

the CRITERION

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A LUTHERAN'S APPEAL

Protestant devotion to Mary is advocated

BOSTON — A Lutheran theologian urged of his co-religionists to return to the traditional Christian view of the Blessed Virgin, who Martin Luther called "the foremost" among the saints of God.

Rev. Jaroslav Pelikan, presently professor of historical theology at the University of Chicago and soon to become professor of church history at Yale University, delivered an address entitled: "The Virgin Mary—A Reformation Tribute" to a capacity audience in Jordan Hall at a rally of Boston area Lutherans sponsored by the Combined Lutheran Churches of the Greater Boston Area.

Rev. Pelikan, author of the book, "The Riddle of Roman Catholicism," and coeditor of the 55-

volume English translation of Martin Luther's works, presented Mary as a model for Christians in her acceptance of the Word of God, her free cooperation with Divine Grace, and her reliance on God rather than on herself.

HONORING MARY is a "way of emphasizing, not of obscuring the centrality of Christ alone," Rev. Pelikan said.

"She is called Mother of God, not only by the ancient Church, but by the Reformation creeds which delivered an address entitled: 'The Virgin Mary—A Reformation Tribute' to a capacity audience in Jordan Hall at a rally of Boston area Lutherans sponsored by the Combined Lutheran Churches of the Greater Boston Area."

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Card. Tien reports torture used against Chinese clergy

'The parish with a heart' helps a stricken member

By FRED W. FRIES
"The parish with a heart." That's what Indianapolis East-siders are calling St. Lawrence parish these days, and the accolade is richly deserved.

It all started several months ago when a half dozen men of the parish got together to see if the parish would respond to an appeal for aid for one of its suffering members.

For almost a year (with brief exceptions) Mrs. Alice Sullivan Hoffman has lain in St. Vincent's Hospital, Indianapolis, stricken with a mysterious blood malady that has continued to baffled a battery of doctors. On one occasion her temperature reached an incredible 108 degrees. Three times her condition became so critical that she was given the Last Sacraments, but each time she rallied.

Always smiling and cheerful, the frail Mrs. Hoffman and her husband George were reluctant to accept outside help despite the need for almost daily blood transfusions and extensive medical treatment.

UNBEGOTTEN to the Hoffmans, St. Lawrence parish began a quiet campaign to provide some measure of help. With the blessing of the pastor, Father Cyril Conon, a letter was sent to all parishioners, explaining Alice's condition and appealing for blood donations and financial assistance. Father Conon himself made the contribution to the "Alice Hoffman Fund."

Implemented by the Centurions, a group of 100 laymen of the parish who have volunteered to aid Father Conon in various parochial projects of an administrative and benevolent nature, the program has been gathering momentum ever since. Scores of people have responded to the appeal for blood, the pastor reports, and more than \$1400 in individual contributions have been received.

LONDON — Cardinal Thomas Tien, S.V.D., exiled Archbishop of Peking, told reporters in London that torture or the threat of it forced some of China's Bishops and priests against their will to renounce the Holy See.

The majority of the priests who submitted to illegal consecration were "good but timid," the Cardinal added. Forty-two such consecrations have been reported. One priest so consecrated, whom Cardinal Tien knew personally as a former student, was "a very good man but not courageous," he said.

"Most of the other illegally consecrated bishops are loyal but timid like my friend," the Cardinal added.

CARDINAL Tien who is now Apostolic Administrator of Formosa's Archdiocese of Taipei, was here on a brief private visit. He said one bishop who refused to consecrate a locally "elected" candidate for a See was taken to a prison and some weeks later gave way. "In their hearts they are loyal to Rome—and the people too," he said.

Asked by a reporter if he thought the terror in China would eventually plunge the country into heresy he replied: "No. The Faith will be preserved. The communists will be destroyed and the Church will rise again."

The communist grip is so relentless that he does not see a "catalcomb Church" with secret ordinations and consecrations, tortured and some weeks later gave way. "In their hearts they are loyal to Rome—and the people too," he said.

According to the occasional news he receives from refugees, eventually plunge the country into heresy he replied: "No. The Faith will be preserved. The communists will be destroyed and the Church will rise again."

RABBI lauds unity moves of Pope John

HARTFORD, Conn. — A rabbi said here that His Holiness, Pope John XXIII "has brought a new spirit into Roman Catholicism which is accelerating the translation of the Church's teaching of charity and fraternity into practice."

Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's Interracial Affairs Department, also said in an interview: "Equally heartening have been the demonstrations of fraternal outreach practiced by the World Council of Churches, which represent some 200 million adherents of Protestant, Anglican and Orthodox churches throughout the world."

In a speech before the Hartford Chapter of the American Jewish Committee, Rabbi Tanenbaum noted that Catholics, Protestants and Jews are moving swiftly to remove historic sources of animosity.

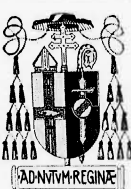
He said that "as this new spirit of interfaith solidarity and understanding becomes established as a social reality, I have no doubt that Jews will undertake the kind of self-examination toward Christians that Christians have begun toward Jews."

SOCIAL ACTION
MIAMI, Fla.—Bishop Coleman F. Carroll of Miami has established a Spanish-language school of social action to teach the social doctrine of the Church to thousands of Latin Americans now residing in his diocese.

Word From The Archbishop

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

All of us have good reasons to be satisfied with the excellent use made of our gifts to the Laetare Sunday Collection last year by Catholic Relief Services, who administer this money under the direction of the Archbishops and Bishops of the United States. We have shipped overseas and distributed to some 43 million needy persons in 40 different countries during the past 12 months more than 400,000 tons of relief supplies, valued at something over \$128,000,000. Your gifts have been used so well that our agency has made available to the needy 400 pounds of nourishing food plus 28 pounds of clothing and medicines for every dollar contributed by you.



In this work, the Church is doing again what Christ, Our Lord, did so often in person while on earth. Many of Our Lord's miracles were done to relieve human want and suffering. At Cana, He supplied the wine needed for the continuation of the marriage feast. In the desert, He twice multiplied a few loaves of bread into sufficient food to feed several thousand hungry men and women. The paralyzed man who had been a complete invalid for almost 40 years was cured instantaneously. The blind man on the road to Jericho received the sight for which he prayed so loudly and with such great faith. The pagan centurion of Rome and the woman of Canaan both begged for and received from Our Blessed Lord the complete cure of a sick child. Ten lepers in a group regained their health in answer to their cry for a cure. No one would dare say that Our Lord was indifferent to the needs of the poor, the sick, and the hungry people of Palestine in His day.

Dearly beloved, neither can the Church be indifferent to such similar needs anywhere in the world today. The Catholic Church is the continuation of Jesus Christ in this world until the very end of time. For that reason, the Church continues not merely some of Our Lord's works but all of them. It is true that her first duty is to the souls of men, as it was also Christ's first interest; and for this she teaches, baptizes, forgives sins, feeds them the Body and Blood of Christ, and offers sacrifice. But it is also true that like her Divine Master she must feed the hungry, clothe the naked, shelter the homeless, visit the sick and the imprisoned, as much as it lies in her power to do because she loves all men as God loves them.

Here then is the true meaning of the Laetare Sunday Appeal of the Catholic Bishops of the United States for the victims of hunger, disease, and oppression. By your generous gift next Sunday, you become the hands and feet of the messengers of Christlike love. By your gifts, you will become like the disciples of Our Lord Himself, who passed through the crowd at Capernaum distributing bread to hungry men, women, and children. The hands are ours, but the food comes from God. We are simply sharing with God's other children the good things Our Heavenly Father has given to us. Let your share of this gift be a generous one to show God how much you thank Him for your blessings.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
+ Paul C. Schulte
Archbishop of Indianapolis

Takes over control of grade schools

ST. LOUIS—The St. Louis archdiocese has taken over direction of all parish elementary schools, vesting responsibility for their control in a new 25-member School Board of Pastors.

It was announced that negotiations for Sisters and lay instructors to teach in parish schools will be handled through the office of Cardinal Joseph Ritter, Archbishop of St. Louis, and not by each parish.

Catholic right to resist State's injustice cited

COLOMBO, Ceylon.—The Bishop of Kandy has reminded Catholics they have a right to disobey "if the State refuses our just rights."

Bishop Leo Nanayakkara, O.S.B., spoke in one of the few Catholic schools not confiscated by Ceylon's leftwing government, St. Michael's College in the east coast city of Batticaloa.

The Ceylonese-born Benedictine prelate said Catholic resistance to the seizure of their schools, which at one stage involved 50,

strikes in the schools, was based on the right to resist unjust acts of the state.

"ARE WE Catholics traitors to our country, are we second-class citizens for having chosen to run private schools, and for having opposed the take over of our schools?" Bishop Nanayakkara asked.

"While we are a minority community as Catholics, we are also human beings who have rights, duties and responsibilities. While it is sacred for Roman Catholics to give obedience to a constituted state just as much as they have to give obedience to their father and mother, this cannot be blind obedience under all conditions. . .

"If at times obedience to parents becomes sinful and unjust, can we label the child disobedient?" the 49-year-old prelate asked.

"THE ANSWER is a clear no. We have a right to stand up for things we believe in, and if the state refuses our just rights, we have a right to disobey. It is because of this that we opposed the take-over of schools."

Extremist members of the National Education Commission are seeking to nationalize even the remaining handful of private schools. Only 40 such Catholic schools remain, and they constitute the bulk of private schools that survived the government's severe requirements for remaining private.

New Orleans plans to integrate schools

NEW ORLEANS—School Rolls Are Open to All Catholics. With this headline, the Catholic Action of the South, weekly newspaper of the Archdiocese of New Orleans, announced the decision of Archbishop Joseph F. Rummel that all elementary and secondary schools here will be desegregated in September.

The prelate's directive, announced at a clergy conference here on March 27, did not use the words "desegregation" or "Negroes" but said it applied to all schools "both elementary and secondary, parochial and private, and that registration should be according to accepted educational standards."

REGISTRATION dates have been set for April 13 and 14 for all new students—entering school for the first time or transferring

schools. Students already enrolled in a Catholic school will indicate their intention to continue at the same school next fall during the week of April 8.

On Page Five of the same issue of the archdiocesan weekly appears a full-page paid advertisement advocating the election of Ross Buckley, Republican candidate for Mayor of New Orleans. One of his campaign promises is: "a workable plan for voluntary segregation." He is identified as a Catholic conservative.

MEANWHILE, the announcement of the impending school desegregation has released the pent-up energies of the South Louisiana Citizens' Council and many white Catholic parents. The Citizens' Council attributed the integration decision to Co-

Indianapolis parish inaugurates special Bible devotions during Lent



NEW LENTEN SERVICES—Liturgical-minded St. Catherine's parish, Indianapolis, is among the first of Archdiocesan parishes to introduce Bible Devotions during the Lenten season. Rev. Joseph J. Schmitt, pastor, is seen in the foreground, presiding over the service. The theme changes each week. The St. Catherine's boys' choir, above, directed by Father Thomas Breidenbach, assistant pastor, sing English verses of the Psalms, alternating with the congregation, after each reading.



ROLE FOR LAYMEN—One of the three laymen who read texts from the Bible is John Maxwell, above. Two of the readings are usually from the Old Testament and one from the New Testament. At the start of the service, the Bible is carried in procession down the central aisle of the church to the sanctuary where it is prominently displayed and incense on a lectern in the center of the sanctuary. The new devotions have been enthusiastically received by parishioners.



ACTION OF THE DAY—Each service has a central theme—ashes, water, fire or oil—indicated by the Bible readings and the homilies which follow each reading. Father David Kahle, above, assistant pastor, surrounded by servers, blesses holy water for a recent service. The holy water was taken to the Communion railing where the congregation came to sign their names. Benediction of the Blessed Sacrament concludes the services. A detailed description of the ceremony can be found in the January and February issues of Worship magazine. (Photo-story by Paul G. Fox)

A CITADEL OF LIBERAL ARTS

Marian passes a milestone

By PAUL G. FOX

QUESTION: Considering the past as prologue, what do you consider to be the pivotal decisions made during the first 25 years that have most greatly affected the direction of Marian College?

On March 25, 1937, the State of Indiana issued a charter to Marian College, Indianapolis, recognizing it as a four-year liberal arts college under the auspices of the Sisters of St. Francis, Olenburg, Va. The first quarter-century of service is now completed. It seems a fitting time to pause, take stock, and project a few ideas about the future.

Accordingly, we have posed several questions to Msgr. Francis J. Reine, president, and Sister Mary Olivia, O.S.F., academic dean. Their candid observations will, we trust, blend into a composite picture of the goals and aspirations of the college and its relations with the community.

Sister Olivia: First of all, let me say, that when a decision is made, very often it does not at the time seem to be of lasting importance. Sometimes it is made to meet an immediate need; later, it proves to have been wise in the light of subsequent events. It is not always a purely administrative act. Credit must be given very often to the faculty for advocating, cooperating and concurring with a decision.

I believe that Marian College's wisest decision was that which determined the character of the school: that it would be a liberal arts college, giving a rich background to the student so that the education being in college could be a real springboard to a continuing life-long education.

We have consistently held that a liberal arts training must be the framework within which any other more specialized education would be couched. And so it has been that the Marian College student preparing for medical technology, dietetics, business administration, teaching, social work, or the professions, has done so

We are just expanding our offerings with courses in Russian language and heavier enrollments in the other languages—Latin, German, French and Spanish.

Curriculum-wise, I feel that we made an important decision four years ago, when we concurred with the request of the faculty to begin more work in the study of the non-West. At the time, there was not too much interest in this field. We sensed the growing need of Americans to understand the cultures and history of these other peoples, and we began a program for study of the non-West which is now recognized as one of the leading ones among liberal colleges in the State of Indiana.

We not only have separate history courses dealing with Asia, Africa, Russia and the Middle East, but our faculty in other fields, such as philosophy, art, music, theology and literature, have broadened their courses to include study of these groups.

Most important, our faculty was alerted to this trend and immed-

ately sought additional training. In the past few years, faculty members have spent their summers in study, not only here in continental U.S., but in Hawaii, Japan and Greece. Also, during the past three years, the faculty have brought to the campus, outstanding specialists to give both students and teachers additional training in these areas.

Of course, what has most affected the direction of Marian College recently was the decision to become a coeducational school in 1958. It is the decision whose repercussions are most obvious to the outsider. It has brought expansion in curriculum, in enrollment and in faculty. Needless to say, it has altered the character of the school.

Q. What were the principal adjustments that had to be made, in addition to the increased physical facilities, in transforming a women's college into a coeducational institution?

Msgr. Reine: Additional courses, in which men students had been particularly interested, had to be inaugurated. Opportunities to major in business administration, economics and ac-

counting and to minor in physics were introduced.

A dean of men and more teachers were required, and we made a special effort to employ male teachers—priests and laymen—to approximate a reasonable balance between them and women teachers. An interesting sidelight in this regard has been our discovery that our male students prefer a teacher they consider a good teacher—and I do not mean necessarily a "good teacher"—no matter whether that person is a man or a woman. All the intricacies of intercollegiate athletic competition had to be met—the gamut from admission to the Indiana Inter-Collegiate Athletic Association to including adhesive tape in our budget.

More stress was laid on courses involved in pre-professional work. In addition to already-existing programs in medical technology, social work, education and home economics, new curricula were constructed in pre-law, pre-medicine, pre-dentistry and pre-engineering.

Some new campus social and extra-curricular organizations came into being and old ones needed enlargement and reinvigoration. The Student Association constitution underwent a revision.

Q. When Marian had its last major building program in 1954 (administration building, science wing, chapel and auditorium) were told that these facilities would accommodate an estimated enrollment of 1,000 students. Since 1954, the enrollment has increased from 320 to 1,670 full-time students. At this rate of increase, the maximum enrollment will be reached in approximately five years. Has the decision been reached whether to hold the enrollment to 1,000, or will provisions be made for additional classroom facilities?

Msgr. Reine: The facilities you mentioned could accommodate about 1,200 students. If we were to make some changes, i.e. lengthening the school day and converting certain areas to different uses. Since in our present planning the decision has been made to hold enrollment to this maximum, no provisions are at this time thought of for additional classroom facilities.

Q. What other buildings are contemplated to sustain an enrollment of 1,200 full-time students? Has a target been determined for the building program?

Msgr. Reine: To sustain an enrollment of 1,200 full-time students we need in addition to our present buildings a larger library, a men's dormitory, and a student union building. No target date has yet been set for this building program. Considerable discussion and thought have been given but we have not yet reached the drawing board.

One important problem that has plagued us has been the need for additional property on which to project physical plant development. Sixty-four acres are not as large as one might think, considering that a good portion is taken up by a lake and low-

swampy ground. We also face the threat of losing about eight acres to a proposed new highway.

Q. In September, 1961, Marian resumed its Evening Division, which proved very popular in the early '40s. Will this be expanded to meet the demands of part-time students and teachers desiring additional credits?

Sister Olivia: The decision to resume Evening Classes was prompted by the desire to serve the community of Indianapolis. We will be happy to expand the evening classes as the need arises, especially in education, foreign languages, philosophy and theology, fields which are not heavily covered by other night schools and extensions.

We are particularly anxious to assist the emergency teachers who have gone into the night and secondary schools with inadequate training. We are anxious to share our very modern language laboratory with adults

enrichment. Enrichment on the new requirements comes chiefly through more literature, science and mathematics.

Q. Will Marian remain a small, undergraduate liberal arts college, or will it plan to venture into a limited program of graduate studies as some other similar-sized colleges are doing?

Sister Olivia: In the light of the new state requirement that all teachers—elementary and secondary—earn a master's degree within five years (at the most, seven years), and that the preparatory program be regarded as a five-year program, not a four-year plus a later graduate-year, I believe we have been fortunate in that we have given some thought to offering a limited program of graduate study in the near future. We believe that we will be ready for such a program by 1964, at the latest, 1965.

Q. What will be required in the manner of additional planning and facilities to provide for graduate studies?

Sister Olivia: A graduate program here is going to mean, first of all, additional faculty. This should not be too difficult, since we have a number of Sisters here in very short supply, and toward doctors. It will likewise mean additional library facilities, both books and a place to house them. Additional library facilities are a present need, even with the undergraduate school as it now exists, so library expansion in the graduate study will work easily into the pattern.

Another very important requirement will be accreditation by the regional association of colleges, the North Central Association. We will surely want to secure this as soon as possible so that students will enjoy the same level of training in the fields that we will be offering.

Q. How effective are Marian's alumni? Do they aid the college in a substantial manner?

Msgr. Reine: The effectiveness of our alumni has grown noticeably in the past several years. Perhaps only recently have they been "coming of age." More and more often they are representing Marian at College Days or College Nights at various high schools especially those at some distance from Indianapolis, telling the story of their college to prospective students and their parents.

Our Alumni Fund with its annual drive has been gaining momentum over the three years since its inauguration. Especially encouraging has been the growth in the percentage of contributions to the fund—a matter which has been given special emphasis. In such ways as these the Marian alumni seem to be assisting the achievements of their vigorous and older counterparts.

Q. What other avenues of support does a college such as Marian have in addition to regular fees, tuition, board and alumni contributions?

Msgr. Reine: Our Parents and Friends Organization, and the earlier Marian Guild, as well as the Marian College Associates are a valuable avenue of support. The parishes which participate in our Parish Scholarship Program have done much to give financial aid to worthy students, thereby reducing the cost to the college of its student aid program.

Individual friends have been a very great support. We should like to see and intend to encourage more requests to Marian when our friends draw up their wills. Business, industry and philanthropic foundations have been of some assistance, but we have barely scratched the surface in this area.

Another extremely valuable source of support is the contributed services of the priests and Religious and the dedication of the lay members on our staff. We figure the contributed services at Marian next year will amount to at least \$125,000. Even though our new faculty salary schedule compares favorably with those of other colleges of our size and region, college teachers are still noteworthy underpaid professional men and women. Their willingness to accept this state of affairs is a magnificent contribution.

Every institution projects an image, whether favorable or unfavorable, to the community in which it exists. What type of image would you hope to convey to the people of Indianapolis and to the state?

Sister Olivia: We want, first of all, to convey the idea to the people of Indianapolis and of the state, that Marian College is an academic institution. We do not wish to give the impression that we desire an intellectual elite; but neither do we wish to give the impression that standards and philosophy have no part in our program.

We want the college to be respected as a school that challenges young people who have ability, desire, and ambition to learn, and to stretch their poten-



VETERAN EDUCATORS—The three Marian College professors above, have offered a total of 75 years of teaching service to the institution. All were original members of the faculty in 1937 and have continued without interruption. Msgr. John J. Doyle, Ph.D., college chaplain, is chairman of the philosophy department; Sister M. Gonsvalva, O.S.F., Ph.D., is head of the classical language department; and Sister Gertrude Marie, O.S.F., M.S., is head of the mathematics department. The college has 16 faculty members with doctor's degrees. (Staff photo)

ties to the utmost. In other words, we want our school to be one where the student makes good use of his God-given talents.

We want to convey the impression that we do not attempt to serve all students, of all abilities, whether technical or commercial, but a liberal arts college. Because we want to be this type of school, we have to be careful in our admissions policies. We must be sure that the prospective student has the ability to do our particular program, that what he desires in higher education can be had at Marian College.

For this reason, our Admissions Committee studies each student's application with special care and tries to determine whether we are the school that can best serve him in his development. We hope that the students, in turn, will convey the image of the school, bearing the stamp of its own peculiar nature, purpose, and work, and giving them the right to be different in a better way because they have come within the influence of Marian College.

Q. We hear prophesies of doom from all sides concerning the fate of the small, liberal arts college. Some say that in order to survive they must become community colleges, supported by the municipality or state. What response to this line of thinking?

Msgr. Reine: I cannot agree with such dire predictions. I think there will always be enough individuals—businesses, foundations, and the like—sufficiently interested in the small liberal arts colleges and the diversity of educational opportunity offered by these institutions to support them.

Our Catholic colleges, where good percentage of the staff is clergy and Religious, are espe-

cially blessed in having the contributed services of these members of the cloth.

A serious danger, however, to the survival of the small liberal arts colleges would be discrimination against independent and church-related colleges in the matter of Federal aid, which happily has not been the case to any great extent.

Q. Can Marian College at present take advantage of the various forms of Federal aid available from Washington? Does the whole college benefit or individual departments?

Msgr. Reine: Marian College can and does take advantage of various forms of Federal aid. In some cases the whole college benefits, in others individual departments benefit. Here individual departments have benefited from grants from the National Science Foundation, the Atomic Energy Commission, and the National Defense Education Act. The college as a whole, although indirectly, has benefited by the Student Loan provisions of the National Defense Education Act and by the Veterans' Educational Benefits.

Of benefit both to Marian and to teachers of the vicinity was a National Science Foundation grant to the mathematics department for an in-service institute conducted during the 1959-60 academic year.

Q. Of the several Federal aid proposals now under consideration in Congress, which would be the most beneficial or applicable to Marian College?

Msgr. Reine: It is difficult to say which of these proposals would be the most advantageous or applicable to Marian, but certainly we would be eligible for such proposals as Federal aid toward library construction and residence hall construction (not a proposal, but a reality) and for scholarships.



MODERN CAMPUS—The air view of the Marian College campus, above, shows the buildings constructed since 1948. At left is the administration building, with chapel, science and auditorium wings. Clare Hall, women's residence, is at right.

with a strong emphasis on study of theology, philosophy, foreign language, and fine arts and literature.

Now when the professions, medicine, engineering, education, as well as industry, are asking that the young person have a liberal education with which to begin his specialized work, we feel that we have been fulfilling the need in the past as well as in the present. We know that our decision to keep the college a liberal arts institution was a very wise and a very valuable one.

Along with this decision was another of the middle '40s when many schools were relinquishing the requirement that students do work in a foreign language. We consistently adhered to our requirement on all degrees, science as well as arts.

We found much opposition to it, especially among male students in the first three or four years of co-education, because they could go to other schools where foreign language study was not required, i.e. on a degree in business administration. Now, since Sputnik and the resurgence toward foreign language study, we have no adjustment to make.

lately sought additional training. In the past few years, faculty members have spent their summers in study, not only here in continental U.S., but in Hawaii, Japan and Greece. Also, during the past three years, the faculty have brought to the campus, outstanding specialists to give both students and teachers additional training in these areas.

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PRIEST IN RUSSIA

Soviets vary tactics to wipe out religion

By FATHER JAMES F. DRANE

People hear so many contradictory things about religion in the Soviet Union that confusion on this question is the common state of affairs.

The Church has reported that its priests and bishops are being persecuted and imprisoned, its churches closed, and Catholics threatened and accused.

At the same time, a group of clergymen representing the Protestant-Orthodox World Council of Churches states that everything is fine, that there is perfect freedom of religion.

We hear that communism is atheistic and controls everything and yet we also hear pronouncements by the Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

Can all this be reconciled? Most people try to speak of "religion in Russia today." This is the broadest generality, and working with such generalities one can substantiate almost any position.

If one wishes to prove that communism is a fine thing and has been innocently martyred by opposition groups, he can point to the Soviet constitution which guarantees free attendance at church.

Plan encyclical symposium at ND

NOTRE DAME, Ind.—A symposium on His Holiness Pope John XXIII's encyclical Mater et Magistra will be held May 5 at the University of Notre Dame.

Father Benjamin L. Masse, S.J., an associate editor of America magazine, will address the symposium, which will also feature two panel discussions on various aspects of the encyclical.

The symposium will be sponsored by the Notre Dame economics department in cooperation with the college faculties of the university.

ERITREA: MEDIEVAL MUD

THE VILLAGE OF ADDIS ADDI, IN SOUTHERN ERITREA, IS A MEDIEVAL MISHMASH. A MEDIEVAL MISHMASH. THE VILLAGE STREETS are crooked alleys which, in the rainy season, flow with mud and mud. The houses are built on steep slopes in one-room huts made of mud and mud.

These are undeniable facts. Unfortunately they are used by some to support the totally false conclusion that there is freedom of religion in the Soviet Union.

There is no one policy that the communists attempt to enforce everywhere. There are many different situations and types of people in the Soviet Union to put all of them in the same mold.

Even in a specific area, the policy changes radically from time to time. Immediately after the revolution took over in 1917 there followed trying days for all classes in the Soviet Union.

This was the period of militant atheism which lasted through the 1920s to the beginning of World War II. Twenty-eight bishops and 1,200 priests and monks were executed.

DESPITE ALL this, in the late 1920s the head of the Association of the Godless, Yaro Yaroslavsky, announced that the policy had failed. There were, he said, still many millions of practicing believers in Russia.

The policy was then changed from persecution to propaganda. It was less bloody and more subtle. It has its hot and cold periods. In 1954 it got real hot and all believers were accused of being anti-patriotic and charged with treason.

But no one should be fooled by this into thinking that the party has changed its mind about religion. Religion is still the "opium of the people" and has no place in the communist utopia.

The government is still dogmatically atheistic, and the Church is still sentenced to death. The Church may be permitted to take one step back after two steps forward but it is still marching toward the grave.

Navy project

PAERMO, Italy.—Sailors of the Italian Navy are spending several days ashore to renovate a Catholic orphanage when their ship anchored here. Working as carpenters, masons, painters and electricians, 150 men of the Canberra crew gave a complete overhauling to the Boccone del Povero orphanage. Afterwards, the Sisters who run the orphanage and 70 of their charges went aboard the ship to meet the commander and the crew personally.

The author of this series of articles, now a teacher at St. John's Home Mission Society, Little Rock, Ark., spent three years studying in Europe and recently completed a four-week tour of the Soviet Union as a member of a leftist political group. This gave him freedom in Russia not ordinarily accorded to Western visitors.

He can also point to statistics indicating that there are many millions of believers and churchgoers in the U.S.S.R. Both of these statements are true. Any visitor to the Soviet Union has seen evidence to substantiate both statements.

DESPIE ALL the difficulties involved in using Soviet statistics (which are all compiled by government agencies), trustworthy sources estimate that there are between 35 and 50 million practicing Russian Orthodox Church members in the U.S.S.R., some 33,000 priests, and 4,000 men and women religious. There are three convents which seem to be well attended.

In the 18th century Czar Peter the Great opened the door to the West, and subsequently many foreign sects and sects came to settle inside Russia. These included Baptists, Evangelists, Mennonites, Dukobors, Shakers, and others. These sects became very popular and attracted a considerable number of followers. These groups still receive the support of the Soviet government.

The Catholic Church has been especially hard hit by the churches open in Leningrad and Moscow which are attended by large crowds, including many foreign diplomats and diplomatic personnel.

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This was the period of militant atheism which lasted through the 1920s to the beginning of World War II. Twenty-eight bishops and 1,200 priests and monks were executed. Countless thousands were shipped to labor camps—others were imprisoned.

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Religion is anything but free. Religion in the U.S.S.R. is marked for extinction. The present policy of the government is to use the tactics which have been judged best to do this job today. The current policy is but one step toward accomplishing the final goal—the elimination of religion from the Soviet scene.

It is always dangerous to speak in such broad generalities as "Religion today in the U.S.S.R." The Soviet Union is a huge place and its government does not always adopt the same attitude of policy toward religion in every corner of the nation.

THERE ARE many districts, many so-called "independent socialist republics" that make up the Union of Soviet Socialist Republics. The policy of the Communist party toward religion differs in each place according to the strength of the local communist government and the attitude of the people.

The strength of the local government is a big factor in religious policy. The communists want to eradicate religion—do away with it completely—but not at the expense of doing away with the people.

Their first objective is to stay in power. If their power is shaky, as it is in some of the republics, nothing could further weaken their hold will be said about religion. In Armenia, for example, there is usually very little interference with religion. In other old and highly Communist areas it has been completely destroyed. Not a remnant remains.

The attitude of the people is also important. People differ from place to place, and no one government policy can be feasible for all. I nreave where their institutions and history are strongly religious, the party goes slowly and cautiously. Where such is not the case, or where there has been anticlericalism and religious fanaticism in the past, the process is quicker and less restricted.

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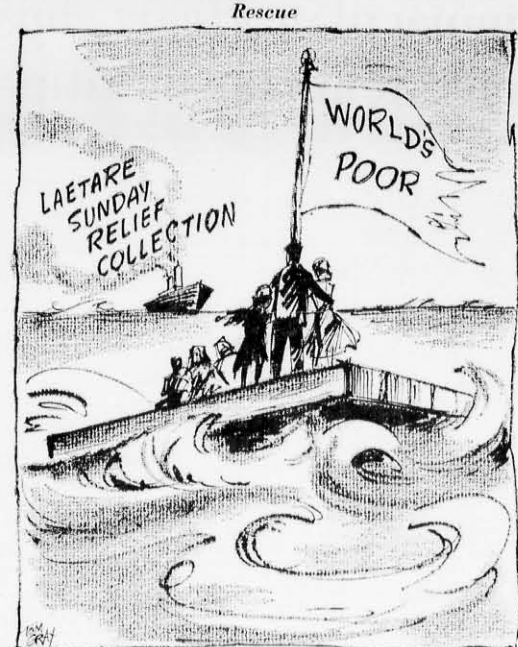
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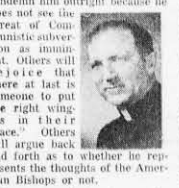


WHAT OF THE DAY

The Cronin pamphlet

By REV. JOHN DORAN

Father Cronin's pamphlet Communism: Threat to Freedom is coming in for a great deal of discussion these days.



Those who will quote him as seeing the internal threat of Communism to America as lessened will do well to understand his position.

He does not see it lessened by virtue of any giving up on the part of world Communism of its intention or desire to subvert America, but as lessened because of the change in atmosphere on the American scene.

Communism, he maintains, is not understood correctly, is now hard put to dupe Americans as easily as it could be before because of the starkness with which the Russian and Chinese Communists are indifferent to human rights and liberty now stands forth in the world.

Father Cronin is undoubtedly right in his hope that groups who are opposed to each other in principle should argue about the objectives, not stand back and hurl names at each other. There has been too much of this: Con-

First, one can hardly accuse Father Cronin on being "soft" about Communism. Long before the current upsurge of anti-Communism, Father Cronin had written on the subject and striven to awaken the American people as to its dangers. He is an old hand in the matter.

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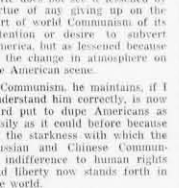
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Annual clergy institute on alcoholism scheduled

RICHMOND, Va. — Problems connected with alcoholism and excessive drinking among Catholic laymen will be studied here during the Fourth Annual Pastoral Institute on Alcohol Problems, conducted to assist parish priests to deal with such problems intelligently and successfully.

The one-day program, scheduled for Tuesday, April 24, will be sponsored by the National Clergy Conference on Alcoholism at the John Marshall Hotel here.

Major topics to be discussed during the sessions include "Alcoholism—Defined and Described," by Father Frederick G. Lawrence, M.S.S.T., Stirling, N.J.; "Motivating the Alcoholic Through Rehabilitative Therapy," by Ebbie Curtis Hoff, Medical Director of the Division of Alcohol and Rehabilitation of the Virginia State Health Department; and Dean of Graduate Studies at the Medical College of Virginia, "Helping the Alcoholic Parishioner," by Father Vincent Collins, Hume, New York.

The three main speakers also will open a panel for a discussion moderated by Father John C. Ford, S.J., Catholic University of America, at another session. Father Ford is a nationally recognized authority on alcoholism.

Still another session will feature a motion picture, "For Those Who Drink," presented by E. Gordon Bell, M.D., Director of the famed Bell Clinic, Toronto. The institute will be chaired by Father Ralph S. Piau of Indianapolis.

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dianapolis. Executive Secretary of the National Clergy Conference on Alcoholism.

The 14th annual meeting of the Fourth Annual Clergy Conference on Alcoholism will be held in conjunction with the Institute.

Drop first grade in crowded schools

KANSAS CITY, Kan. — The Catholic school board here has instructed parish schools to drop their first grade if enrollment is so high that other grades are overcrowded.

The eight-member board also ordered the dropping of kindergarten which are combined with other grades and do not have sufficient room or a separate teacher.

In its directive, approved by Archbishop Edward J. Hunkeler of Kansas City in Kansas, the board said: "It will probably not be possible to meet future educational demands in every parish."

Catholic elementary schools here enroll 29,631 pupils, according to the 1961 Official Catholic Directory.

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\$7.00 WILL MAINTAIN A STUDENT FOR ONE WEEK WILL YOU HELP HIM ALONG?

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DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA.
 EMPLOYMENT HAPPY MARRIAGE THANKSGIVING
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480 Lexington Ave. at 46th St. New York 17, N.Y.



Edited by the Cleric Seminars of West Baden College

Fed up!

By ROBERT C. O'CONNOR, S.J.

Tune in some mood music, sit back in a comfortable chair, and relax. Now, let's consider a topic that is often mystifying to many adults and disturbing to teenagers: Moods.

Sometimes you get up in the morning feeling great; you sing or whistle a tune; your head is held high, chest out, and shoulders back. There is a certain little bounce in your walk. Other times you get up feeling depressed and miserable.

These moods are familiar to everyone; they come and go. They are the normal ups and downs of emotional life. One of the tasks of growing up is learning how to control and live with your moods. I am not referring to long periods of depression or elation that are abnormal and material for the psychiatrist's couch.

THINGS HAPPEN around us, and frequently without our becoming aware of it a mood is upon us. It would be good if we could immediately reflect and discover the cause. Perhaps it is the reason for our joy. Embarrassment at not being able to give the right answer in English class may have brought on the depressed feeling. Knowing the cause of our mood can help us to see things in their proper perspective. After all, one 'A' is no reason for feeling giddy; one small embarrassment no reason for feeling down.

Moods can be dangerous. A depressed spirit is Satan's delight. With his hidden help you can begin to feel so sorry for yourself that in a short time everyone around you will have that "fed up" feeling. A dark mood may cause you to seek consolation in a forbidden sex pleasure.

An elated mood can also be a source of trouble. You feel so good that you feel you are sliding down the floor on the accelerator. In this emotional state you may not only break traffic laws, but God's laws as well.

What is the solution to the troublesome problem of moods? The old saying that "forewarned is forearmed" has some application here. Knowing that the cause is subject to moods and that these moods can be dangerous should put us on our guard. As I have said, it is important to know the cause of our mood. If the cause is our own physical condition, we can bring this condition to something simple—like more sleep or a relaxing hike in the country.

It is possible to let a mood work for you. Paul Verlaine, the French poet, was a melancholy spirit who looked at nature to find mirrored there the gloom of his own soul. The result of his search was some great poetry. In one poem he declares: "There is something in the rain, the rain falling on the city." If you write or paint, your moods may be creative, too. Are you an amateur mechanic or carpenter? When you feel moody, set yourself to work. While you work the mood will pass, and you will be doing something worthwhile, besides.

WHEN YOU FEEL cheerful and elate!, let others benefit from your bright rays of sunshine. There is nothing quite so contagious as happy laughter, and you are not the only to spread it around. But don't go off and do something wild; something on which you can only feel remorse afterwards.

You are striving for maturity; you want to act grown-up. Just when you are beginning to feel elated, you can only feel remorse afterwards. Under its spell you forget to discover its cause; you find yourself acting in ways that you don't quite understand. You want others to understand you, but you cannot understand what you are like the reed shaken by the wind; first you are carried one way, and then the other. Emotions are contagious; you should be controlling them.

Put yourself in the driver's seat. Learn to understand and to control your moods. Your efforts in this regard will be rewarded by more peace and happiness in your life and in the lives of those around you. By achieving some of that maturity you desire so much. By understanding and controlling your moods, you will be acting more grown-up than that lot of grown-ups.

CYCADET WRESTLING TOURNAMENT

Following are the first and second place winners, respectively, in the annual CYO Cadet Wrestling Tournament held last Saturday at Secunia High School, Indianapolis. 70 lbs.: Terry Downing and Joe Shikany, both of Little Flower; 85 lbs.: Frank Catto and Ed Bierman, both of Little Flower; 95 lbs.: Paul Trov, Little Flower, and Charles Casel, St. Roch's; 103 lbs.: Dave Kern, St. Monica, and Mike McLaughlin, Little Flower; 112 lbs.: Tom Parker and David Dinn, both of Little Flower; 120 lbs.: Steve Rudeman, Little Flower, and Pat Gilligan, St. Roch's; 127 lbs.: Dave O'Connor, Little Flower, and Steve Aruback, Nativity; 133 lbs.: Dan Ferguson, St. Monica, and Dennis Walker, St. Joan of Arc; 138 lbs.: Arnold Rivera, St. Roch's, and Ed Wonskoff, St. Joan of Arc; 145 lbs.: Bob Mares, St. Monica, and Dave Oberfeld, St. Roch; 154 lbs.: Jay Huser, Little Flower (defeated), 165 lbs.: Fred Wyssing, Little Flower, and Jim Keifer, St. Roch's.

ONE-ACT PLAY CONTEST

The first round of the Comedy Division of the Junior CYO One-Act Play Contest will be completed Saturday and Sunday, March 31 and April 1. Saturday curtain time will be 8 p.m. at St. Roch's, St. Michael's and St. Anthony's, Indianapolis, and at 8:30 p.m. at St. Charles, Bloomington. The latter is a second round match, pitting the host parish against St. Ann's, Terre Haute. Action on Sunday is scheduled at 3 p.m. at Holy Name, Beech Grove, and at 8 p.m. at both Holy Name and Holy Trinity, Indianapolis. Round Two matches are scheduled at 7:30 p.m., Tuesday, at Holy Trinity, Indianapolis, and on Thursday, April 5, also at 7:30 p.m., at Holy Spirit, St. Michael's and St. Philip Neri, all in Indianapolis. The first round in the Serious Division is set for 8 p.m., Monday, April 2, at four Indianapolis parishes: St. Michael, Holy Spirit, Holy Trinity and St. Philip Neri.

SPRING SPORTS DEADLINE

Today (Friday) is the deadline for entries in the Indianapolis Olympic CYO Spring and Junior Kickball, Cadet Baseball and Cadet Kickball.

CADET TRACK

The dual meet season for the CYO Cadet

Immaculate Heart cops table tennis team title

Immaculate Heart won over-all honors in the annual Indianapolis Deaneery Junior CYO Table Tennis tourney with a grand total of 180 points. St. Michael's finished a distant second with 123 point and St. Joan of Arc third with 90. The tourney was concluded last week-end at the Table Tennis Center in Indianapolis.

Northiders garnered the lion's share of their points total in the Freshman-Sophomore Division, which they captured with an incredible 135 points, more than doubling runner-up St. Michael's total of 65. This division went to St. Catherine's with 57 points.

In the Junior-Senior competition, St. Joan of Arc took the first place trophy with 88 markers, followed by Little Flower and St. Michael's with 61 and 60 points, respectively.

IMMACULATE Heart's domination of the younger age division of the tourney is evident from the fact that representatives of the parish won four of the five individual titles.

In the boys' singles, Tom Sweeney won over Phil Harbring, of Holy Spirit, 21-17, 21-18, 18-21 and 21-15, while in girls' singles, Sue Argus defeated Kathie Lawrie, 21-12 and 21-8.

Another Immaculate Heart pair, Tom Sweeney and John Nurnberger, grabbed the boys' crown in doubles with a convincing 21-18, 21-13, 21-18 victory over Latin School rivals, Mike Nees and Gary Crawford.

Immaculate Heart's Sue Argus and Tom Sweeney dropped the St. Michael's duo of Cheryl Bodine and Jim Williams, 21-13 and 21-9 for the mixed doubles crown.

St. Catherine's Pat Snyder and Thelma Wilson broke through in the girls' doubles to prevent an Immaculate Heart sweep of individual honors. They defeated Immaculate Heart's Sue Argus and Tom Sweeney, 21-13 and 21-17 to grab the title.

St. Michael's and St. Joan of Arc placed two winners each in the Junior-Senior Division with St. Christopher's taking the fifth spot.

Rick Malad, of St. Michael's, grabbed the boys' singles title with a closely fought win over fellow parishioner Joe Williams, 21-18, 14-21, 18-21, 21-18, 21-18. The girls' singles crown went to Theresa Murray, of St. Joan of Arc, who defeated Martha Steele, of Little Flower, in straight sets, 21-11 and 21-15.

In the boys' doubles, the two singles finalists, Rick Malad and Joe Williams won handily over Nelson Martin and Don Nester, of St. Christopher's, 21-19, 21-11 and 21-17, to give St. Michael's a second individual title.

Theresa Murray, girls' singles winner, paired with Mary Ann Higgins to defeat Little Flower's sister team of Martha and Sue Steele, 21-17 and 21-18, for the honors in girls' doubles.

In the mixed doubles competition, Don Nester and Kathy March dropped Mary Florence Conrad and Dave Campanella, of St. Anthony's, 21-20 and 21-10, in the final match.

IMMACULATE Heart wins Criterion Quiz Contest

Immaculate Heart, No. 1 swept to a convincing 210 to 150 victory over Holy Trinity No. 1 in the finals of the 1962 Junior CYO-Criterion Quiz Contest on Wednesday evening, March 21.

As has been customary since the popular contest was inaugurated several years ago, the final match was carried on Radio Station WFPM, Indianapolis.

Serving as moderators for the match were Father John Kahle, of the Marian College faculty; Francis Egan, of the Indianapolis CYO Director; and Miss Cecilia Mootz, director of the CYO girls' camping program.

THE WINNING team from Immaculate Heart was awarded \$30 in cash in addition to the first place trophy. Holy Trinity's runnersup received a \$20 cash award and an addition to their trophy case.

The finalists advanced to the showdown match by defeating St. Michael's No. 1 and Little Flower No. 1 in the semifinals. Action began on February 20 with a record total of 51 teams.

More than 600 students from archdiocesan high schools will attend the Archdiocesan Sodality Congress which is being held at Secunia Memorial High School, Indianapolis, on Saturday, March 31.

Father John J. Powell, S.J., of Loyola University, Chicago, will address the general assembly on congress themes—"Personal Responsibility." The general session will begin at 9:30 a.m.

Twenty-three "buzz sessions" on topical matters have been slated during the afternoon. Subjects, sponsoring schools and resource personnel include:

"BE INFORMED," Ladywood, St. Pauline Marie, S.P.; "Catholic and Informal Relations," Cathedral, James Scholt; "Catholics and Politics," Secunia, Sister Teresa Avila, O.S.F.; "Challenge to the Lay Apostles," St. Agnes Academy, Sister Marie Carita, S.P.; "Christ and the Athlete," Cathedral, Thomas O'Brien.

"Christ the Worker," Secunia, William Matheny; "The Catholic Communist," Secunia, Sister Augustina, O.S.F.; "Eumenical Council," St. Mary Academy, Miss Mary Jane Sheridan; "The Socialist's Duty to the Family," Sacred Heart Central, Mrs. Carl Anne; "Follow-up before Leadership," Immaculate Conception Academy, Oldenburg, Miss Claire Schirmer.

"The Glories of Mary," St. Mary Academy, Mrs. Charles Stevens; "The Sodality Files: Needs of Modern Youth," St. Agnes, Mark Gross; "Know Thyself," St. Agnes, Miss Mary Ann Wolf; "What are YOU doing for Christ," Immaculate Conception Academy, Mrs. Frederick Doherty; "Let's Try Mental Prayer," Immaculate Conception Academy, Miss Patricia Mathwie; "Decent

Plan community for the retired

TUCSON, Ariz.—A retirement community sponsored by the Tucson Council 1292 Knights of Columbus will be constructed here starting June 1.

To be called Christopher City, the community will cover an area of 70 acres.

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Plan community for the retired

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To be called Christopher City, the community will cover an area of 70 acres.

Christopher City Housing Development has been in the planning stage for more than two years. It is being developed under the Housing Act of 1959. Estimated cost of the entire project is more than \$5,600,000. The project will include 420 rental units.

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Varsity Night' set for woods students

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Varsity Night climaxes the sports year for basketball, volleyball and all-around sports enthusiasts.

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Immaculate Heart wins Criterion Quiz Contest

Immaculate Heart, No. 1 swept to a convincing 210 to 150 victory over Holy Trinity No. 1 in the finals of the 1962 Junior CYO-Criterion Quiz Contest on Wednesday evening, March 21.

As has been customary since the popular contest was inaugurated several years ago, the final match was carried on Radio Station WFPM, Indianapolis.

Serving as moderators for the match were Father John Kahle, of the Marian College faculty; Francis Egan, of the Indianapolis CYO Director; and Miss Cecilia Mootz, director of the CYO girls' camping program.

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TO PRESENT RECITAL—Miss Judy Golden, senior at Our Lady of Grace Academy, Beech Grove, will present a piano recital in the academy auditorium on Sunday, April 1, at 2 p.m.

Among the selections will be "Malgwen" by Ernesto Lecocq and "Polichinelle" by S. Rochemanoff. The academy Glee Club Ensemble will present two vocal numbers. Miss Golden is the daughter of Mrs. Glenn Golden, Columbus, Ind.

Greater interest in sciences urged

WASHINGTON—The head of a national fellowship foundation has urged that Catholics participate more fully in the sciences and in other professional fields.

Sir Hugh Stott Taylor, president of the Woodrow Wilson National Fellowship Foundation and a member of the Pontifical Academy of Sciences, made the appeal in an address (March 23) at Trinity College here.

He spoke before the Albertus Magnus Guild, an organization of Catholic scientists.

"Man's whole project to bore down to the earth's mantle and his venture into space," said Taylor, "are added invitations to Catholics to consider scientific careers, careers in teaching and scholarship as well as careers as doctors, lawyers and politicians."

"I found out about the work of the Society. For a few cents postage, hundreds of people may be made happy. God bless you for your courage and the down-to-earth answers you give us."

Mrs. G. L. Sharkey
Dear Mrs. Sharkey:
Many thanks for this information. What a worthwhile project.

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ANNE CULKIN

Answers earlier query about old rosaries

Dear Miss Culkin:
In a recent issue of the Criterion there is a printed letter from a reader inquiring what to do with old rosaries, prayer books and the like. May I humbly suggest that it is better to burn them than to give them to a housewife to have a box and set it aside to keep for a rainy day; also old jewelry, beads of any kind, old eyeglasses, chairs, etc. When she has accumulated enough for a small package, mail them to Bishop Sheen, Society for the Propagation of the Faith, 205 Fifth Avenue, New York City, N.Y.

The Society has means of using them for the missions and abroad. I know for a fact that there are groups of lay people who do nothing else but make rosaries out of study pieces of beads, etc., and the prayer books would be welcome among the poor of our own and other English-speaking countries who otherwise could not afford to buy anything of that nature.

I used to burn religious articles that were no longer usable until I found out about the work of the Society. For a few cents postage, hundreds of people may be made happy. God bless you for your courage and the down-to-earth answers you give us.

Mrs. G. L. Sharkey
Dear Mrs. Sharkey:
Many thanks for this information. What a worthwhile project.

There is nothing sinful about an affectionate goodnight kiss. Because of the danger, however, of girls chapping the expression of affection and themselves as well, they are cautioned not to feel a kiss is a regular part of an evening with every boy they date.

Dear Alice:
There is nothing sinful about an affectionate goodnight kiss. Because of the danger, however, of girls chapping the expression of affection and themselves as well, they are cautioned not to feel a kiss is a regular part of an evening with every boy they date.

Dear Always Afraid:
If it never has been a practice of yours, and never should it be, to make disparaging remarks about a person's religion, background, nationality, etc., you can be reasonably confident when in the person's presence that you won't make a remark of this sort — one that would make you only wish you could recall it.

When moving send or call in your old and new address to the Criterion promptly. If the change is received by the Criterion will be delivered to the new address that same week.

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By REV. LEO J. TRESE

THE FAITH EXPLAINED

Mass of the Faithful

The Mass of the Catechumens is really a Prologue to the Mass proper. The Mass of the Catechumens, developed by the early Church out of the Jewish synagogue service is a service of prayer and instruction to prepare us for the great Action of the Mass.

In the players at the foot of the altar, and in the Kyrie, the Gloria, the Collect or initial prayer of the Mass, we address ourselves to God. In the Epistle, the Gospel and the sermon God speaks His words of instruction and admonition to us. Now we are ready really to begin the Sacrifice.

In the ancient Church, it was at this point that the catechumens and public penitents left the assembly; only baptized Christians in good standing remained for the Eucharist, the Giving of Thanks, the Mass. That is why this part of the Mass from the Introit to the end, is called the Mass of the Faithful.

In the Mass on Sundays and certain feast days, there is a transition from the Mass of the Catechumens to the Mass of the Faithful in the form of the Nicene Creed. Although the Creed was sometimes recited during Mass in earlier centuries, it was not until the year 1014 that Pope Benedict VIII made the Creed an official part of the liturgy.

After listening to God's Word in the Epistle, Gospel and Sermon, we can see how appropriate it is to make a declaration of our faith by reciting the Creed, before we proceed to the holy Action of the Mass. We might look upon the Nicene Creed as the door through which we pass from the Mass of the Catechumens to the Mass of the Faithful.

There are three parts to the Mass of the Faithful. There is first of all the Offertory, which begins with the Offertory verse just before the unveiling of the chalice and ends at the Canon of the Mass; then there is the Canon, the very heart and center of the Mass, which begins with the Preface and ends just before the Paten Noster; finally there is the Communion of the Mass, which begins with the Paten Noster and ends with the Last Gospel. The significance of these three parts of the Mass is this:

In the Offertory we present our gift, our love, our self (represented by the bread and wine); only baptized Christians in good standing remained for the Eucharist, the Giving of Thanks, the Mass. That is why this part of the Mass from the Introit to the end, is called the Mass of the Faithful.

We MIGHT picture the Mass as a triangle. Up one side of the triangle we go with Christ to God. At the apex of the triangle is the Communion of the Mass, God's acceptance and the transformation. Down the other side of the triangle comes in Christ to us, the gift of Himself. It would need a large book to describe in detail the historical development of the Mass of the

Faithful. We can touch here on only a few outstanding points of interest.

In the early Christian Church the Offertory was an action of the people rather than a set of prayers recited by the priest. After the Mass of the Catechumens, the faithful would come in a procession to the sanctuary, bearing their gifts. The offering being bread and wine, some of which would be used for the Body of Christ in the Eucharist.

But they would bring other gifts too, such as fruit and honey and olive oil and incense and milk. These latter gifts were for the Mystical Body of Christ, for the support of the clergy and for the relief of the poor. Whatever the gift might be, its symbolism was the same: the gift represented the giver, the giver was putting himself into the Mass.

At a table near the altar the gifts were accepted by a deacon who placed them on the table, emptying the wine flasks into a larger container and gathering the bread into a large linen cloth. During this Offertory procession, the congregation would alternate with the choir in singing an appropriate psalm. The Offertory verse which the priest recites over the chalice, is all that remains of the longer psalm which once was sung by all the people.

When all the gifts had been presented, the deacon would take the bread and wine to the altar as much of the bread and wine as would be needed for the Holy Sacrifice, including that which

would come back to the people as gifts to them in Holy Communion.

After the gifts had been accepted and placed on the altar, those who have hands, that is the origin of the washing of the priest's fingers which occurs in the Mass. Then the celebrant would offer a prayer over the bread and wine which had been selected for the Sacrifice. This was the only Offertory prayer offered by the priest. It appears in our present Mass as the "Secret" prayer just before the Preface. It gets its name from the fact that the gifts chosen for the Sacrifice were called in Latin the "secretia," "things selected and set aside."

Because of its meaningfulness the Offertory Procession was a beautiful ceremony, but in the Middle Ages it was gradually abandoned, perhaps because of the difficulty of managing it in a large congregation. To fill in the gaps between prayers were introduced to be recited by the priest. The present Offertory prayers which the priest recites over the bread and wine, the Mass of the Faithful began in the fourteenth century. The ushers with their collection baskets now substitute for the Offertory Procession.

THE GIFTS have been made ready on the altar, and a preliminary offering of the gifts has been made. The Offertory of the Mass has ended with the pronouncement of the Secretia over the bread and wine. We have come now to the most solemn part of the Holy Sacrifice, the Canon of the Mass.

The Canon is introduced by the hymn of praise called the Preface, a hymn of praise to the King Who is about to come and to ascend His throne, the Cross. The Canon ends with the "Little Elevation" just before the Paten Noster. The word Canon means "rule." In the Greek language, from which it comes, Canon could mean either a canon law or a rule of conduct. This central part of the Mass is called the Canon because it is now a rule of conduct which means the course partaking of the Victim of the Sacrifice, receiving back from God the transformed Gift which has been offered in other words, receiving Holy Communion.

During the Middle Ages this sacred act of active participation seems to have diminished, and as a consequence the people became lax and neglectful in the matter of reverence for the Sacrament. Pope St. Pius X and Pope Pius XII both have labored mightily to bring back the concept of Holy Communion to the people. His Body and Blood at the Last Supper. Gradually some of these prayers (probably those of bishops) were more especially adopted and widely used. Little by little the Canon as we know it began to take form and to "jell." Since

the year 600 there has been no notable change or addition in the Canon of the Mass.

It is interesting to know that the early Christians regarded the entire Canon as the prayer of Jesus the altar. They were keenly aware that the bread and wine become the Body and Blood of Jesus at the moment when the priest pronounces the words, "This is My Body," and "This is the Chalice of My Blood."

In earlier times however the Christians did not advert to this precise moment in the Canon of the Mass. To them this entire part of the Mass was an action, the sacrificing Action, and they did not consciously distinguish between the various parts of it as we do. That is why the Church ended the Action with the elevation of the Sacred Host and Chalice, just before the Paten Noster, for the adoration of the people.

For a thousand years this was the only elevation in the Mass. It was not until the eleventh century that there was introduced into the Mass the elevation of the Host and Blood immediately after the words of Consecration. The original elevation still remains in the Mass, but very few notice it. Often the priest does not raise the Sacred Host and Chalice high enough for anyone but himself to see.

WITH THE Paten Noster, the Communion, the third part of the Mass of the Faithful begins. Like other parts of the Mass, this also developed gradually through the centuries. It should be noted that the first of all that in former times, in fact up until the Middle Ages, it was taken for granted that everyone who attended at Mass would also receive Holy Communion.

For the first thousand years of Christian history, the Mass was a true understanding that the Mass is "our Mass." All participated in the Mass to the fullest extent of which means, of course partaking of the Victim of the Sacrifice, receiving back from God the transformed Gift which has been offered in other words, receiving Holy Communion.

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Historically the Communion rite of the Mass was originally

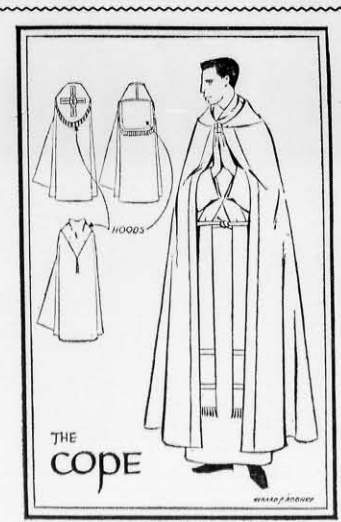
very simple. In fact the Communion was not even looked upon as a separate part of the Mass by the early Church; it simply was the completion of the Sacrifice.

When the first Christians sat or reclined at the table for the Eucharistic Sacrifice, the Holy Bread and Chalice were passed from one to the other. As the generations grew in size, it became necessary for the people to come forward to receive Communion from the celebrant or his assisting deacons. As the people came in procession to the Communion table near the altar, they were singing an antiphon and psalm in keeping with the spirit of the season or the feast.

A relic of this Communion psalm survives in our present Mass in the form of the Communion verse which is recited by the priest (and sung by the choir) after priest and people have received Communion. The Paten Noster (Our Lord's own prayer) does not appear in the Mass about the year 350. The Agnus Dei was added to the Mass about the year 700, to cover the time required for the celebrant to read the large Sacred Hosts into smaller pieces for the people.

The Postcommunion prayer which the priest recites (or sings) just before closing the missal, is an ancient prayer of the Mass. However, most of the other prayers which appear in our Mass between the Paten Noster and the Last Gospel were of much later origin. Some of these did not become a fixed part of the Mass until the time of Pope St. Pius V in the sixteenth century.

Up until the fourteenth century, Holy Communion was given to the people under the appearance of wine only and under the appearance of bread in the Latin Catholic Church, and this still is the practice in the Greek Catholic Church. However, in the sixteenth century, the use of the Holy Eucharist under both species was introduced. This is present in whole and en-



THE CODE is nothing but the ample chasuble divided in front so as to be easier to put on, and then joined again by a clasp. The cope still retains the hood (sometimes modified to the shape of a flap) which was common to this vestment.

tire, under each of the two Species; to receive Holy Communion, it is sufficient to receive under the appearance of wine in other, it no doubt was the practical difficulties posed by large congregations that led to the discontinuance of Holy Communion under the appearance of wine in the Latin Catholic Church.

FAMILY CLINIC

Are today's children more disobedient?

By JOHN L. THOMAS, S.J.

Are modern conditions making children more disobedient? We have five and they are getting to be almost more than I can handle. The oldest boys of ten and twelve are becoming particularly difficult during Mass and will do anything I tell them only when they want to. My husband works very hard, and since he's a little on the stern side, I hesitate to say too much to him for fear he'll be too tough in punishing them. Maybe I haven't been strict enough. Do other parents face the same problem?

obedient youngsters, particularly since some modern parents have adopted a policy of pseudo-permissiveness in raising their children. Yet disobedience in the home is frequently the result of being too strict or too permissive. These are highly relative terms, of course, and successful parents tend to differ considerably on what they judge to be the ideal balance between restrictive and permissive discipline.

When children display a pattern of disobedience—all normal youngsters are more or less disobedient at one time or another—parents should ask themselves the following questions. Have they given any thought to what they are trying to accomplish in disciplining their children? Be sure, one of their immediate aims will be simple survival. A half dozen energetic young barbarians may make a home, but they can wreck a house unless they've been taught some respect for property and the rights of others.

Yes, Gloria, some other parents do face the same problem and I don't think it's wholly a matter of modern conditions. The experts do not agree about how modern living conditions affect children—or adults. Although it appears that considered as a group, children are becoming healthier, more restless, more demanding, more precocious—because of television, radio, mobility, and so on—it is not clear that they are therefore becoming more aggressive or inclined to disobey.

Unfortunately, some parents never look beyond the narrow negative aspect of discipline, yet their major task must be to help each child gradually acquire a sense of personal responsibility and self-mastery by curbing his self-centered impulses or drives and internalizing the norms and rules determining acceptable conduct within the society in which he must live. In other words, discipline must aim at the formation of character, not the mere preservation of peace and order around the home.

Has their discipline been consistent? Lack of consistency is probably the major source of disobedience among children, and it leaves them confused and frustrated. Several types of consistency are important in discipline. First, there must be consistency between the parents. If they can't agree, the children soon learn to play one against the other, or become confused by the contradictory demands they are expected to meet. Different parents may have different views on discipline, but if serious these in conflict, they should agree on a common program of action and support each other in carrying it out.

Radio & TV Apostolate

Advertisement for Radio & TV Apostolate, featuring Sister Ramona, O.S.F., St. Bernadette's School, WISH-TV (8), 7:30 A.M., Subject: "Passion and Death of Our Lord", Monday, April 2 thru Friday, April 6. Presented as a Service To the Readers of The Criterion.

The Liturgical Week

By REV. ROBERT W. HOVDA

■ APRIL 1—Fourth Sunday in Lent. Lent is a penitential season, a season of preparation and of baptismal retreat. But it is also a season of joy and gladness in the Christian liturgy, which even in its death and burial rites reflects joy, confidence, hope.

isms, and the renewal of our own baptismal vows. Cleansing and a "new spirit" are the gifts of Baptism. Negatively, the destruction of sin; positively, the grace of Christ, victory, and the indwelling of the Trinity.

■ APRIL 2—Monday, Fourth Week in Lent. The Christian's freedom is not a freedom from God's judgment. It is a freedom from the God's love first strikes in the heart of one who stands alone and unaided, in his human nakedness, before the Almighty.

■ APRIL 3—Tuesday, Fourth Week in Lent. The Bible and the liturgy is concerned with man's thoughts about God, but with God's thoughts about men, as the Protestant theologian Karl Barth has emphasized. Both lessons today underline that truth. God addresses His people and reveals His thoughts about them, first through Moses, His prophet, and then through Jesus Christ, His Son.

■ APRIL 4—Wednesday, Fourth Week in Lent. The theme of water and of washing in all three lessons and other proper parts of today's Mass directs our Lenten watchfulness to the Easter Vigil, the Blessing of the Font, Bap-

■ APRIL 5—Thursday, Fourth Week in Lent. The Bible and the liturgy is concerned with man's thoughts about God, but with God's thoughts about men, as the Protestant theologian Karl Barth has emphasized. Both lessons today underline that truth. God addresses His people and reveals His thoughts about them, first through Moses, His prophet, and then through Jesus Christ, His Son.

■ APRIL 6—Friday, Fourth Week in Lent. It is hardly surprising that Death and Resurrection should figure so prominently in our worship during this Lenten period. Nothing puzzles and terrifies unaided man like death.

■ APRIL 7—Saturday, Fourth Week in Lent. In the Old Testament age of preparation, it was chosen by God to be for all men a sign of hope, a point of view and it serves the cause of the worker and the unity of trade union action between the central union and the local unions.

■ APRIL 8—Sunday, Fourth Week in Lent. The theme of water and of washing in all three lessons and other proper parts of today's Mass directs our Lenten watchfulness to the Easter Vigil, the Blessing of the Font, Bap-

Radio & TV Apostolate

Advertisement for Rosary Radio Program, WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, March 30—(Live) Rev. Richard Terrill, and students of the Central High School Immaculate Conception Sodality. MONDAY, April 2—(Live) Rev. Robert Berchert-prayer and members of the K of C—Ft. Tatum Council No. 108. TUESDAY, April 3—(Live) Rev. Kenny C. Sweeney, and members of the Catholic Daughters of America. WEDNESDAY, April 4—(Live) Rev. Paul Courtney and members of St. Luke parish. THURSDAY, April 5—(Tape) Rev. Francis Van Bentem. This program requested by a listener for a Special Intention.

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DISTORTED HUMOR

'Lover, Come Back' is vulgar, grotesque

By JAMES W. ARNOLD

The New York Timesman who is reported to have called "Lover, Come Back" the funniest movie of the year must spend most of his time in the morgue. The film can be recom-

ended chiefly to strong-stomached sociologists doing research on how juvenile adults can be won over to adulthood. Some Hollywood producers apparently see their customers as having the tastes and instincts of delinquent high school freshmen.

A part of their side, "Lover" is currently the nation's biggest box office attraction. Those who saw Boris Day, Fred Hudson and Tony Randall in "Pillow Talk" might as well stay home, because this is largely a re-run. It is also a re-run of a joke that has been over used in movies or TV (including even the one where somebody says "I'm a doctor, my blood because it's 86-proof").

The screen play (co-authored by Paul Henning, whose chief claim to immortality is as the writer-creator of TV's "Bob Cummings Show") is about a happily married advertising man (Randall) who steals clients from a rival, Nebraska-based advertising firm (Miss Day) with heavy doses of wine and women.

An early sequence sets the tone. The principals are struggling for the account of a Richmond, Va., manufacturer (veteran mugger Jack Oakie), Miss Day (who wears a different Irene costume every two minutes, still looks like a cheerleader who's had too much eck) examines the case of wax and observes: "Whoever wins will show Mr. Miller the most attractive case."

Fast cut to a chop-egg of a line of chorus girls at a club where Hudson is entertaining Oakie. You can write the rest of the scene. Hudson claims he's a descendant of Stonewall, the lead chorine (Eddie Adams) is named "Lover," the band plays Dixie, and Oakie shouts, "Stand up, Yankees!" So it goes, ad nauseum.

You wouldn't believe it but—Randall, still playing his familiar psychiatrist-ridden executive, goes hunting with a mouse-mating bear that sounds like an air-raid siren. The mouse comes, and hobo, Randall flees.

A brilliant chemist (portrayed by Jack Kruschen) swears he will never design a new product for Hudson—"not for all the gold on Madison Avenue." Hudson puts money on the table. Scientist asks: "How soon do you want it?" This skit is ripe

enough to embarrass the audience at the Kwanan Club Follies. —There are four straight shots of Randall arriving at the chemist's lab. Each time, nothing happens. Randall walks to window, peers in. Explosion. Randall has purple face. Vast laughter.

Hudson is a killer with the face, see? (He bares his manly chest at regular intervals to maintain interest). About five times during the picture, two middle-aged conventioners, obviously ribbed, see him in a different romantic situation. After amazed stares, they sputter something like: "Isn't that him? What a man! . . . makes you feel old, don't it? Brother, and how."

AS IN "Pillow Talk," much of the hilarious hilarity comes from the fact that Hudson, whom Miss Day hates but has never met, pretends to be someone else and, with highly dishonorable intentions, with her affections. In keeping with this film's

monumental bad taste, Hudson masquerades as a Goody-Goody, a dedicated scientist, a shy innocent who doubts his virility because, alone with Miss Day in her apartment, he wants to go so home. In few other movies has a worthless crumb had so much fun at the expense of a nice girl, but has the audience been invited to share in so much such adolescent sexual teasing.

Director Delbert Mann (who did such beautiful films as "Marty" and "Separate Tables") also has to milk laughs from Hudson's appearance in a woman's fur coat, from a marriage that occurs while the principals are too clothed to remember what happened, and from the final lunge to goodness. w e d i n g.



PLAN SPAGHETTI DINNER—The Altar Society of St. Catherine's parish, Indianapolis, will sponsor an Italian Spaghetti Dinner on Sunday, April 1, from noon to 4 p.m. in the parish hall. Mrs. Everett M. Laker is general chairman, assisted by Mrs. Steve Papesch, Miss Rosena Megel and Mrs. Felix Chipps. The ladies above, making Italian bread for the dinner, are (left to right) Mrs. Louis Benedict, Mrs. Alfred Resino and Mrs. Thomas Snyder. (Staff photo)

BOOKS OF THE HOUR

The coming council

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

Writing in this column a year or so ago, I said that the best popular book on the history of the Church Councils and likely to be so for a long time was Msgr. Philip Hughes' "The Church in Crisis."

Now there appears a different book in the same field that ought to be required reading for every Catholic who wants to have an intelligent appreciation, not only of conciliar history, but of the inner meaning and true aims of the forthcoming Vatican Council II.

This is Fr. Hans Kung's "The Council, Reform, and Retention" (Sheed and Ward, \$3.95). Fr. Kung, a young German theologian, is not so much concerned to give the history of past councils

though there is a fine chapter taking a quick backward look at most of the 20 to as to suggest how we may best prepare ourselves for the one to come.

His key suggestion is indicated in his title: every Catholic must carefully examine his conscience, to see whether or not he is doing his utmost to make our Church one to which non-believers can reasonably be expected to be attracted.

We are familiar with St. Paul's passage about the Church as being perfect, without spot or wrinkle, but our author points out that such a Church is "on this earth a hidden reality, not seen, but, in the teeth of all her wretchedness, believed," as we say in the Creed that we believe in the Church.

If the layman or the priest, for the book is certainly addressed to all) asks specifically what he can do properly prepare for the faithful discharge of the

Council's duties, Fr. Kung suggests that he increase the intensity of his prayer, particularly for those outside the Church; that he suffer with other Catholics over the defects he sees manifest in the earthly representatives of the Church, and suffer, too, with Catholics over the very fact of heresy and schism, that he be constructively critical, without descending to gauding and mere fault-finding.

So far as the work of the Council is concerned, Fr. Kung urges us not to trust sensational newspaper accounts of what may be considered, such as a vernacular liturgy, the abolition of clerical celibacy, or other spectacular moves. We may expect, he thinks, a careful reform of the bishops' position and activities in problems of the various countries of the world.

We may hope for a "declaration of principle on the significance of the layman in the Church," which would not be an innovation, but the Church in her fulness.

But it is always "reform and renewal" to which Fr. Kung turns again and again as the thing to be sought, and as an activity to which each one of us, however unplaced, can profitably pursue with the ultimate good of Council and Church in mind.

Dr. Gordon Zahn's German "Catholicism and Hitler's Wars" (Sheed and Ward, \$4.75) is bound to continue the controversy that his earlier articles on the subject have already aroused. Simply put, what he does is to examine representative pronouncements of four German bishops, Von Galen, Faulhaber, Grober, and Barkowski (this last the military bishop in charge of Chaplains), to see what sort of moral guidance they gave their people toward deciding the morality of various war issues.

Even the first two he finds wanting, maintaining that they criticized Hitler chiefly when Church institutions or property were attacked. Bishop Barfkowski seems to have backed Hitler and his aims completely and consistently.

What Dr. Zahn, who is a sociologist, and who is interested in the effect of episcopal attitudes upon the people, searches for consistently is any bishop's pronouncement to the effect that the war was an unjust one, even though waged by legitimate government.

Apparently none of the bishops ever preached this, and, in fact, only seven German citizens in all suffered the death penalty for refusing to fight, on the ground that the war was unjust.

Whether it has been wise to revive questions such as this at this point is debatable. The bigger question the book raises is that of individual moral responsibility when definite official church guidance is lacking or ambiguous.

Notre Dame given \$1 million gift

NOTRE DAME, Ind.—The University of Notre Dame has announced a gift of \$1,000,000 from P. A. O'Shaughnessy, of executive and philanthropist, from St. Paul, Minn.

Father Theodore M. Hesburgh, C.S.C., Notre Dame president, described O'Shaughnessy's generosity as "magnificent" and said his benefactions "have been the greatest of any individual private donor in the university's history."

Louisville college to hold institute on Art, Morality

LOUISVILLE, Ky.—"Aesthetics and Morals in Literature" is the theme of an institute to be sponsored by the Department of English of Sazareth College, June 4-8. Conducting the program will be three Jesuit authors who have written and lectured extensively in the field of art and morality.

Speakers scheduled for the institute are the Rev. Harold C. Gardiner, S.J., literary editor of America; Rev. Maurice B. McNamee, S.J., literary editor of the partment of English and chairman of the Honors Program at St. Louis University; and Rev. Robert R. Boyle, S.J., chairman of the Department of English of Regis College, Denver, Colo.

Among the topics to be considered during the institute are: "The Problem of Sex and Aesthetic Distance in Literature: The Intellectual and the Arts"; "The Use of Music in the Teaching of Literature"; "Teaching of Contrasting Literature in High School and College."

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Was James Whitcomb Riley a ghost writer for Edgar Allan Poe? Includes portrait of Riley and promotional text for Indiana Bell.

Indiana Bell advertisement: "He became poet laureate of Indiana. He is one of the world's most famous literary figures. But, to his friends, James Whitcomb Riley was just 'Doc'... a Hoosier who loved a good joke. But once his sense of humor got a little out of hand..."

INDIANA BELL advertisement: "THEN and NOW The early phones were crude, temperamental, and hardly things of beauty. As for you, from the new Princess Phone, it's little, lovely, and it lights up for your desk, classroom, table or bedroom."

Radio and TV Programs table listing various stations and their broadcast times for Indianapolis, Evansville, and Madison areas.

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'AN ACT OF GENIUS'

Why Nyerere resigned as Tanganyika premier

When Julius Nyerere, 40, resigned as Prime Minister of Tanganyika only six weeks after leading his country's 9.5 million people to independence, rumors about "pressure" were rampant.

To his people Nyerere has been the prime symbol of African leadership—first as the embodiment of the Tanganyika African National Union (TANU), the nation's only major political party, which he founded in 1954, and since 1960 as head of the government, independent since last December 9. Therefore, ran the argument, there was no reason for him to step down other than pressure—from the "left," from "extremists" in general.

1955 the lanky young teacher left St. Francis' to devote full time to political organization.

The rumor mongers seemingly paid no heed to Nyerere's own statement on announcing his resignation: "I have taken this action... because of our firm belief that this is the best way for achieving the new objective—creation of a country in which the people take a full and active part in the fight against poverty, ignorance and disease."

His FATHER was a chief of the Barakani tribe. The son—one of 28 children—was not able to go to school until he was 12. But he made up for lost time. After primary school in Musoma, on Lake Victoria, he attended the senior secondary school in Tabora.

He realizes that his country is still in great need of missionaries. But he believes the clergy should devote more effort to the social needs of his backward people. The Church would gain immense prestige, he holds, if missionaries were to organize the people in their areas toward solving local problems—such as lack of water, one of the main drawbacks to Tanganyika's development.

JULIUS Kambaraze Nyerere, veteran Catholic Action leader whose heroes are Gandhi and Ghandi meant what he said. He whipped his people into a united drive for independence without violence. He was insistent that the blot of racism could have no place in an independent Tanganyika, and had been in the forefront of the struggle to make the country an island of growing amity in a continent racked by racial injustice.

He received his B.A. degree at Makerere University College in Uganda. Returning to his own country, he taught at St. Mary's Catholic school in Tabora from 1946 to 1949, when he left for the University of Edinburgh.

SET AS HE IS on leading his people to overcome tribal and religious differences so they can work together to develop the nation. Nyerere is no narrow nationalist. He is a staunch advocate of African unity.

Independence brought a let-down. The people had achieved their goal. The TANU itself began to disintegrate. Nyerere

Longtime observers of African affairs know that intemperate, hard-smoking Julius Nyerere is an intelligent man and a realist. If he has doubts about the possibility of any real "African unity" in the near future, they see as a major cause the shortage of political leaders with the broad vision and the determination of a Nyerere.

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GOLDEN JUBILARIANS.—Mr. and Mrs. Herman C. Schmitt of Holy Trinity parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, April 8, with a solemn Mass of Thanksgiving in the parish church at 8 a.m., followed by an informal reception in the school basement. They are the parents of three sons, Herman L., Lawrence C., Joseph L., and four daughters, Laveda Koshi, Loretta Long, Mary Frigidant and Ruth Nelson. Friends are invited to the celebration.

Tell City DCCW Parish mission schedules meeting is scheduled

WEST TERRE HAUTE, Ind.—A parish mission will be conducted at St. Leonard Church by Father James Blantz, C.S.C., from Sunday, April 8 to Saturday, April 14, at 7:30 each evening. The Mission is planned as preparation for the celebration of the fiftieth anniversary of the dedication of the first parish church on May 6.

MISSION SLATED

TELL CITY, Ind.—A two-weeks mission will begin at St. Paul's parish on Sunday, April 1, at 7:30 p.m. Two Franciscan Fathers of the St. Louis Province will conduct the mission. Father Mansfield Joehm, O.F.M., and Father Arnold Hartman, O.F.M.

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Blue Ladies set Communion Mass

The annual Communion Mass for the Volunteers of the National Catholic Community Service, (Blue Ladies), will be celebrated at 9 a.m. at the West Tenth Street YA chapel Saturday, April 7, with Father Charles J. Coppens, O.M.I. as the celebrant. All volunteers, and NCCS presidents and delegates are invited to attend.

NEW OFFICERS

TERRE HAUTE, Ind.—James Marcus is the newly elected president of the Young Catholic Adult Club of Terre Haute. Other officers include John W. Scott, vice president; Patsy Tiffin, secretary; and William McCulley, treasurer. Father James Blantz, C.S.C., chaplain at Gbault Home, is the new moderator. Prospective members should contact their parish priest or one of the officers.

CONTRIBUTORS

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

MRS. JOSEPHINE STUWARD, Connersville; MISS LULA EWINGER, Selingsgrove; PATSY A. 10419, Terre Haute

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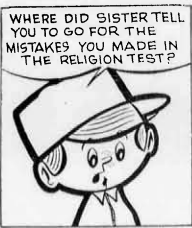
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More U.S. farmers urged to migrate

ST. PAUL, Minn.—Continued movement of "under-employed" farmers off farms is the only practical long-range solution to the farm problem, a priest-economist said here.

He said the farm problem has come about because farmers' productivity has increased faster than the population. The result has been less demand, larger

surpluses and lower prices, he said. Up to now, he stated, migration from farms has been "insufficient to offset the natural increase of population and continued growth of productivity."

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AID LITTLE SISTERS—The annual solicitation by members of the St. Joseph Auxiliary of the Little Sisters of the Poor resulted in a collection of \$2,500. A check for \$3,500, including \$1,000 in membership dues, was presented to Good Mother Marie Mathilde recently by William P. Flynn, chairman of the drive. Also shown are Sister Assistant M. Clothilde and Bishop Henry A. Plieger, chaplain of the home for the aged poor. The money will be used for a gyneciatric department in the proposed new home of the Sisters.

SWISS BISHOP'S APPRAISAL

Not all military uses of A-weapons seen evil

GENEVA, Switzerland — Not all military uses of atomic weapons are inevitably evil, a Swiss Bishop has declared here.

Bishop Francois Charriere of Lausanne, Geneva and Fribourg warned that "fallacious interpretation of Christian teaching on the use of atomic weapons may mislead the judgment of the faithful."

Bishop Charriere spoke in a statement urging Catholics to vote against a leftist-sponsored constitutional amendment that would prevent Switzerland's armed forces from using atomic weapons. The voting takes place, Sunday, April 1, in a national referendum on the proposed amendment.

THE BISHOP SAID:

"Christian doctrine condemns a war of aggression and anything leading directly or indirectly to it, particularly a war of aggression threatening the extermination of a nation's whole population. An atomic war of invasion and massive destruction is a mad enterprise with terrible consequences for all humanity."

He spoke of the international disarmament conference being held here in Geneva and said it was "a grave matter of conscience for the statesmen to reach a quick and sincere agreement to check and possibly stop the production of atomic weapons."

But, he continued, "it is a dangerous mistake to ask the Swiss in the name of Christian principles to give up blindly and

unilaterally the means to resist an aggressor effectively."

Bishop Charriere, the first member of the Catholic episcopate to take a public stand on this issue, spoke out shortly after 438 Swiss Protestant churchmen and theology professors joined in a public manifesto condemning the possession of atomic weapons as "improper" both morally and scientifically.

"It seems difficult to us citizens of a small nation," they said, "to pray with a sincere heart to vote against a leftist-sponsored constitutional amendment that would prevent Switzerland's armed forces from using atomic weapons. The voting takes place, Sunday, April 1, in a national referendum on the proposed amendment."

Says bigotry will stop aid to private schools

NOTRE DAME, Ind. — A key figure on educational matters in the House thinks Federal aid for church-related schools has little chance of approval largely because of bigotry and hostility.

This is the opinion of Rep. Frank Thompson of New Jersey, chairman of the selected subcommittee on education and manager in the House last year of President Kennedy's unsuccessful bid for Federal grants for private schools and their teachers.

WRITING in Ave Maria magazine, Thompson deplors the attitude of persons who he said would

"As members of Christian churches, it is our duty to pray . . . for those who govern this country, and in the same spirit to ask them, whatever the issue of the coming voting, to spare our soldiers, our people and our churches the painful case of conscience arising from the adoption of atomic weapons."

Bishop Charriere said he felt it his duty to express an opinion on the matter—"all the more so since many of those who support the initiative have their arguments on the gospel, on church teachings and on the declaration made by theologians."

rather have no Federal aid for education than see one cent go for church schools.

But the legislator argues that this attitude is similar to the thinking of others who hold that unless aid is provided for religious schools there will be no aid at all.

Thompson defended President Kennedy for his stand against aid to parochial schools. "The Chief Executive's position is not a matter of political expediency," he said. "His oath binds him to refrain from proposing, and to refuse approval of legislation that he believes to be unconstitutional."

But Thompson said he disagreed with the President's interpretation of the constitution. "I believe that a program of loans might be fashioned to square with the Constitution," he wrote.

"It is true, of course," he said, "that as a matter of political reality a Federal program of general school aid that included funds for religious schools would have little chance of getting through Congress."

"THIS WOULD result in part from the sincere constitutional convictions of some legislators—they hear the same kind of responsibility that the President does—but it would undoubtedly have to be attributed in great measure to the bigotry and hostility of those people, unskilled in constitutional law, who would rather see no Federal aid to education than see one cent go for religious education," he went on. "As much as I deplore this attitude, it does seem to have a perfect analogue in that attitude which holds that unless there is aid provided for religious schools, there will be no aid at all."

Thompson's comments are made in his contribution to an exchange of opinions on Federal aid to education which appears in Ave Maria.

He presented the affirmative argument for Federal aid to public schools. The negative was put forward by Roger A. Freeman of Claremont (Calif.) Men's College.

Holy Father sets up hierarchy for Korea

VATICAN CITY—His Holiness Pope John XXIII has set up a national hierarchy in Korea, thus raising the east Asian nation's 11 apostolic vicariates to the rank of archdioceses and dioceses, and making their Ordinaries residential instead of titular archbishops and bishops.

Pope John's action, which applies both to communist-ruled North Korea and to free South Korea, established three ecclesiastical provinces, each headed by an archdiocese and including suffragan dioceses.

Two of the archdioceses have Korean Ordinaries. The third is headed by an American Columbian missionary, Archbishop Harold Henry S.S.C. of Kwangju, a native of Minneapolis, Minn. The two Koreans are Archbishop Paul Kiman Ro of Seoul and Archbishop Jo John Sze Bongkil of Taegu.

Three of the dioceses are headed by Korean prelates, two by Americans and one each by an Irishman and a Frenchman. One See is vacant.

Role of Cardinal lauded in passage of rights measure

ST. LOUIS—A public official says that Cardinal Joseph Ritter, Archbishop of St. Louis, provided the impetus that resulted in passage of an anti-bias law in this city last July 1.

"Many persons were working for years on passage of a human rights bill in St. Louis," said Chester F. Stovall, the city's director of public affairs. "If it wasn't for Cardinal Ritter's leadership came forth that we were successful in passing the public accommodations law."

The law states that Negroes cannot be barred from restaurants, theaters and other public places. It had been on before the city's Board of Aldermen at least 10 years in succession but had been defeated each time until its passage in July.

Stovall spoke at the dedication of the new \$800,000 St. Nicholas parish plant, which adjoins a public housing development west of the St. Louis business district. The area is inhabited almost entirely by Negroes.

"It is an exemplification of what Cardinal Ritter has done in St. Louis."

"Some 3,000 children will be using its facilities," he stated. "That means that children of all creeds will be benefited. Many of these children are not Catholics, and some do not even live in the parish boundaries, but the Catholic Church has had the foresight to build in an area where no facilities of this type were available and has made them open to all."

Power bloc image of Church scored

PHILADELPHIA—A priest-editor has cautioned Catholics against projecting a false image of the Church that could lead people into thinking it is some sort of power bloc.

Father Thurston N. Davis, S.J., editor-in-chief of America, national Catholic weekly review, said that the image of Catholics as a "switch-throwing, influence-wielding bloc of power in national affairs is largely—but not entirely—the product of people's imaginations."

"We are not organized as a vast monolithic power group, nor have we any intention of getting ourselves so organized," he told some 450 persons attending a Communion breakfast sponsored by St. Joseph's Preparatory School alumni.

MADRID—Spain's yearly contribution to the Society for the Propagation of the Faith has doubled since 1957. The 1961 total was nearly \$1,500,000 pesos (\$1,045,000).

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EASTER MESSAGE VATICAN CITY—The annual Easter message of His Holiness Pope John XXIII will be broadcast to the world on Holy Saturday, April 21, at 8 p.m. Rome time (2 p.m. EST). The Pontiff's message will be carried by Vatican Radio and many radio systems throughout the world. CORNER MARKET AND DELAWARE STREETS Indiana's Oldest Active Savings and Loan Association • Founded 1874

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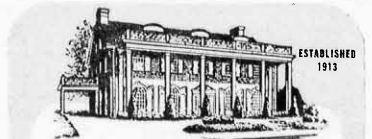
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