing non-discrimination clauses into building and other contracts let by the church.
- Examining church real estate holdings to insure fair rental and sales practices.

Ahman's topic was "Who Is My Neighbor?" in which he stressed his ideas of the Church's obligation to help the down-trodden in all areas and walks of life.

FURTHER RESOLVED: That we cannot give credence to the "charges" given wide-spread publicity purporting to describe abuses and "suppression" at the university, because they are untrue and unwarranted as shown by clear evidence submitted to the board of trustees at this meeting;

FURTHER RESOLVED: That the board of trustees approve the appointment of a committee composed of the vice-rector, the secretary general, and the deans of the various faculties of the university, to serve in an advisory capacity to the rector in the formulation of policies relative to the selection of public lecturers for the university forum. The vice-rector, the deans of the schools of sacred theology and philosophy, and two other deans selected by the vice-rector in view of the subject matter shall constitute a committee, to advise the rector in specific instances in accord with policies already approved.

The final decision in the selection of lecturers or speakers rests with the rector of the University.

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Charities announces additions to staff

A new department head and two additional staff appointments have been announced by Father Donald I. Schindlin, coordinator of the Catholic Charities Bureau. Named supervisor of the adoption department was Miss Mary C. Meade, formerly associated with Catholic Social Services of Wayne County (Detroit), Mich. She replaces Mrs. Patricia Pardo, who held the position during the past year.

ADDED TO the adoption department staff was Mrs. Joan Herold, a graduate of the Loyola University School of Social Service. A new member of the children's department staff is Mrs. Barbara Buckingham, a graduate of Indiana University School of Social Service. Miss Meade has a varied background, educational and professional which includes teaching and administrative experience. She received a master's degree

from the Catholic University of America after earlier work at the College of St. Teresa, Winona, Minn., and the National Catholic School of Social Service, Washington. She has also taken courses at Yale University and Wayne State University.

MISS MEADE received the Baccalaureate award and decoration from Pope Pius XII in 1959 while serving as a supervisor for the Diocesan Bureau of Catholic Charities in St. Paul. Mrs. Pardo, who resigned because of family obligations, served on the staff of the Catholic Home Bureau for Dependent Children in New York City for 12 years as case worker, assistant supervisor and supervisor. She received her graduate training at Fordham University School of Social Service. Her husband, George Pardo, is an associate professor at the Indiana University School of Social Service.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FIRST FRIDAY NOCTURNAL ADORATION

In the Blessed Sacrament Chapel of St. Peter and Paul Cathedral

ST. CATHERINE ANNUAL SIENA BALL

Misgr. Downey Council — Thompson Road at U.S. 31 Saturday, May 4 — 9 P.M. — 1 A.M. \$3.00 Per Couple — Tickets at the Door

ANNUAL SPRING CARD PARTY

Marydale Guild — Sisters of the Good Shepherd Saturday, May 4 — 1:30 P.M. Wm. H. Block Downtown Auditorium All Games Played — Door Prizes

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