



! HE IS RISEN !

Sees a three-phase division in coming Vatican Council

CHICAGO—The Second Vatican Council probably will be split into three sessions, extending over a period of nearly a year, it was predicted here by Father Gustave Weigel, S.J., a noted theologian and author who is helping to prepare for it.

Father Weigel, a professor at the Woodstock (Md.) College and a leading expert on Protestant-Catholic relations, made this observation in the last of three lectures he delivered at Northwestern University here. The Council opens in Rome, October 11.

The way plans are shaping up now, he said, the Council may follow a schedule according to these approximate dates:

- 1. First session—October 11 to December 8.
- 2. Second session—February 7, 1963 to shortly before Holy Week, Easter falls on April 14 next year.
- 3. Third session—Pentecost (50 days after Easter), or June 2, 1963, to sometime in July, 1963.

In his lecture, Father Weigel stressed that the Second Vatican Council—so named because it follows the first reaction to Pope John XXIII's announcement that he intended to call an ecumenical Council.

PURPOSE of the forthcoming Council has been widely misinterpreted, he said, especially in the first reaction to Pope John XXIII's announcement that he intended to call an ecumenical Council.

The Ecumenical Council primarily will be concerned with "internal relationships of the Roman Catholic Church," the Jesuit noted.

Among the probable items of the Council agenda, he said, are:

- 1. Reformation of the "meaning and power of a bishop." The

Good Friday rites

The 26th annual Outdoor Way of the Cross will be held in the War Memorial Plaza, Indianapolis, at 12:30 p.m. today, Good Friday. The observance is sponsored by the Indianapolis Chapter, Knights of Columbus. The Good Friday Liturgy will be celebrated at St. Mary's Church from noon until 3 p.m., with Holy Communion being distributed about 2:30 p.m. At St. John's Church the celebration of the Way of the Cross is scheduled for 5 p.m. Liturgy is scheduled to be held at 12 noon, 3 p.m. and 7:45 p.m.

The church was filled. As he entered the church from the (Continued on page 9)

No boycott of schools, enrollment figures show

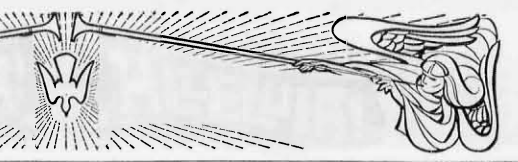
NEW ORLEANS, La.—Catholic parents here appear to have dealt a smashing blow to segregationist hopes for a boycott of Catholic schools when they are desegregated next fall, projected enrollment statistics show. The report of the Archdiocesan School Office followed in the wake of drastic action by Archbishop Joseph P. Rummel in which he excommunicated three of the top segregationists: Leander H. Perez, Sr., Jackson G. Ricav and Mrs. B. J. Gallo, Jr.

The School Office's projected enrollment figures are based on an "informal survey," which indicates that the number of children in greater New Orleans Catholic schools in 1962-63 may equal or exceed the previous all-time high.

By April 11, some 30 per cent of the children enrolled in Catholic schools had indicated that they would return next September, according to the school office survey, made public (April 12) by the archdiocesan Bureau of Information.

THE INITIAL figures did not include new pupils seeking admission to kindergarten and the first year of high schools. They were scheduled to enroll later.

Also scheduled to register later were pupils seeking to transfer from one school to another, including Negro pupils seeking admission to previously all-white schools.



the BATTERION

the BATTERION

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VARIED OPINIONS:

Editor, two clergymen voice school aid views

In a new book published by Doubleday, Benjamin Fine, the former education editor of the New York Times, states that requests for inclusion of private and parochial schools in Federal aid to education "must be seriously considered."

Two other developments on the school aid issue were reported this week.

In Baltimore, Archbishop Lawrence J. Shehan urged the laity to study the issues at stake in Federal aid, then come to their own conclusions and act on their own initiative. "Whatever happens," he told a Holy Name Convention, "will be brought about not by the bishops of the country, but by you, the laity."

MEANWHILE, it was announced by the Holy See that the entire central nave of St. Peter's Basilica will be set apart to hold the Second Vatican Council, according to plans approved by the organizing committee headed by Cardinal Gustavo Testa.

The announcement noted that the First Vatican Council (1869-70) provided for only 700 delegates and still the right transept of the basilica sufficed as a meeting place.

However, it stated, a much larger space is needed for the more than 2,000 delegates expected to attend the forthcoming Ecumenical Council.

According to the plans agreed upon, the rest of the basilica will be left free for normal liturgical functions and for the use of visiting pilgrims.

The central nave will provide a space 300 feet long and 70 feet wide, the walls of the chamber. At the left end of the nave, slightly apart from the seats of the archbishops and bishops, will be the seats of the paralytics, and immediately in front, just beyond the bronze statue of St. Peter, will be an area clear of seats for the poor of the city.

At the right of the throne will be a mobile altar which will be shifted to the center of the chamber for celebration of Mass.

The intention of the organizing committee, the Vatican authorities said, was to "create a welcoming atmosphere around the center of the Council's work and to make that work as easy as possible to carry out."

At the same time the school enrollment figures were announced, Msgr. Charles J. Planché, archdiocesan chancellor, disclosed that attendance at Mass and the sacraments and contributions to church collections had remained at their usual levels throughout the archdiocese and had increased in some places.

Msgr. Planché singled out the April 1, Laetare Sunday, Bishops' Relief Fund collection for comment. He said preliminary returns showed contributions at 95 per cent of the all-time high set in 1961, and added that late contributions could bring the total above last year's record.

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BEHIND THE SCENES

New Orleans situation complex, writer finds

By JAMES MCGILNLY
NEW ORLEANS—To the visiting reporter from the North, the Archdiocese of New Orleans gives the picture of a house in a divided or becoming a divided one.

There is a difference of opinion in the family. Whether it will erupt into an open quarrel before wisdom eventually prevails cannot be predicted. The telling element may be hope. There is strong hope on all sides that the desegregation of Catholic schools can be accomplished peacefully.

So very, very much is at stake here. The authority of bishops, the increasing role of the Church as a leading force in the fight for social justice, the social and economic progress of the South, the continued communion with their Church of some Catholics, these are among the complex and immense issues involved.

IN ORDERING the integration of Catholic schools, Archbishop Joseph F. Rummel and his young

Fr. LaFarge hails New Orleans action

NEW YORK—Father John LaFarge, S.J., said here that the Church in New Orleans is appearing as the Church Universal because of its school desegregation campaign.

The widely known Jesuit author, a pioneer in Catholic Interracial Council movement, said, however, that action by the U.S. Church to end racial injustice has been hampered by lack of preparation among the people and absence of a "clear-cut plan of action."

Father LaFarge then hailed a program for interracial understanding sponsored by the Third Order of St. Francis. His words were addressed to a forum sponsored here by the Franciscan tertians.

The Jesuit's words were read by the forum by Father Philip Marquard, O.F.M., substituting for Father LaFarge who was ill. Father Philip is national secretary of the central office of the Third Order, Chicago, and former director of Alverna Retreat House, Indianapolis.

One educated estimate is that one-quarter of the white Catholics

Laity's opinions invited on synod

BALTIMORE—The laity of the Baltimore archdiocese have been publicly invited by Archbishop Lawrence J. Shehan to submit recommendations for changes in Church customs to a forthcoming archdiocesan synod.

The prelate said his invitation was an echo of the one made by His Holiness Pope John XXIII in regard to the coming ecumenical council.

Archbishop Shehan declared: "Our devoted lay people are often in a unique position to observe the disquieting aspects of certain local customs, and to sense the need for pastoral guidance on local moral issues. The fact that the bishop is the sole legislator of a synod does not mean that he is not interested in the heartfelt, respectful observations of his flock."

Canon William N. Shumaker, director of education for the Episcopal Diocese of Rhode Island, speaking of his suggestion of taxing bingo and raffles, said that the idea was "my own private solution" to the assistance requested by Catholic schools in the Archdiocese of Providence.

In this new development, children are grouped according to ability and kept together as a unit for the first three years of their schooling. "There is no formal ranking of first, second or third grades. Children are permitted to go at their own pace."

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In answer to a question, he also said that he could accept state textbook and for Episcopal schools, adding: "But we must be prepared to pull out" if this should lead to state control.

Investiture set for Msgr. Kempf
Msgr. Joseph G. Kempf, Ph.D., St. Mary of the Immaculate Conception, St. Mary-of-the-Woods professor, will be invested as a Domestic Prelate by Archbishop Schulte on June 4 at 8 a.m.

The ceremonies will take place in the Church at the Immaculate Conception, St. Mary-of-the-Woods.

Our Lady of Grace campaign tops goal

(Photo on Page 16)
BEECH GROVE, Ind.—The Benedictine Sisters of Our Lady of Grace Convent here have received pledges totaling \$348,250 in their fund-raising campaign to construct an extension of the convent nuns and an auditorium, classrooms and gymnasium at Our Lady of Grace Academy.

Reverend Mother Mary Robert, O.S.B., indicated that the total amount should be increased considerably by April 20, the close of the active phase of the campaign. Minimum goal of the campaign, conducted by Conventary Counseling Service, Inc. of New York, was \$300,000.

Commenting on the results of the campaign thus far, Mother Mary Robert stated: "We are indeed grateful to all the workers and donors who made our success possible, and to the priests of the parishes where the Benedictine Sisters teach, for their wonderful support."

TOPOCAT WEATHER—The weather was downright raw last Sunday when Archbishop Schulte placed two cornerstones at Chartrand High School, on Indianapolis' far southwest. Shown above, the Archbishop is applying mortar for the cornerstones at the entrance of the faculty house adjacent to the new high school. More than 100 persons braved the cold to hear the address delivered by Msgr. Cornelius W. Sweeney, Chancellor, Chartrand High School will open in September to a freshman class of boys and girls.



Story on Page 16. (Staff photo)

THE CHURCH AND THE WORLD

Poll on school aid—Vatican helps refugees—Reds lose ground



CLASS "D" PIANO WINNERS—This bright-eyed pair of budding pianists has good reason to wear that proud look. They are Mark McCormick, St. Thomas Aquinas, and Krafly Brosnan, Immaculate Heart, and they are shown after being named as co-winners of Class D in the CYO Piano Solo Contest held recently.

The Vatican

◆ Pope John XXIII, in a letter to the clergy and faithful of his own diocese, urged them to cooperate to the fullest for the success of the Second Vatican Council which opens October 11. He said they should prepare "in a fullness of religious piety and purity of life" for the extraordinary graces that would flow from this "event of singular gravity and extraordinarily important solemnity."

◆ Vatican officials stated they do not know whether Pope John might accept an invitation to go to Monte Cassino to bless the restored Benedictine church and abbey there. About 100,000 people have visited the site since the Pope's visit in 1957. Monte Cassino has invited the Pope, who is Protector of the Benedictine Confederation, to give his blessing.

◆ Three new auxiliary bishops have been given at one time by the Holy Father to one of the world's largest sees, the Buenos Aires archdiocese. Their appointments raise to five the number of auxiliaries in the Argentine see, headed by Cardinal Caggiano. The archdiocese has 3.5 million Catholics in a total population of 2.8 million.

At home

◆ WASHINGTON—The U.S. Supreme Court has dismissed "for want of a substantial Federal question" a challenge to tax exemptions granted to parishes in Rhode Island under a state law.

◆ The administration's top campaigner for Federal aid said he personally favors providing Federal loans for certain types of parochial and other private schools. Alvirado Ribicoff, Secretary of Health, Education and Welfare, testified before the Senate education subcommittee.

◆ Cardinal Joseph Hillier will dedicate the first of four trumpet chapels to the Nativity of St. John the Evangelist in the suburb of St. Louis. The Archbishop of St. Louis will offer a low Mass for the chapel. The Mother of Perpetual Help which has been donated by the Redemptorist provinces of the United States and Canada, who have cooperated with them.

◆ Missionaries should study anthropology before they are sent out to foreign fields to deal with persons of different cultures and persons of a priest-anthropologist said here. Father Louis J. Lubetkin, S.V.D., president-elect of the Catholic Anthropological Association, said "because the missionary even tries to change the world, it without bias, without equating 'wrong' 'bad' and 'right' with 'different' from what we learned ways."

◆ ST. LOUIS—U.S. public school board members rejected new Federal aid for their schools and overwhelmingly opposed aid to parochial schools in a poll released here by the Catholic School Boards Association. Results of the poll, taken at the request of delegates at the association's last convention, is not surprising because the association long has been an ardent supporter of the Catholic Church.

◆ CHICAGO—A labor school for Spanish-speaking people has been opened here under the joint sponsorship of the Catholic Council on Working Life and a Committee for the Spanish-speaking under the patronage of Cardinal Albert Meyer of Chicago. Observing that Puerto Ricans, Mexicans, Americans who migrate here generally enter low-paying jobs because of a lack of adequate knowledge of English, Father Robert A. Reichler, a member of the Council, said the school will help them frequently lack protection of labor unions for their workers.

◆ NEW YORK—New York World's Fair officials said here that the exhibition of the "Pieta," Michelangelo's marble masterpiece which will be loaned by the Vatican, will be "the greatest single attraction of the Fair."

◆ ALBANY, N.Y.—The Russian Orthodox Church is "walking a narrow line" in its relations with the Soviet Union should be "charitable" in their attitude toward it. This advice was offered here by Father Louis F. Dion, A.C., who served from 1929 to 1961 as chaplain to Americans and other westerners in Moscow.

◆ FRANKFORT, Ky.—An opinion from the Kentucky Attorney General's office here declared that released-time classes in religious instruction may not legally be held in public school facilities. In declaring the plan unconstitutional, Attorney General James H. Cox cited U.S. Supreme Court decisions which, he said, "clearly and unequivocally reflect the view that public school buildings may not be used for released-time programs of religious instruction."

Abroad

◆ LONDON—London's first abbey church since the Reformation has opened for worship. It is the reconstructed church of Ealing Abbey, in the west London borough of Ealing. Since the Benedictine house at Ealing was a priory at the time of the church's destruction by Nazi bombs, the church did not merit the title of abbey church; thus the reconstruction is not strictly the original did not have.

◆ GENEVA—Good morals make good migration, a representative of the Holy See has reminded the Council of the Intergovernmental Committee for European Migration. The Holy See has reminded the Council of the Intergovernmental Committee for European Migration, the Holy See wants to emphasize that migration has moral and social implications, for the immigration of people to the Holy See in Bern, it urges the ICEM to preserve its policy of keeping families together or reunifying them.

◆ Felix Schneider, the United Nations High Commissioner for Refugees, announced here that the Vatican has contributed \$2,000,000 to the United Nations to aid to some 10,000 refugees in the West African country of Togo. Expressing his gratitude for the donation, Mr. Schneider said it renewed "demonstration of the Holy See's inspiring and constructive support" for the work of his office in meeting the needs of refugees wherever they are.

◆ TURIN, Italy—Communists led in Italy, neo-fascists were practically eliminated and members of the moderate Socialist Italian Workers Union emerged the biggest winners in shopwork in response to Fiat, Italy's biggest automobile manufacturer. The moderate union won almost one-third of the votes, while the workers controlled by Fiat's Metal Workers Federation took 23.5 per cent of the votes, down 1.8 per cent from last year.

◆ SALAMANCA, Spain—Salamanca's 320-year-old Irish College becomes the property of the Spanish government under an agreement reached between the government and the Bishops of Ireland. The college was founded at the end of the 16th century to train Irish students for the priesthood. Penal laws made it virtually impossible to train priests in Ireland at that time.

◆ MADRID—A pastoral letter published here recently on "The lay and the Council" declares that "probably" be called upon by the Council to give their opinions on certain Church matters before the bishops move to a vote. In offering this opinion in his annual Lenten letter, Archbishop Morcuillo of Saragossa stated that he is "not sure" those who are asking us and ourselves why it is that the lay who are both faithful to the Church and sufficiently mature to collaborate with its hierarchy have not been called to the Council."

◆ FREIBURG, Germany—Over half of the German Catholics queried recently in a Bavarian Catholic Action poll declared that they are dissatisfied with the approach taken to the joys and obligations of marriage in sermons and pastoral practice. Suggestions included: more pastoral attention directed toward the family, more visits by priests to the home and more personal contacts.

◆ ROME—Italy's Chamber of Deputies has passed a bill to set up censorship commissions for movies and plays judged "detrimental to public morals." The measure, which must receive Senate approval by April 27, stipulates that censorship commissions will be made up of government officials, judges and

representatives of the movies and stage.

◆ COLOMBO—Ceylon's top Catholic newspaper charged that some Buddhist members of the National Education Commission appear intent on a "quick death" for all Christian schools. The Messenger, weekly of the Colombo archdiocese, spoke out against a commission subcommittee's move for government seizure of the remaining private schools of Ceylon.

◆ VALIETTA—Malta Labor party leader Dom Mintoff has been fined the equivalent of \$14 for slandering a Capuchin priest at a public meeting. Mintoff, who has been under interdiction by the Maltese hierarchy for publishing an attack against them in the name of his party, gave notice he would appeal the decision.

◆ SYDNEY, Australia—Cardinal Norman Gilroy has predicted closer cooperation between the Catholic Church and other denominations in secular matters such as social work. The prelate, Australia's only Cardinal, observed that the last few years have seen "a very marked increase" in understanding between the Catholic Church and other churches.

◆ JESSELTON, British North Borneo—The hierarchy of the three territories of British Borneo has welcomed prospects of independence and of federation with Malaysia and Singapore. It declared in a joint pastoral: "As your Bishops we rejoice at this natural development of the progress which has been made, and we promise you our wholehearted support in your endeavors." About five per cent of the 1,180,000 people of British Borneo are Catholics.

◆ SEOUL, Korea—Almost four million pounds of relief grain is on its way from U.S. Catholics to 80,000 needy Korean families to relieve the "spring hunger" that is a yearly problem in this country. Catholic Relief Services sent the grain to Catholic parishes around the country for distribution to the poor and needy in the next three months.

◆ NATAL, Brazil—Bishops of Brazil's poverty-stricken and turbulent northeast met here with government and labor union leaders to study ways to step up the prelates' efforts to improve the region's social and economic plight. Increased attempts to better the area's health standards by more intensive sanitation work are already under way as a result of the meeting.

◆ RIO DE JANEIRO—Brazil's Hierarchy, at the end of a week-long convention held here, issued a statement calling upon government leaders to apply Christian principles in dealing with public affairs. The 135 bishops con-

denned what they termed a materialistic outlook on progress and economic development, saying that the nation's progress should not be measured chiefly in terms of kilowatts and steel tonnage, but rather in the number of schools, proper housing and food commodities made available for the masses.

◆ BUENOS AIRES—The political unrest which led to Argentina's recent coup d'etat spurred Pope John XXIII to send a message urging hope for "understanding and harmony" between the government and people. "At this time of intense anxiety," he said, "we wish to see the Bishops of that nation and all the people of Argentina the assurance that Our paternal heart is very close to them."

◆ MEDILLIN, Colombia—Archbishop Julio Botero Salazar of Medellin has ordered all Catholic schools in this See to teach the social doctrine of the Church. The ruling affects 45,000 students in 110 schools in this Latin America.

◆ CONFESIONS IN FOREIGN LANGUAGES

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◆ DO YOU THINK 2% IS A LOW-RATIO OF INTEREST?

Indiana's 5 "investor-owned" electric utilities now enjoy a 70 million dollar subsidy interest-free and tax-free

Here is how the Federal Power Commission breaks down this fantastic subsidy for the 5 "investor-owned" utilities in Indiana.

Table with utility names and subsidy amounts: Indiana-Michigan Electric, Indianapolis Power & Light, Northern Indiana Public Service, Public Service Company of Indiana, Southern Indiana Gas & Electric

Here is how the subsidy works: The "investor-owned" utilities were allowed to collect extra taxes from you each time it sent you an electric bill, and the utility has been allowed to keep those extra taxes that you paid.

These are the electric utilities who point at REMCs and shout "subsidy" for months these 5 utilities have been spending hundreds of thousands of dollars to pour out a smoke screen of false statements and insinuations against REMCs.

REMCs say it is ethically and morally wrong for "investor-owned" utilities to be smearing the rural electric program while they use 70 million dollars—tax-free and interest-free.

HOOSIER COOPERATIVE ENERGY INCORPORATED Owned by 17 REMCs in Southern Indiana

A PRIEST IN RUSSIA

Moscow's Red Square 'mecca' for pilgrims

By REV. JAMES F. DRANE

If I had not seen it and actually participated in it, I would never have believed it. Red Square is the big, open, cobble-stoned center of Moscow, it is located immediately outside the Kremlin. The adjective "red" has nothing to do with the color of the square, "Red" in Russian means beautiful, and so it is. It has an overall severe beauty about it which enhances the splendor of highly-decorated and colorful St. Basil's, one of the world's most beautiful churches.

As the visitor approaches Red Square through the Spasskaya Gate, he faces St. Basil's, which stands directly across the square. On the left is the G. U. M., the Soviet Union's largest department store—the world's largest, according to the Russians—and on the right is the Lenin Mausoleum. When I was there, there was the Lenin-Stalin Mausoleum, a small building on the left, and the red star in the political sky. It is the main attraction of the square. It is the "shells" placed in communist Russia, the very center of communist devotion. It is the mecca of all communist pilgrims, the "holy sepulcher" of the new society.

The DAY we arrived it was very hot. If I could have bought an egg anywhere around the city (eggs are a luxury in Russia), it would certainly have been in comparison to the foreigners. They stood with that characteristic Russian patience that makes everyone walk two-by-two. This is cutting up loud talking. I noticed the Russian line that went along parallel to the square on the right. The people there were very poor, dressed in comparison to the foreigners. They stood with that characteristic Russian patience that makes everyone walk two-by-two.

ing overtime and long queues had formed by each. I remember how rebelliously I took the news that the next move was toward the shrine, and it ever-present before the mausoleum. I couldn't see the end of it and had been told that people stand in line for miles to view the tomb. I could envision standing there for hours, shuffling along at an almost imperceptible pace toward the shrine, and it did not appeal to me at all. I objected to the idea—to the shock and horror of the guide.

"Do we have to go?" I asked. "We seem to be going to me to the hot sun to view the bodies of two men who have been dead for years."

"This is not just a man, this is Lenin," my guide replied. And off we went, without further comment, toward the line. She didn't say, "This is Lenin and Stalin." She didn't mention Joseph Stalin. I remember having noted the slight to the former hero, but didn't think any more about it then. Later events indicated that she was being very orthodox in not equating the two. I never did see the end of the line. But, fortunately, next to the Spasskaya Gate there was a special line, just for foreign tourists. We jumped into it and it put us within about 300 yards of our goal.

DIRECTLY in front of us were several lines of men and women dressed Chinese boys. Their suits were well made and stylish. They wore nice shoes and sunglasses. I couldn't help but wonder how one reconciles this with all the news of widespread want and famine in communist China.

Everyone walked two-by-two. This is cutting up loud talking. I noticed the Russian line that went along parallel to the square on the right. The people there were very poor, dressed in comparison to the foreigners. They stood with that characteristic Russian patience that makes everyone walk two-by-two.

Dear Mrs. Hoffman. I wish you will get well soon. I wish you a very happy Easter. I have made my first communion. Father Murphy is sick too. He is our pastor. I got new shoes. I love you.

Primary 1

Margaret Roth

A LETTER FOR EASTER—Mrs. George Hoffman, a member of St. Lawrence parish, Indianapolis, who is in St. Vincent's Hospital with a baffling blood disease, has received more than 1500 letters following an appeal by Dale Francis in Our Sunday Visitor on March 30. Many of the letters are from youngsters extending their best wishes and assurances of prayers. Above is one of some 40 letters received from the first graders at St. Jude School, St. Louis, Mo.

Pope says farm problems are not purely economic

VATICAN CITY—Farm problems cannot be solved fully by economic and statistical measures alone. His Holiness Pope John XXIII told an audience of 15,000 Italian farmers, which included his two brothers, Giuseppe and Zaverio Broccoli, by simple technical and organizational solutions. "The subject of agriculture, as of the whole of social life in its varied forms, is the human being, redeemed by Christ and on his way to eternal life."

POPE JOHN said that "in farm work the human personality finds numerous incentives for self-expression, self-development, enrichment and growth, even in regard to spiritual values. Therefore it is work which is conceived and lived both as a vocation and a mission." "Nothing is easy in this world, beloved sons and daughters," he continued. "What is worthwhile must be won with sweat and toil. Whoever believes differently should be pitted because he shows no desire to place himself outside the limits of providential order."

Agency seeks to resettle 35,000 Cuban refugees

MIAMI, Fla.—Resettlement of 35,000 Cuban refugees now quartered here in other parts of the United States is the 1962 goal of the National Catholic Resettlement Council, according to Bishop Edward E. Swannstrom. The executive director of Catholic Relief Services—National Catholic Welfare Conference, announced the goal at a meeting of diocesan resettlement directors here.

THIRTY-FIVE priest-directors from all sections of the country attended the two-day sessions to study the ever-increasing problem of the Cuban refugees, to discuss plans of their resettlement, and to support and assist refugees in finding new homes and new lives in other communities. "The problem of the Cuban refugees, now numbered at nearly 95,000 in the Miami area, is a national problem," Bishop Swannstrom said. "Their number now exceeds three times that of the Hungarian freedom fighters who came to the U.S. after the ill-fated revolt of 1956. It is our responsibility to give every help possible to these people to find new lives in our country."

"ANY CATHOLIC Cuban who wishes to be resettled in any part of the U.S. will be helped to do so through Catholic Relief Services—N.C.W.C. and with the cooperation of the diocesan resettlement directors throughout the country," he continued. During the past year, CRS-N.C.W.C. the relief and resettlement agency of the American Catholics resettled approximately 14,000 refugees. There are now

WHAT OF THE DAY

God's civilization?

By REV. JOHN DORAN

Sometimes an article which a man reads gives him a vague feeling of disquiet, and an impression that there is something deeply wrong with the author's thesis. I felt this the other day in reading the article of Father Norris Clarke, S.J., "The West and 'Civilization'?" in the March 31st issue of "America."

Father Norris writes in criticism of a previous article by Brent Bozell in the "National Review" which deplored the liberal drift of a considerable wing of American Liberalism, as seen particularly in "America." In his article, Mr. Bozell referred to the West as God's civilization. Father Norris seeks to take him to task. "It is only too obviously true that to divide the world into the sheep and the goats, or the saints and the sinners, with the former living on one side of the Iron and Bamboo curtains and the other living on the opposite side, would be a foolish over-simplification, and a foolish misstatement."

Neither Mr. Bozell nor any thinking man would anticipate the day of judgment and make his own division to save the Lord time and trouble. This is not the gist of Mr. Bozell's argument, but a sure Father Clarke understands. Mr. Bozell makes the point that the West, for all its failures and tragic inadequacy to its charge, is the one civilization based upon Christian principles. There has been a marriage (perhaps tragically monogamous — as Father Dunno points out in his recent book "Generation of Giants") between the supernatural heaven of the Church and the Western world. That the Church has not been able to penetrate the other culture is probably a cause of sorrow, but is certainly a matter of fact.

It is also true, as Father Clarke makes clear in the article in question, that the West is woefully weak in its faithfulness to this Christian culture which, through no merit of its own, has been its heritage. The tragic breaking up of Christendom and the progressive survival of the last several centuries have certainly enfeebled this once mighty Christian civilization.

But isn't a little soon to call in the undertakers and to light the dirge candles around the prostrate body? Cannot this civilization, which has survived the Dark Ages and the Black Death, survive the onslaught of materialism and atheistic Communism?

I grant that we need the call to crusade, a call which the Popes of today, as the Popes of other imperiled days sent forth. The West is weakened, no doubt, but it remains a weakened giant. Personally I feel that those who cry the Jeremiah over the state of the West, and deny our right to stand as the battered bastion

of Christendom, do the West no service. They mistake the reasonable hypothesis that God's providence might shift the focus of the Faith to another civilization with the actual fact that up to this point it has not. The lack of Christian consciousness which Father Norris denounces is the very lack upon which we Catholics must bring our energies to bear. We are the Charles Martels of the present invasion of the East upon the West. Could not he have at leasting the sins of the West and seeing the Mohammedans at the Pyrenees as the scourge of God? I'm afraid that he would have been so advised by those who now weep at the West's present failures. Could we not seek to save, as he did, and thus renew, the great civilization which God brought into being through the Church has given us? Somehow it seems to me that the unnecessary I feel with Father Norris uses in his article is the unnessiness a man experiences in the presence of a paranoid who excuses his inaction by a continual confession of his inadequacies and sins.

Four Protestant sects to renew merger talks

WASHINGTON — Leaders of four Protestant denominations who discussed possible merger here for two days agreed to return in 1963 for more talks—perhaps 40 or three more churches participating.

Theologians and lay delegates who met behind closed doors said in a formal statement they had not attempted to reach agreement on their differences, but sought to pick our issues for further study. "Among these," they said, "are the historical basis for the Christian ministry that is found in the scriptures and the early church; the origins, use and standing of creeds and confessional statements; a restatement of the theology of the liturgy; the relation of word and sacraments."

DENOMINATIONS represented at the sessions (April 9 and 10) at the College of Preachers at Washington National Cathedral were the Methodist Church (10 million members); the Protestant Episcopal Church (3.5 million); the United Presbyterian Church (3.3 million) and the United Church of Christ (2.2 million).

Formal invitations to take part in the next meeting, March 19 to 21, 1963, will be sent to the International Council of Christian Churches (about two million members); the Evangelical United Brethren (750,000) and the Polish National Catholic Church (300,000).

In PRESS interviews during the meeting, delegates told reporters there was a general acceptance of the basic doctrines spelled out in the Apostles' and the Nicene Creed. There was also recognition, newsmen were told, that a church organization must have some kind of executive authority, whether it be an episcopacy, a synod or some other form.

Rev. Dr. James I. McCord, president of the Princeton (N.J.) Theological Seminary and a member of the group, which will be known as "The Consultation on Church Union,"

Easter Greetings To All

Religious Articles — Church Supplies INDIANA CHURCH SUPPLY CO. (Formerly Wm. F. King & Son) CATHOLIC SUPPLY HOUSE 107 S. Pennsylvania St. ME 7-8797

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TURN to ST. JUDE St. Jude Solemn Novena APRIL 28, through May 6. Ask St. Jude, "The Patron of the Impossible" for help. Send your petition to the National Shrine of St. Jude today. A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA. MARK PETITIONS, FILL IN, CLIP AND MAIL. DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA. [] EMPLOYMENT [] HAPPY MARRIAGE [] THANKSGIVING [] PEACE OF MIND [] CONVERSION OF RUSSIA [] FINANCIAL HELP [] WORLD PEACE [] RETURN TO SACRAMENTS I ENCLOSE \$... FOR THE CLARETIAN SEMINARY BUILDING FUND. Name: _____ Address: _____ City: _____ Zone: _____ State: _____ MAIL TO: NATIONAL SHRINE OF ST. JUDE 221 West Madison Street, Sec. 18 Chicago 6, Illinois

INDIA: WIPE SUFFERING AWAY

IS THERE A DOCTOR IN YOUR NEIGHBORHOOD? ... IN AMBROO, southern INDIA, our Catholics are dying of common diseases and untended, because the nearest doctor lives 25 miles away. ... A mission-front village swamped by want, AMBROO is the scene of a desperate struggle for a living in rocky, reluctant soil, trying to make a better life for their children. Day in day out, however, diptheria, measles, tuberculosis and typhoid fever (common diseases in INDIA) are taking the lives of fathers, mothers, youngsters. ... The answer? ... MONSIGNOR L. J. CHITTOOR, a Catholic priest, writes that at Ambroo, India's only answer is a hospital. The hospital will cost, he estimates, only \$5,000 altogether. It will be staffed, he hopes, by native Sisters. Somewhere, a Catholic doctor. ... It's hard for Americans to realize what a God-send this hospital in INDIA will be. It will serve all the people—means as well as Catholics—in a 500-square-mile area where there is at present no medical care. Can you imagine what it means to a pagan to see human suffering wiped away by the gentle hands of selfless Sisters? ... The hospital in AMBROO will be plain and simple, functional, and give help, of course, save bodies. It will also help save souls. ... Our Catholics in AMBROO have no money—but they do have faith and hope. They own a plot of land on which the hospital can be constructed. The men in the village will do the construction work themselves. They need \$5,000, however, to purchase construction materials, hospital equipment, ... As your permanent gift to the mission in memory of your parents, family or loved ones, perhaps you'd like to contribute. ... If so, please write to us. ... Or perhaps you'd like the Operating Room (\$750), the chapel (\$300), a ward (\$300), or a supply of medicine (\$100). ... Whichever you can give—\$1, \$5, \$10, \$25, \$50, \$75—please send something now. The amount you breaks his leg in AMBROO might be carried 35 miles to have it set.—Please help our Sisters wipe suffering away.

OUR SISTERS, THANKS TO YOU IF A HOSPITAL IS BUILT IN AMBROO, we'll not be surprised if it's staffed by SISTERS OF THE DESTITUTE. Over the years we've mentioned these 14 years ago, they depend on our readers to help us train them. The result? Today, thanks to you, SISTERS OF THE DESTITUTE are known throughout INDIA for the hospitals and clinics they conduct. Moreover, some of them serve as nurses in several government hospitals. ... IN ALWAYS, INDIA, right now, SISTER PERPETUA and SISTER CRISPIN are in training to become SISTERS OF THE DESTITUTE—but they need financial help in order to complete their studies. Would you like to help one of the girls? The training lasts two years, costs \$300 altogether (4 1/2 a day, \$12.50 a month)—write to us. The Sister you help will never forget you.

MEMO FOR HOLY WEEK MORE THAN ONE MILLION ARABS (some of them Catholics) are in daily need of food and clothing in the HOLY LAND. Refugees of the Arab-Israeli War of 1948, they are depending on us for the necessities of life. ... Will you—this week especially—help us feed them? For \$10 we can FEED A FAMILY OF SEVEN FOR A MONTH. ... If you need a family for a month, we'll send you, I think, an Olive Wood Rosary from the Holy Land.—Write to us.

MAKING A WILL—MAKE IT A CATHOLIC WILL. REMEMBER THE MISSIONS—Our legal title: THE CATHOLIC NEAR EAST WELFARE ASSOCIATION.

NEAR EAST MISSIONS MAY YOURS BE A HOLY, HAPPY EASTER. FRANCIS CARDINAL SPELLMAN, President. Mrs. Joseph T. Ryan, Nat'l Sec'y. Send all contributions to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. of 46th St. New York 17, N.Y.

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KEY WEST SHRIMP HOUSE 281 MADISON AVE. ST. 6141 Mr. K. W. Shrimp Says: "Which for me is never any FLAMING TORCH, a Beacon ... to Quality Cuisine. Five Stars and a 'Good Cheer.'" * Landmark of Shell Pink Shrimp, and luscious Tasting Filets. * The only Restaurant with a National Reputation. Invest it wisely through our LIFE INCOME MISSION CONTRACT and you will receive A good rate of interest on your investment. An assured dependable income as long as you live. A remembrance in the prayers and Masses of our S.V.D. missionaries in Japan and the Philippines. NO LOSS NO WORRY NO CARE Send me complete information about your Life Income Mission Contract Name: _____ Age: _____ Address: _____ City: _____ Zone: _____ State: _____ REV. FATHER RALPH, S.V.D. CATHOLIC UNIVERSITIES. 36 E. N. MICHIGAN CHICAGO 1



GIRLS' MEDAL WINNERS IN INSTRUMENTAL MUSIC CONTEST—These four girls took top honors in the recent CYO Cadet Instrumental Music Contest...



BOYS' MEDAL WINNERS IN INSTRUMENTAL MUSIC CONTEST—This group won most of the boys' medals in the recent CYO Cadet Instrumental Music Contest...



BOYS' MEDAL WINNERS IN INSTRUMENTAL MUSIC CONTEST—This group won most of the boys' medals in the recent CYO Cadet Instrumental Music Contest...



The car

Edited by the Cleric Seminarians of West Baden College. I suppose the quickest way to earn one's rating as a four-star square among the high school crowd is to go around attacking such sacred institutions as steady dating, the twist, or the Friday evening movie...

Terre Haute entry wins play contest

The entry from St. Margaret Mary, St. Benedict, Terre Haute, swept top honors in the Junior CYO's eighth annual one-act play contest last Sunday.

Obviously a car is no playing thing. When the state licenses you, it is judging that you are fit to drive. When your father gives you the car to use, he is placing his trust in you that you are mature enough and sensible enough to use the car correctly.

General rehearsal for Songfest set

A general rehearsal for the annual CYO-Patrol School Songfest will be held at 9:30 a.m., Friday, April 27, at Butler Fieldhouse.

St. Lawrence cops bowling tourney. St. Lawrence parish, Indianapolis, has won the annual Holy Name Bowling Tournament for the third time and gained permanent possession of the Archbishop Schulte Trophy.

Boyfriend 'deserted' her on dance floor

Dear Miss Culkin: Suppose you go to a party with a certain boy and when you get there he sees another girl he knows he can have more fun with and starts cutting up and dancing with her and leaves you alone. Should you dance with other boys or wait for him to notice you and ask you to dance?

Dear Kip: By all means dance with other boys if the one who escorted you to the party fails to remember that you are in the room, but don't accept the invitation of another boy to escort you home.

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never left alone for any appreciable length of time. He knows, too, he must make it a point to see that the girl meets others and is actively engaged in the activities of the evening.

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A Blessed Easter To You And Yours! STEVENS MORTUARY. "Chapel of the Flowers". Just Off Kessler Blvd. on 16th. ME 6-0125.

Cy Cipher. DEADLINE—The deadline for preliminary entries in the Cadet CYO Boys' and Girls' City-Wide Track Meets has been extended until midnight today (April 20).

Stevens Mortuary. "Chapel of the Flowers". Just Off Kessler Blvd. on 16th. ME 6-0125. JOSEPH F. STEVENS.

Cy Cipher. CADET KICKBALL—The Indianapolis Deany CYO Cadet Kickball League opens play on Monday, April 23, with four divisions of 31 teams.

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THE SURPLICE is a form of the Alb. The name is derived from the two Latin words, super (above) and pellicola (practical) since it was worn over the fur lined tunics which were a practical necessity in the days when churches were not heated in winter.

The Liturgical Week

By REV. ROBERT W. HOVDA
APRIL 22—Easter Day. The Easter Vigil which begins this day is not only the greatest liturgical act and celebration of the Christian year, but also the day of recommitment and rededication for each of Christ's members...

THE YARDSTICK

Rural-urban relations

By JAMES VIZZARD, S.J.
Two things have occurred in recent week which are going to profoundly affect rural-urban relationships, almost certainly to the better...

Belief

We cannot have full knowledge of all at once. We must start by believing; then afterwards we may be led on to master the evidence for ourselves...

By REV. LEO J. TRESE

Basically there is only one right way to assist at Mass. The one right way is to unite oneself with the priest and the people, and sincerely, as He offers Himself for us and in us...

How can we save a 'sick' marriage?

By JOHN L. THOMAS, S.J.
Can love be rekindled in marriage? Tom and Marie, my Catholic neighbors and dear friends, are in a most unfortunate predicament...

How you can promote unity

DETROIT—Creation of a new climate of understanding and good will between Catholics and Protestants is the most necessary step toward Christian unity...

God and man

The development of good communication in marriage involves the husband's participation in the life of the family...

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However, we should not let ourselves become anxious just because of the language of the priest when we offer our daily missal. We should not feel that we must read every word of every prayer...

FAMILY CLINIC

Can love be rekindled in marriage? Tom and Marie, my Catholic neighbors and dear friends, are in a most unfortunate predicament...

Prayer for the Council

O Holy Spirit, sent by the Father in the name of Jesus, to assist the Church and keep her from error, pour forth Thy gifts in their fullness on the Ecumenical Council.

Radio & TV Apostolate

ROSARY RADIO PROGRAM. WIRE-1430 on Your Dial—Mon.-Fri., 7:45 P.M.

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renewal ritual, which permits the use of our own language in many of the sacramental ceremonies and blessings of the church, the restoration of Holy Week services so that the people might take an active and meaningful part in them.

Family Clinic

Can love be rekindled in marriage? Tom and Marie, my Catholic neighbors and dear friends, are in a most unfortunate predicament...

Prayer for the Council

O Holy Spirit, sent by the Father in the name of Jesus, to assist the Church and keep her from error, pour forth Thy gifts in their fullness on the Ecumenical Council.

Radio & TV Apostolate

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MOTHERS PLAN CARD PARTY—The Cathedral High School Mothers' Club will hold a Card Party on Thursday, April 26, at 7:30 p.m. in the high school auditorium. Ample door prizes will be available. Mrs. Frank Straub is general chairman. Members of the planning committee, shown above with some of the prizes, include (left to right) Mrs. John E. Oatis, Mrs. John Von Der Haar and Mrs. Don Dillon. (Staff photo)

Remember them in your prayers

- INDIANAPOLIS**
- † WILLIAM L. BOWLEMAN, 50, St. Andrew's Church, April 13. Holy Cross Cemetery. Survivors: wife, Helen; 1 daughter, Kathryn Lee; brother, Robert.
 - † HELEN R. BULMER, 62, St. Michael's Church, April 14. Holy Cross Cemetery. Survivors: husband, William L.; daughters, Catherine Louise, Elva Kelley, and Mary Susan; Clara Vernon; Eleanor Schmidt; Gertrude Feltz; Jean Newman; Joanne Hubbard.
 - † JAMES R. TONER, 48, St. Lawrence's Church, April 14. Holy Cross Cemetery. Survivors: mother, Mrs. Daisy Toner; brother, Francis; David Barringer.
 - † FRANK GARBRUD, 80, St. Mary's Church, April 14. Holy Cross Cemetery.
 - † ROSE TAYLOR, 78, St. John's Church, April 14. Holy Cross Cemetery. Survivors: mother, David Barringer.
 - † FERDINAND CORDELLI, 45, St. Andrew's Church, April 18. St. Joseph Cemetery. Survivors: wife, Anna M.; sons, Conrad, Paul, Douglas; father, Giovanni.
 - † WALTER H. THOMPSON, 67, St. Andrew's Church, April 18. St. Joseph Cemetery. Survivors: wife, Mary Ann; sisters, Catherine Allison, Mancel Clayton, Blanche Warner.
 - † MARY W. QUIGLEY, 85, Holy Name Church, April 19. Holy Cross Cemetery. Survivors: brother, Frank.
 - † DELLA R. MOYNIHAN, 74, 55, Peter and Paul Church, April 17. Holy Cross Cemetery. Survivors: daughter, Elizabeth Ann; son, Peter.
 - † CATHERINE ALBIN, 81, Little Sisters of the Poor Church, April 19. Holy Cross Cemetery. Survivors: daughter, Pauline Broderick.
 - † ROSE M. SCHEINER, 66, Sacred Heart Church, April 18. St. Joseph Cemetery. Survivors: daughter, Margaret; sons, Charles Messig, Betty; grandsons, Robert, Charles.

'Liturgical Day' for Sisters set at Lady of Grace

BEECH GROVE, Ind. — "The Role of the Mass in the Life of the Religious" is the theme of a Liturgical Study Day for Indianapolis-area Sisters to be held at Our Lady of Grace Academy here on Saturday, April 28. The event will be held in conjunction with the Archdiocesan Liturgical Commission.

Father Adelbert Bucher, O.S.B., spiritual director of the St. Meinrad School of Theology will deliver the lectures and the homily during Mass. His lecture topics are: "Christian Life and Christ's Sacrifice"; "Religious Life and Christ's Sacrifice"; and "Participation in the Priest's Sacrifice."

Members of the planning committee include: Father Albert Ajamie, director of the Archdiocesan Liturgical Apostolate; Sister Carmelita, O.S.B.; Christ the King; Sister Mildred, O.S.B., Our Lady of Grace; Sister Laurette, S.P.; Ladywood; Sister Vincent Ferrer, S.P.; St. Agnes; Sister Margaret Ann, O.S.F.; Marian College; and Sister Frances Joseph, O.S.F., St. Michael.

All Sisters who plan to attend are requested to make reservations in advance at Our Lady of Grace.

Woods Novitiate will be featured on TV Saturday

ST. MARY OF THE WOODS, Ind.—The St. Mary of the Woods Novitiate building will be "open for inspection" on TV Saturday morning, April 21, at 10:30 a.m. on Channel 10 in Terre Haute.

The program, part of the regular college series, will feature a filmed tour of the Novitiate.

It includes scenes of the novices and postulants in the chapel, the refectory, the parlor, the dormitory, the recreation room, and numerous other Novitiate areas not otherwise open to the public.

The tour introduces in sound-on-film segments Sister Marie Ambrose, mistress of novices, and several of the novices and postulants with explanations of religious life. The latter part of Saturday's program will feature professional religious discussing the religious life.

The film was made with the cooperation of WHH-TV Public Affairs division, which is under the direction of Mrs. Helen Ryan. It is narrated by Sister Mary Gregory, S.P.

Radio and Television

SATURDAY, APRIL 21
Family Theater—"The Kiss of Judas" is a special Easter production of the Family theatre. Filmed in Europe, it is the story of the passion and death of Christ, as seen through the eyes of His betrayer. (WTVU, Channel 4, Indianapolis-Bloomington, 9 p.m.)

SUNDAY, APRIL 22
Way of the Cross (NBC-TV)—The special Easter program will follow in the Holy Land without actors. The camera serves at times as "the eyes of Jesus" to show the Sea of Galilee, the River Jordan, the Garden of Gethsemane, St. Stephen's Gate and other landmarks. The camera also retraces Jesus' path along the Via Dolores to His Crucifixion on Calvary.

Catholic Hour (NBC-Radio)—Father Charles F. X. Dolan, S.J., has chosen "We Dare to Hope" as the subject of his talk. The choir of the Church of Our Saviour, New York City, will sing.

Sacred Heart Program (TV)—Father William B. Faherty, S.J., director of the Young Adult Department of the National Society Service, St. Louis, will speak on the subject "Are There Prejudices Here?" He is the first speaker in a new series entitled "Knocking My Prejudices."

Easter Mass (NBC-TV)—Cardinal Joseph Ritter will celebrate a Pontifical High Mass from the St. Lawrence Cathedral. The music will include a newly-made liturgical version of Puccini's Mass.

Easter Special (CBS-TV)—"The Hound of Heaven," a cantata by the contemporary English composer, Maurice Jacobson, will be performed by the Pelouquin Chorus, under the direction of C. Alexander Pelouquin. The cantata is based on the famous religious poem of the same name by Francis Thompson. Orchestral accompaniment will be provided by the CBS Concert Orchestra.

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DURAMED-12 COLD TABLETS
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98c 1.79

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CRITIC DISMAYED

By JAMES W. ARNOLD

The producers of Tennessee Williams' "Sweet Bird of Youth" have made an hysterical, impossible play into an historical, impossible movie. "Sweet Bird" is a wild exaggeration by a man given routinely to exaggeration. Everything is if it were bigger than life, even the life in that gloomy Disneyland in reverse of Mr. Williams' tortured mind. Things are more violent, more sordid, more stomp-ach-writing than ever, as if the author tried to do a Bob Newhart takeoff on himself.

Writer-director Richard Brooks ("Elmer Gantry") repairs here and establishes there, and does some lively work with his color camera. But the net effect is of a radio turned down to only five times its normal volume.

The movie refuses to turn over some of the darker rocks the play examined with raging abandon. Yet the film has more explicit sadism, dodges racial controversy, and throws in a grisly "happy" ending. Williams-with-

Brooks is still too much the sniggering schoolboy telling shocking stories to the classroom.

Geraldine Page, whose Miss Alma in "Summer and Smoke" was worth a Oscar, is all gleaming brass and clanging cymbals as Princess Kosmopolis, the fading movie queen anxious to play all the parts in a Gulf Coast "La Dolce Vita." The aging princess is a stock Williams type; her heroines are all but interchangeable.

Yet anyone who doubts Miss Page's talents is invited to compare her poignant Miss Alma with this vibrant, hard-voiced, scenery-chewing female who looks at the world through cracked lenses (because she fell on her face the last time she passed out). Costar Paul Newman gets plenty of chances to take off his shirt and display his actor's Studio southern drawl.

Once past these two, whose expertise in these meaty roles was sharpened for a year on a radio, "Sweet Bird" holds little fascination. Williams, as hard to avoid in theaters this season as gun under the seats, is busy with his values—youth, beauty, sexual love—against the values of a ruthless commercial society—money, power, success.

Frankly, this is a dispute a Christian humanist cannot get breathless about. He sees both value systems as tragic and the struggle as irrelevant to the central human questions. Perhaps that is why Williams' plays are so often depressing, no matter who wins, the audience always loses.

Worst of all, the conflict is played out in terms of utterly peculiar characters and situations. E.g., the Princess is not just a promiscuous blonde who wants most in the world to be what she once was: Hollywood's

leading sex symbol. She's also a dope addict who carries around a can of oxygen for emergencies.

The Newman character is the familiar Williams gigolo, plying his muscular charms about the country so he can get into the movies. The Princess is his ticket to a screen test; he even goes so far as to take down their intimate conversations on tape for use as blackmail. The Princess, in turn, keeps him around to boost her ego. Note the reversal (as in "The Roman Spring") of the usual male-female roles, which helps cast a sickly haze over the proceedings.

We haven't got to the Evil Character yet. That would be Boss Finley, a grinning, Bible-thumping, gallus-snapping com- posite of Huey Long, Big Daddy and Khrushchev, who has corrupted his entire state (apparently Alabama) as well as most of the characters. Among other things, Boss (played by Ed Begley in Mad magazine style) threatens Newman with mutilation for romancing his daughter (Shirley Knight), whom he hopes to save for more politically-minded swains. Sample Boss antics: After parading his family to church on Easter and distributing presents to the help, he goes to his girl friend's apartment and mangles her finger between halves of a toy Easter egg.

Obviously, Boss is Bad. He tells Newman: "Boy, this year's Anabarcha. That's only one payoff window. Number one. The winner. Success!" Then he goes

back to sucking his mint julep. Later the hero gets around to answering, then he tells the Princess: "The real division in the world isn't between rich and poor, or between good and evil. It's between those who've had pleasure in love and those who haven't."

Awash in all this misery is one haub of hope: a brief moment when the Princess, out of pity for Newman, forgets her selfishness and finds that deep deep, her "heart is still alive." But no backtracking is allowed, especially along this Graham Greene-like labyrinthine path which hints that evil, too, can lead to salvation. There's a call from Walter Winchell (such an unreliable source!) revealing her latest film is a success; the Princess goes callously off leaving Newman to the gruesome fate the Finleys have in store for him. In the end, the hero has to be



EASTER CARD PARTY—The St. Philip Neri parish Council of Catholic Women, Indianapolis, will hold its annual Easter Card Party on Wednesday, April 25, at 1:30 and 8 p.m. Lunch will be served between sessions. Prizes will include embroidered pillow cases and other miscellaneous items. Mrs. Harold K. Moreton, seated above, is chairman. She is assisted by (left to right): Mrs. Fred W. Klemm, door prize chairman; Mrs. Thomas J. Sullivan, ticket chairman; Mrs. C. L. Springer, Jr., publicity chairman; and Mrs. Frank S. Goote, co-chairman. (Staff photo)

But by this time, the sensible customers are interested only in what's playing next week. (Legion of Decency: A-3)

BOOKS OF THE HOUR

New novelette gives 'clear view of life'

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

What might otherwise have seemed an overly sentimental novelette, William Barrett's *The Lilies of the Field* (Doubleday, \$2.50) looks like a blindingly clear view of life, when compared with the best-selling but oh, so dreary *Strip of Fools*, reviewed last week.

Mr. Barrett tells in his little book the story of Homer Smith, 24 years of age, very black of complexion, but out of the Army, and determined to do a little sight-seeing in the Western part of the United States. As Homer drives along in his fourth- or fifth-hand station wagon, through a valley rather carelessly situated by the author somewhere "west of the Rockies," he sees four women very hard at work, clearing off an unimproving stretch of ground.

Because Homer likes meeting new folks and is more than mildly curious about these women, so hard at work at jobs obviously beyond their strength, he stops and allows as how he might be hired for a few day's labor. But his soft southern language falls on all but deaf ears, for these are German nuns, displaced persons from the Eastern Zone, come to the West to establish a home for wayward boys. Mother Maria Martha, the superior, knows a word or two of English, but can get no closer to Homer's last name than "Schmidt," which is satisfactory to both of them, who realize, simultaneously and rather confusedly, that Homer has been sent by God to help the nuns.

Homer begins by repairing the roof of the makeshift convent, but soon learns that Mother Maria Martha has bigger plans, and wants a real church built on the ruined foundations of a burned-out building on the property. Homer rather resents its being taken for granted that he will stay around—but the craftsman's conscience within him tells him that he must not only repair the convent, but build the church, and with what?

Driving into a small town nearby, Homer gets part-time work with a builder, and with his pay he buys groceries for the

nuns and a few hundred bricks at a time. Then the local folk, Spanish-Americans mostly, find out about his working for the nuns, and small gifts of building materials begin to come in, and men appear with increasing frequency to lend a hand or to give Homer instruction in the use of the local adobe bricks.

Meantime, Homer is teaching the nuns English, being sensibly outraged by the language records he has heard them use, with phrases like "Send the valet up to my room," and "Here is my laundry list." After supper, then, Homer begins systematically telling the nuns the English words for the things on the property, the food in the kitchen, and the features of the landscape, though, as he notes to himself, "if you learn English from me, you're sure going to get yourself segregated in some places."

And finally Homer's church is built and ready for the dedication, but the young Baptist warden has by now heard the call of the open road, and moves on, leaving, besides his solid building, the legend for the whole countryside of the strong young worker who might have been the model for a painting of St. Benedict the Moor.

Just as simply enjoyable is Sister Mary Catherine O'Connor's collection of short stories and autobiographical sketches, *The Kinder's Prize* (Sheed and Ward, \$3.95). Most of the stories are about the young and a good many of them about the special kind of heartbreak that only children know but for each of these there is, at least a remedy.

And sometimes impending catastrophe is deftly turned aside, as in "Four Score and Eleven," in which a little girl reciting the Gettysburg Address gets a job to her memory from a most unlikely source.

The title story appeared originally in *The New Yorker*, but it is by no means the book's best. Of the characters from the sketches, I think I liked best the elderly religious dean of the college, whose constant citing of the scholarly Montalembert's work as a source of inspiration to her girls, caused them to compose a song beginning,

I went to the animal fair,
The monks of the West were there in all,
All in there, very good spring-time reading.

EASTER



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EASTER GREETINGS From the Above Individuals and Firms

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Richmond, Salem, Shelbyville, Tell City, and Evansville. Columns include time, station, and program name.

Easter Greetings

Advertisement for various businesses including Bittrich's Meat Market, Economy Plating, H. F. Mearling, J. W. Bader Coffee Company, Riley Lawn & Golf Course Equipment Company, Joseph G. Wood, Jr., Andrews Flower Shop, Washington Auto Parts Company, Gibson Company, Carlos Recker, Seven to Eleven Super Markets, Community Feed & Grain Company, Dixon & Tom-A-Toe, Inc., Joseph G. Wood, Jr., Charles McGarvey Co., Inc., and G & G Leasing, Inc.

Easter Greetings

Advertisement for various businesses including College Uptown Tavern, Steinberger Pharmacy, Lutz Packing Company, Ray Envelope Company, William C. Erbecker, Robert Emmett Murray, William C. Erbecker, Opal Kremer, and Robertson Auto Supply Co.

Relics of the Passion

BY ANNE TANSEY

Tourists stand in awe at the relics of the past preserved in museums. They accept the inscriptions on the various objects of antiquity without question. Many take it for granted that treasures have been retrieved from Atrous, the palace of Priam, and the ruins of Pompeii.

No protests are registered at objects said to have been used by the Egyptians who lived before Moses, or at the pre-historic engravings from the Stone Age. Little doubt is cast on museum relics.

When these same tourists, however, and many pilgrims from various parts of the world are shown relics of the Passion of Christ preserved in old world cathedrals, many express considerable skepticism concerning the validity of the claims made for them.

Of course, no Catholic is obliged to believe that any of these are true relics. Everyone is free to doubt their authenticity. It is true, as many dissenters point out, that Christ died a long time ago and that many centuries passed between the time of His death and the discovery of the relics.

IT IS TRUE that many centuries and turbulent times have intervened between now and the birth of Christ. But it is also a long time since the Egyptian relics and those from Pompeii were discovered, or were in use.

The Smithsonian Institute and other museums have relics taken from those initial colonies.

The early Christians were even more fortunate in knowing exactly where the relics of the Passion were buried than are the antique searchers of our time. It would be very singular if some of them were not retrieved.

In the first place the impact which Christ made upon society was so great that everything pertaining to His life and death and man's salvation should have been of intense and tremendous interest to His followers. They must have made every effort possible to recover everything connected with Christ and His Holy Mother long before the first soldiers arrived on the scene to pierce painful terrors.

IT IS A KNOWN fact that the early Christians frequented the site of Calvary so consistently that the pagans did everything they could to obliterate the place and obliterate the past. When every measure adopted failed, the Emperor Adrian in A.D. 132 as a last resorted to the erection of a temple to Venus on the spot where the Cross had stood.

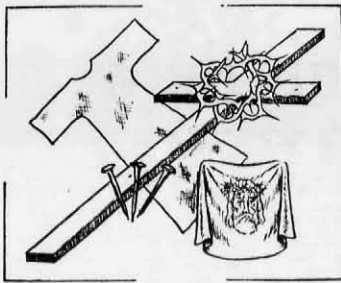
It was reasoned that this would obliterate for all time the site of Christ's death and would force the stubborn Christians to render a seeming homage to the pagan god while praying to Our Lord. This outrageous action, however, served an entirely different purpose than that intended. It marked the identity of the sacred spot for the next two centuries.

When Christianity had finally won the right to exist and St. Helena, mother of Constantine, emperor of Rome, traveled to the Holy Land to search for the True Cross and other relics of the Passion for enshrinement in the churches which Constantine was building in the important cities of the empire, all Helena had to do was level the temple of Venus and excavate the earth beneath!

Three crosses were found in the pit. As the inscription on the True Cross had been removed from it before burial, there was no way of distinguishing Christ's cross from those of the thieves.

To establish identity of the True Cross Bishop Cerearius of Jerusalem suggested that all three crosses be applied, one at a time, to the person of a prominent woman in Jerusalem, who was at the time gravely ill. He ruled that the cross which would effect a miraculous cure would be considered the True Cross. The Bishop prayed simultaneously that God would reveal the true relic. At the touch of the third cross the woman was cured instantly.

The other two crosses were placed intact in certain churches



been the table of the Last Supper. The holy Shroud of Christ's burial, which has undergone all kinds of scientific tests during the past century is kept in the Cathedral of Turin. A considerable amount of testimony has been gathered in its favor. The relic has a colorful history and has been featured on television many times during the Easter Season.

The major portion of the cross and many of the sacred relics were left in Jerusalem, but in time it is believed that most of them found their way to various parts of the world following the Crusades. Many were taken away for safe-keeping, to preserve the relics from desecration by the Moslems, others to enrich parish churches at home.

Tradition says that of the nails, one is preserved in the Basilica of the Holy Cross in Rome. One was used in the diadadem of Constantine, long known as the Iron Crown of Lombardy, now preserved in the Cathedral of Monza, Italy.

A third is venerated in the Cathedral of Milan. Christian tradition and archaeology limit the number of nails to four. There is a legend to the effect that one of the nails was, by royal decree, divided and reworked into twelve nails, each of which is venerated in various European churches today. This would account for the number of nails claimed as relics in so many churches.

THE INSCRIPTION board was consigned by St. Helena to the Basilica of the Holy Cross in Rome, where it has remained ever since. The pillar believed to be the one of the scourging was brought to Rome from Jerusalem in 1223 by Cardinal Colonna, Papal Legate to the Sixth Council. It is kept in the Church of St. Praxedex in Rome.

The holy stairway on which Christ is said to have ascended to Platte, is in front of the Basilica of St. John Lateran in Rome. Within the latter church is another relic believed to have

Easter Morn

Since death does not extinguish a light, Then why does it fill some with "fear"? For death is merely turning off a light because the dawn is here. —Dawn Flanery Parker



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It's thorns, however, have been distributed in other cities. Naples class 23. Two are at St. Peter's and two at the Holy Cross Basilica in Rome. Others are venerated at Torraza, Spain; Milan, Venice, Pisa and Atrium, Italy; Brussels in Belgium; Bordeaux, Aulon and Toulouse, France. They are all very much alike and are believed to have originated from the jubate tree which grows in great abundance along the wastelands of Jerusalem.

ARCHAEOLOGICAL research has turned up other relics in succeeding years. The stone on which it is believed that Christ knelt in the Garden of Gethsemane is enshrined in the main altar of the Gethsemane Cathedral.

As good a case can be made for the relics as against them. It is all a matter of believing or disbelieving the evidence offered. There have been religiously preserved. Some have been subjected to exhaustive scientific tests. Every effort has been made to keep a skeptical record of every known fragment of the True Cross. The latter, having been of great bulk, has of course, been suitably diffused throughout Christendom.

No authority in the world is more careful and painstaking in the matter of relics than the Catholic Church. She guards the relics of her saints with infinite care. She has been at this sort of work through the centuries. The relics of the Passion are no mere museum pieces, therefore the Church guards them zealously. While there is no obligation to accept their validity, few other non-religious relics of the past are as well authenticated as the sacred ones. There is no more reason to doubt them than objects of even greater antiquity in the museums of the world.

Not all the relics of Christ's Passion came to light at the moment of finding the True Cross. Some sources claim that St. Helena did not find the Crown of Thorns at that time. The

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THEY CRUCIFIED HIM

A letter from Jerusalem . . .

By ELIOT BEDE

Publius Sabinus to Titus Emilius greetings.

I have a reason for writing you again so soon. Two days ago I witnessed an event which so aroused my curiosity, I dropped all business matters and spent the last two days interviewing anybody who could tell me something about it. I thought I'd pass my findings on to you.

Two days ago, one Jesus of Nazareth, a poor deluded Galilean carpenter, was sentenced to be crucified for claiming to be king of the Jews.

He had been apprehended the previous night by a detachment of Temple guards while in the company of three of his followers at the Garden of Gethsemani outside the city walls.

His whereabouts were betrayed to the guards by another of his followers, who had been paid to do so (I understand the informer has since committed suicide.) Jesus made no effort to resist arrest. I heard one of his companions claim, but none of the three were held. (Perhaps the guards were content to let the little fishes slip away, so long as they had the big fish.)

THE SANHEDRIN was behind the arrest. The prisoner was brought before Amas, former High Priest, father-in-law to the ruling High Priest and a power in the Sanhedrin. This was a highly unofficial procedure, but Amas is known to be clever in trapping a suspect into self-incrimination, and that may have been the purpose. But the Galilean made no statement except that his teachings were a matter of public knowledge.

Meanwhile, in another part of the High Priest's palace, Caiaphas, the High Priest had convened the Sanhedrin in special session with at least enough members to make a quorum. They had met to try Jesus. By the time the defendant had been taken before the San-



hedrin, the prosecution witnesses were all in readiness to testify. I know a member of the Sanhedrin (one Joseph of Arimathea) who told me about the trial. He didn't go into detail about the evidence the witnesses presented because it had to be discarded; the witnesses contradicted each other and, in Jewish law, even the tiniest contradiction can invalidate testimony.

Caiaphas grew impatient. About a week before he had called a session in which he insisted Jesus must be liquidated—and now the trial was not going as he wished. So he took a personal hand and questioned the accused himself.

AT FIRST the Galilean simply declined to answer. Finally the High Priest asked the man point blank if he was the Messiah, the Son of God. Joseph of Arimathea explained to me that "Son of God" is merely another name for the Messiah and has no connotation of divinity as has our expression "a descendant of the Gods." (Funny, when Joseph explained about Jesus being the Son of God, I got the impression he wasn't telling all there was to know.)

Anyway, the defendant gave an affirmative answer, the answer Caiaphas wanted. The High Priest cried blasphemy and declared prosecution witnesses to be superfluous because the man stood self-convinced. The Sanhedrin

(with some dissenting votes, Joseph's among them) concurred in this opinion.

From what I know of the Jews' religion, I must admit the blasphemy charge seems justified. After all, a man who claims to be the Messiah had better be ready to prove it; Jesus of Nazareth couldn't. I saw him with my own eyes, and I just can't see him as a majestic conqueror overthrowing us and setting up a Jewish kingdom here in Judca.

On the other hand, the poor fellow didn't have a chance before the Sanhedrin. Oh, yes, the law allowed all the legal forms, but the verdict was against him from the start. Even his harmless insanity couldn't save him in his crazy way he exposed corruption.

Next morning the Sanhedrin met in full force and, after examination, reaffirmed the findings of the previous night.

NATURALLY the sentence was death. But ever since we took over, they have no power to carry out a death sentence; such matters must be referred to the Procurator. So they conducted Jesus of Nazareth to Pontius Pilate, who, of course, asked what the charge was. According to a court interpreter I know, the Sanhedrin spokesman tried to dodge the question, but finally presented three charges: fomenting rebellion, opposing the payment of taxes to Rome and claiming to be King.

Joseph hadn't told me about the first two charges, which were serious, or Pilate would have taken stock of them.

The third charge I interpret as a rewording of the blasphemy charge. You see, Pilate knows little and cares less about Jewish religious disputes. It was necessary to change the denunciation in such a way that the Procurator would have to deal with it. So the Sanhedrin delegates changed the crime from claiming to be the Messiah to claiming to be king of the Jews. Now "Messiah" means little to a Roman, but "King of the Jews" implies a rival to Roman rule. So what was blasphemy now becomes treason. That's how I see it.

Pontius Pilate's no fool. He must have seen through this. It's not likely he heads of a

notably rebellious nation would suddenly become so loyal to Rome as to denounce as one of their own for inciting rebellion. Besides, Pilate doesn't like being used.

His interrogation of the accused confirmed his suspicions. My interpreter and I saw Pilate admitted claims to kingship but went off into some fantasy about his kingdom being "not of this world"—the babbling of a lunatic, yes, but hardly a dangerous one.

The Procurator was ready to release him immediately but the priests and scribes organized a demonstration outside the Pretorium and demanded a death sentence. An exchange of words followed, and it came out that the prisoner was a Galilean. Well, Herod Antipas, Tetrarch of Galilee is in town these days for Passover, and since Jesus belongs to his jurisdiction, Pilate sent Jesus to Herod.

I KNOW politics around here. Pilate's been at odds with Herod over the Galilean trespass. Herod's the wrong man to have against you. He's one of Caesar's informers, you know. I'll bet when Pilate sent Jesus to Herod, he was both presenting a peace offering and passing the buck. As a good will gesture this paid off.

The latest that Pilate and Herod are now bosom friends. But, as a means of evading the issue, it failed. Herod sent the Galilean back. Pilate then announced publicly that neither he nor the Tetrarch had found the defendant guilty. It would therefore be the Emperor's duty to release the prisoner, and thus released.

From now on, I'll be writing mostly from personal observation. By the time I arrived on the scene, the crowd before the Fortress Antonia had become a mob (but a manipulated one, infiltrated with partisans of the priests and scribes). Pilate came out on the steps and made the crowd an offer:

"You have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?"

There was sarcasm in his tone at the words "king of the Jews." He was to use the term repeatedly during the trial, till I found myself wishing he'd stop. It only infuriated the crowd.

The priests took up a cry, followed by their clamor and then the whole mob; they yelled for the release of Barabbas; he had started a riot and a massacre in Jerusalem—a bad lot.

PILATE LOOKED surprised and disappointed; as if he had gotten an unexpected answer. From now on, he was to act as if he knew he had made an enormous move and was stalling for time.

Repeatedly he asked the mob what he should do with the "king of the Jews" and protested that the man had done no wrong. All he got was persistent chant "Crucify him! Crucify him!"

Finally Pilate had the prisoner scourged within the building and then brought out in full view of the spectators. It was then I

saw Jesus for the first time. He looked in bad shape. Some pranksters (if turned out to be the soldiers) had draped a cloak of imperial purple over him and "crowned" him with a circlet of intertwined thorn branches. The thorns pricked and scratched his forehead, and the blood stains from the flogging showed even through the purple cloth. His features were bruised and bloody.

"Behold the man," Pilate said (perhaps appealing to pity). Again the chant began "Crucify him! Crucify him!" and Pilate lost his temper.

"Take him yourselves and crucify him, for I find no guilt in him!"

A protest rose from the Sanhedrin members: "We have a law, and according to the law, he must die, because he made himself the Son of God." This was probably the first time the real charge came out before the Procurator.

Pilate took Jesus back into the fortress for further examination. I have learned that the Galilean answered with the usual mystical nonsense. Yet when the Procurator reappeared, he still offered to release the prisoner, and this time the Jewish leaders threatened. Releasing Jesus meant Pilate was "no friend of Caesar."

For "everyone who makes himself king sets himself against Caesar." The warning was clear; Rome had only to think he was harboring a rebel, and Pilate was through.

So all the worried looking Pilate could do was summon the accused to the official judgment seat, where he once more tried to persuade the mob to spare their "king."

One angry sounding priest yelled out "We have no king but Caesar!" and his colleagues followed with a similar help smirking. Such touching loyalty to Tiberius!

BUT PILATE was not smirking; he had lost, and he knew it.

He had a basin of water brought to him and, in a gesture plain to both Romans and Jews, washed his hands. He was innocent of the man's blood, he said—the responsibility was theirs.

So Pontius Pilate freed Barabbas and condemned Jesus of Nazareth to death. In Pilate's place, I'd have done the same. A conscientious administrator does his best to see that Roman justice is carried out, but why endanger his career for the sake of a demented Jew? Between a person of status like Pilate and a non-entity like Jesus who's more important?

Besides, Jesus did disturb the peace. He antagonized all factions of his own nation. Not only did he attack the profitable business the priests and sadducees had in the Temple, but he jeopardized their political position by his messianic claims (Rome might eventually have abolished whatever home rule the Jews had).

He also insulted the scribes and Pharisees by calling them hypocrites and contesting their interpretations of the Mosaic law. He even annoyed the Herodians by calling Herod a fox and ignoring the Tetrarch's desire that the leave Galilee. Abuses there were, but what did he care for fighting them? In the end, all those mutually hostile cliques joined forces against him, and Pilate, who hates them all, ended up helping them.

The wretch was crucified later that day, but I didn't go to see; crucifixions upset my stomach. Two criminals were executed with him, and, from the report I got about his words to one of them, Jesus died still believing he was a king.

TWO DAYS have passed. Yesterday was the Jewish Sabbath and things are back to normal now. In a week, the matter will be forgotten. But it's been a fascinating two days tracing down the story. What a bore life in the colonies would be without occasional distractions like this one!

Write me about life in the capital—the Emperor's latest escapade, the latest intrigue of Sejanus, and all that. Hy, the way, did you get your divorce? Give my fondest to our mutual friends in Rome.

Easter Greetings logo

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AN EASTER STORY

Marty

By ELEANOR NEALON

Marty swept the dust briskly... Marty paused and leaned against her broom...

while from a mining accident... Marty smiled at her forgetfulness...



worked and cleaned like a machine... Marty seemed to be in a great pit of unfeeling indifference...

She was stealing her. That tired look did not leave her face... Marty followed her gaze out past the front porch...

"Well there's always the same things to be done—Ken, please clean out the fireplace in time for Easter..."

She almost smiled at her forgetfulness... Ken wished he could take her away to make her the real Marty again...

Ken followed her gaze out past the front porch... "You must be 1,000 miles away Ken. Hurry up, dear, or we'll be late..."

"Downright incorrigible, your sons," he used to kid Marty... When the family was ready to leave for church, Ken picked up little Ted and the four of them started down the hill...

Ted and Larry with freckled faces clustered around the kitchen table spilling a little milk, grabbing at the sandwiches...

Easter

Christ arising, sweet birds heralding, Sun is rising, Earth is quaking, Death is fleeing, all Heaven exults...

When the family was ready to leave for church, Ken picked up little Ted and the four of them started down the hill...

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Are you bearing witness to Christ?

By M. DE LA BODOYERE

The key-words of the Catholic apostolate are surely the words recorded by Matthew 28: 18-20. They read: "But Jesus came near and spoke to them: All authority in heaven and on earth, has been given to me; you, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you." (Knox translation)

Since the beginning, the Church, clergy and people, has obeyed Christ's command, and never was that command more enthusiastically obeyed than in the early days of the Church when within a few centuries the civilized world (as then known) was Christianized in the East and in the West. Without any of the complex facilities, whether of communication or learning, which we today

take for granted, the disciples of Christ undermined the mighty Roman Empire, converted the barbarians and created Christendom. The result we know: Europe, though severely beset by Mohammedan aggression, became Christian, and from its shores, since the time of St. Francis (the first true missionary who travelled to the East, not to kill the Saracens, but to convert them), the great foreign missionary apostolate into the lands of the infidels was launched. Despite the catastrophe of the Reformation, the result of the widespread loss even in the capital of Christendom of the apostolic spirit, the Western world remained Christian, though bitterly divided between Catholic, Christian and Protestant churches.

IT WAS ONLY in the 18th Century that the long apostolic epige of Christendom showed signs of

disintegration. The philosophy of the Enlightenment and the French Revolution challenged the spiritual story of the Western world by sowing seeds of doubt about the supernatural order itself. First, the philosophy of Deism (reducing God to vaguely personified laws of nature) and then Agnosticism began ever more rapidly to undermine belief in Christ and the supernatural order.

Christianity, whether Catholic or Protestant, was forced into a kind of state of siege, defending as best it could the onrush of ever-widening scepticism and doubt. In other words, the world seemed to have come full-circle. Whereas in the early days of the Church, the Christian apostolate was going out and making disciples of those who had never known Christ, from the 18th Century onwards the Christian apostolate was called upon to resist and convert those who, having known Christ, were now deliberately rejecting Him.

But there was a great difference between the two apostolic phases. Early Christianity was challenging decadence and barbarism: the Christianity of modern times was challenging a false philosophy which nevertheless was coincidental with the veritable onrush of what we call progress. This progress was, ideologically, an accident. It came about through the development and application of science to the life of Western man.

Though essentially accidental, this mounting era of materialistic progress was associated with emancipation from the old supernatural beliefs and in honesty it must be conceded that too often Christians in striving to maintain and defend their supernatural beliefs seemed to be trying to apply a brake to progress itself. Christianity and reaction seemed, too often, to go hand in hand.

Such, it seems to me, is the background of the apostolic problem and opportunities of the present day. The apostolate, responding to the injunction of Christ, must, first and foremost, baptize other worlds convert as many as possible to the truth. That apostolate of conversion proceeds continuously throughout the world, whether at home or in the countries that are still missionary. But this is a matter of individuals who, through God's bounty or because of accidental circumstances, are already disposed to accept the Catholic faith. Meanwhile for one person in such

dispositions, there are thousands who remain today entirely outside the ambit of Catholic truths, values, ideology, even if they are not actively hostile.

THESE, IT SEEMS to me, are the masses whom we are called upon by Christ to make disciples of; yet it is with these that we are usually least concerned. Our efforts are almost entirely concentrated on holding the faithful who have often seemingly conformist through a accident rather than enthusiastic, unquestioned belief) and on instructing and receiving into the fold those who through God's mercy are predisposed to conversion.

The apostolate, as I see it, is the work of bringing Christ and the supernatural order once again to the masses who, whether personally or through heredity or association, have completely lost touch with God and His Revelation. Our marching orders are "making disciples of all nations"—nothing less.

It may be that the word 'apostolate' is something of an impediment in the task. The word is technical, foreign and ecclesiastical. There is an English word which seems to me to convey more exactly the real task before us: it is the word 'witness'. To witness simply means to be public testimony of the truth that is within us.

From the Catholic point of view, it is one of our proudest and most glorious herms since we take the witness of the martyrs who bore testimony to the truth within them by shedding their blood. And do we not as apostolic Catholics today need to bear witness in our own lives and before the world to the whole meaning of Catholic Christianity?

I mentioned above that failure of too many Catholics, clerical and lay, to realize in the 19th Century that material progress, so far from being something identified with the rejection of Christ, is (properly used) a divine blessing and therefore something to be defended and promoted by Christ's disciples. Similarly in that era, and even today we as Catholics are only too apt in the fields of culture and science to be content with the second-best. So much so that it is often said—and not without cause—that we Catholics were living in a Catholic ghetto, trenching ourselves against the perils of the world instead of leading the world. Surely this is a contradiction of our Christian call. God did not intend to make us second-class citizens because we have been privileged to be granted the truths of the Catholic faith. Such a conception, fully understood and accepted, really implies a diminution of the Divine. It is, moreover, the surest way of cutting ourselves off from our best apostolic opportunities today.

A TRUE and full Catholic witness, second to none, in every field of human endeavor, internationally and nationally. We must strive to outdo others in the quality of our honesty and seriousness in every field, research, scholarship, technical progress, science, arts and the like. We must be leaders, not tardy half-

awake followers-on, in the great moral and social and political reforms which not only our own countries, but the whole world, needs.

And it need hardly be said that our Christian values—as distinct from our personal morals—must outline the modified, unsure, compromising values of the pagan world in which we live—and yet how often do we find that the non-Christian is more idealistic and large-minded than so many of us!

There is no getting away from the truth that this ideal—the only truly apostolic ideal for our post-Christian days—is something remote from the Catholic lives of all but a minority. Are we, the laity, to blame for our failure? Where the English-speaking Catholic countries—America, Ireland, Britain, the Commonwealth—are concerned, I do not think that the fault is wholly ours. We have been brought up to think of our faith and vocation as something almost entirely personal—a matter of willing Sunday observance and of obedience to the commandments of the Old Law and of the Church.

We have not been called upon, nor trained to be, witnesses before the world of the great Christian apostolic ideal.

To us the conception that the Church is Christ succeeding, enlightening, leading a last world with its values all mixed-up is a foreign one—or at best a matter of words, not deeds. Nor do we fully realize that Christ is US, members, each and all, of His Mystical Body.

Why is this so? Perhaps we have all had it too good. We live in tolerant and safe lands where the Church has a high reputation, not least for as much conformism as possible with the modern State. We are proud of a patriotism second to none—and 'patriotism' here includes far more than Christian love and loyalty. It means putting our country, our national values, first and foremost, save in what clearly is sin. Matters are otherwise in many European countries: in France, in Germany, in Switzerland, in Holland, in Belgium. There anti-God and so-called anti-Church have openly attacked God and His Church, sweeping their way over the old conformist and often debased Catholicism.

But the reaction has set in, and

in a country like France the vanguard of the Church, bishops, priests, laity, have been operating a quiet Christian revolution. There it is realized that new thinking, new writing, new apostolic endeavors attuned to the mind and values of the man and woman of today are needed.

Because there is religious peace—or rather 'quiet'—in our lands, we feel secure in our growing numbers, our widening and strengthening establishments, our impeccable religious observance. But do we see this growth and

strength as the ground from which an immense apostolic opportunity is given to us—an opportunity to become not merely good, pious, conformist Catholics, but monstrances before our people of Christ Himself for whom nothing but the best in every field of human and national endeavor is good enough? Such, it seems to me, is the revolutionary question on which we should be meditating if we have any glimmer of what Christian witness, Christian apostolate, means in the year of grace, 1962.

Our part

Christ is in each of us. He said. And yet we know Him not! What sepulture is this To which He willingly was laid—nor let Us feel what pain to Him our Judas kiss Inflicts until we know our part—and wake! Do we, like Roman guards outside the tomb, Sleep on while Majesty stirs deep within? Come! Roll away the stone of mind's proud loom; Let soul and heart to Resurrection tend!

—Solveig C. Lambertson



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Says youth asks for high challenges

MINNEAPOLIS, Minn. — Instead of caricaturing teenagers as "spoiled brats," our society should be helping them use the "energy, enthusiasm, honesty and drive" that they possess, declares author Father Joseph T. McGloin, S.J., former teacher at Regis High School, Denver.

"We must help them use all these qualities in the proper way, but we mustn't make things easy for them," he believes. "They don't give a hoot about easy things. They want challenges. They want to excel."

"Adults should realize that they don't give young people proper goals often enough because they don't have them themselves," Father McGloin is being prepared a textbook for a four-year high school course in religion.

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