

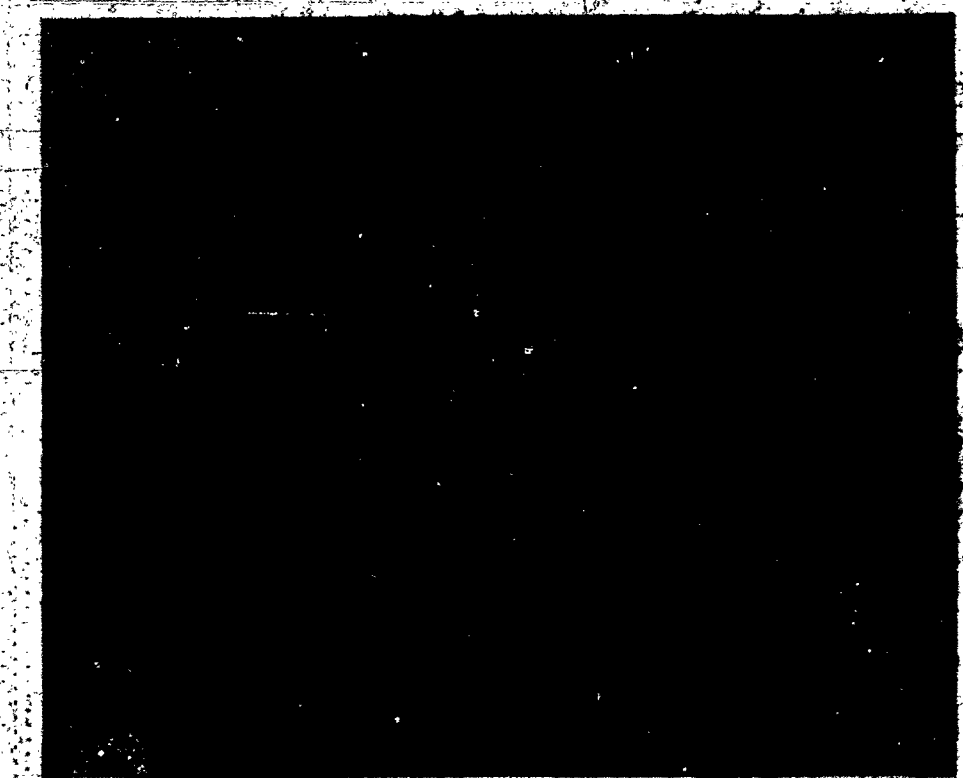
Fifteen Million Words

New Encyclopedia by 1965

Washington (NC) — One of the most scholarly Catholic encyclopedias in the nation's history is coming into the stretch, expecting to get 15 million words across the finish line by December, 1965. It is the new Catholic Encyclopedia, being produced at the Catholic University of America at the request of the U.S. hierarchy.

A staff of 90 at the university is editing the work of some 7,000 contributors drawn from the intellectual resources of the Church and from other segments of the national and international scholarly community. They will produce more than 17,000 signed articles with 10,000 accompanying illustrations.

The two men immediately directing the operation told an interviewer in their headquarters at St. John's Hall that the project is progressing smoothly and McGraw-Hill publishers should be able to market the 15-volume set right on schedule in 1965.



The two are Father John E. Whalen, assistant professor of theology at the university, who is editorial operations director, and Martin J. McGuire, a scholar in classical and ancient history at the university since 1954, who is senior director.

Editor-in-chief is Msgr. William J. McDonald, rector of the university. The project's assistant editor-in-chief is Msgr. James A. Magner, procurator and assistant treasurer of the institution.

"Every article of the encyclopedia is fully planned and assigned to a contributor and we have already received about four million words that are now being edited," said Father Whalen.

"About one million words have gone to the printer," he said, "and from now on, we are scheduled to send about 800,000 or more a month."

Both he and McGuire stressed that the encyclopedia's coverage of 90 fields of knowledge represents a new approach and is in no way a revision of the old Catholic Encyclopedia published between 1907 and 1914.

"The list of titles in the new encyclopedia is based on elaborately prepared charts and outlines of each field, although the title lists of other encyclopedias were not ignored," said Father Whalen.

Michigan Catholics Map Attack on Poverty

Lansing (RNS) — The board of directors of the Michigan Catholic Conference, meeting here, called for a three-pronged attack on poverty and expressed a desire to aid needy Michigan residents who are not represented by any organization.

"At a time when our nation is enjoying economic prosperity, there are substantial numbers of people in Michigan who are not sharing in this abundance and are living under poverty-stricken conditions," said Archbishop John F. Bearden of Detroit, board chairman.

The board, made up of clergy and laymen, suggested that:

1. Housing standards be established for migrant workers.
2. A minimum wage rate be established that "is thoroughly adequate and just."
3. Public and private resources be combined to assist jobless miners in Michigan's economically hard-hit Upper Peninsula.

Anglican Baptism Judged Adequate for Princess

Amsterdam (RNS) — Princess Irene was not re-baptized when she was received into the Roman Catholic Church, according to De Volkskrant, a Catholic daily here, which said it had learned this "from well-informed circles."

Catholic sources in Amsterdam said the report very likely was correct, because the Princess was baptized in a private chapel of Buckingham Palace, London, in 1930, and in general baptism is "validly conferred by the Anglican clergy."

Catholic Church authorities declined to make any comment on the report in De Volkskrant, probably — it was generally thought — because Cardinal Alfrink feels that this is a matter involving professional secrecy and discretion which bars him from giving any details of the Princess's conversion without official consent.

The general policy in the Catholic Church is not to re-baptize, even conditionally, if

New Award For Poet

Notre Dame (NC) — Poet Phyllis McGinley has been named to receive the 1964 Lettara Medal of the University of Notre Dame.

Miss McGinley, winner of the Pulitzer Prize for poetry in 1961, is the 52nd recipient of the Lettara Medal, conferred on an outstanding American Catholic layman and announced annually on Lettara Sunday, the fourth Sunday of Lent.

Father Theodore M. Resburgh, O.S.C., Notre Dame president, announced Miss McGinley's selection (March 7). He called her "the most highly respected contemporary writer of light verse."

Looking at the question of secrecy in terms of the history of past Councils, the Prince of the Church added that it was "true that today there is probably no danger of a recurrence of the psychosis of the days when the theological discussions were followed with the same passion as the circus parade."

And bringing the point up to the present day, Cardinal Beas indicated that "this was certainly not the case during the sessions of the Second Vatican Council itself, but that is not to say that we do not have to be careful of possible privacy against the Council Fathers themselves."

Turning to the subject of religious liberty, a subject dear to the Cardinal's heart since it was one of the five chapters on the agenda on communism prepared by his secretariat, the Cardinal stressed that "considering the fact that the second session of the Council was convened in the midst of a situation of a religious freedom, which religious liberty is a part, it seems logical to believe that this agenda should be among the first on the agenda of the next session."

He said he has no doubt that it will be discussed. "Furthermore," he stated, "religious liberty seems to be a theme so dear to the Church, and of such importance for our relations with non-Catholic brethren and, indeed, with Christians in general, that I do not doubt that it will obtain a very wide approval."

In connection with this the Cardinal singled out the interest and support which the chapter on religious liberty has received from many of the American bishops.

Asked about the fate of the motion of married deacons, Cardinal Beas said: "I do not believe that the Council will take special decision in the matter for the simple reason that the situation in various countries does not seem possible. It will therefore be necessary simply to leave the way open for

Pope Ignores Rain To Greet Faithful

Rome (RNS) — Ignoring the rain, Pope Paul VI waves from an open car to greet Romans lining the streets as he arrives to visit the Church of the Great Mother of God. Hundreds of faithful waited patiently under umbrellas to welcome the pontiff. Pope Paul was making his Lenten visits to the stations of the cross, continuing an ancient custom revived by his predecessor, John XXIII.

God's World

AS Others See

By REV. LEO J. TRESE

If you wish to know what manner of man (or woman) a certain person is, you have only to listen to him talk. By his words he lays open, for any who care to listen, the nature of his inner self.

There is nothing original in this observation. Jesus said, "Out of the abundance of the heart the mouth speaks," and in so saying He was but canonizing the wisdom of earlier sages. Have you ever speculated, then, as to what kind of an image of yourself you are projecting to others?

It is rather remarkable that, in spite of the fact that our speech makes us so vulnerable to the judgment of others, we still are so careless about what we say. It is not our grammar which is of prime concern. A saint may say "ain't" and a scoundrel may talk like a book. It is the content of what we say, rather than the form, which reveals our basic character.

This is evident in grosser aspect, in the person who is much given to obscene talk or to spiteful talk or to boastful talk. We would not consider ourselves particularly clever if we concluded, "There is a person with a dirty mind," or, "There is a person with a heart full of hate," or, "There is a person who feels insecure."

However, not many people paint their own portrait with such broad strokes. Most of us sketch ourselves with more delicate and sophisticated lines, but reveal ourselves to do.

YOU MAY FIND IT an interesting experiment to sit down with a pencil and a sheet of paper at the end of a day, and make an inventory of your conversation for the preceding sixteen hours. Divide the paper into two main columns headed SELF and OTHERS. Under OTHERS have a few subheadings, such as KIND and UNKIND; HELPFUL, HURTFUL, PRAISE, CRITICISM, ANGRY, GENTLE; and CHEERFUL, GLOOMY. Under each heading note the number of times during the day that you have spoken in that vein, as far as you can remember. It will be more realistic, of course, if you choose a day when you have been talking with people rather than a day when you have been confined by illness.

Has your talk been overladen with remarks about your self? Under OTHERS, have there been more comments of a negative than of a positive nature? The totals, if honestly arrived at, will give you a pretty accurate profile of yourself. They will give you, too, a pretty accurate image of the "you" which other people see.

YOU MAY DECIDE that some changes are called for in your conversational patterns. However, a mere attention to words will get you nowhere. You know, from your own experience, how easy it is to spot in sincerity in the speech of another. If you can spot it in someone else, that someone can

spot it in you. If you are an egoist or a boor then to be a hypocrite. We cannot for long keep up the pretenses of being interested in other people if really we are not. We cannot for long keep up the pretense of being interested in other people if really we are not. We cannot present a convincing front of charity if there is no charity in our heart.

If you are dissatisfied with the image of yourself which you are projecting to others, the transformation must begin with you. It will begin, as all self-improvement must, with a prayer with humility and with sincerity. You will say, "Dear Jesus, help me to be the kind of person You wish me to be."

Your next step will be a determined effort to develop greater interest in other people, in their needs, their problems, their troubles. What is this person really like? you will ask yourself. What are his interests? What are his worries? What would I say if he were to make life a little pleasant for him?

You will try to see yourself, too, as a spokesman for Christ. Your words will be instruments through which Jesus can channel to others His kindness, His thoughtfulness, His compassion and His love.

This program pursued perseveringly will work its change in you. It will reflect itself, inevitably, in your speech. Other people will see in you an exceptionally attractive person. You will have accomplished more than could be effected by dozen Dale Carnegie courses.

'Dialogue' With World

(The following is the first of a series of exclusive articles aimed at eliciting assessments by leading participants in the Vatican Council of the most urgent work still facing the Council.)

By JAMES G. O'NEILL

Vatican City (NC) — Problems connected with the dialogue of the Church with the modern world are among the most critical still facing the Second Vatican Council, according to Augustin Cardinal Bea, S.J.

The German-born biblical scholar who leads the secretariat for Promoting Christian Unity also expressed general satisfaction with the Council's progress to date, particularly with the dialogue created by the discussions of the bishops. He outlined his views in an exclusive interview with the N.C.W.O. News Service.

Cardinal Bea, speaking in terms of the critical problems before the Council's third session, noted that there are already a number of solutions before the Council, such as the schema on revelation and on the nature of the Church.

"In addition to the questions which have already been discussed but not completed, I believe that the most critical problems that the Council still has to deal with are above all the problems connected with the dialogue between the Church and the modern world," he said.

As examples he mentioned the ecumenical problem, the problem of peace and many others contained in the well-known document "Nostra Aetate" (which is devoted to the relation of the Church to the modern world).

He added that "in addition, there is the question of religious liberty, of relations between Catholics and Jews, which could possibly be treated together with the question of relations with non-Christians in general. But let me not lose sight of the question of the status of non-religious, the victims of practical or theoretical atheism."

Asked how many more sessions of the Council he thought might be necessary to complete the work, the 82-year-old Cardinal said that to give a correct answer to such a question "it would be necessary to know many things which escape my knowledge and, in part, all human knowledge."

"I am convinced, however, that everything possible must be done to avoid prolonging the Council beyond the end of the year. It is absolutely necessary — all the more so since the earlier sessions already have helped the bishops sufficiently to know the present situation of the Church and of the world."

Cardinal Bea noted that it is difficult to avoid the impression that certain questions could have been solved more speedily.

The Cardinal was asked what further developments

he thought about the report that, if the third session is to be the last, the balance of the Council's work could be done by post-conciliar commissions sent by mail. He replied:

"I fully understand both the anxiety as regards the expenses connected with the Council and, more especially, that of not keeping the shepherds away from their flocks for too long a time. I do not doubt that certain matters can also be solved by mail or through post-conciliar commissions which would execute the directives and follow the intentions of the Council."

Cardinal Bea indicated that he was not in favor of removing all secrecy of the Council. "It is not to be said that what has been done for the press during the second session of the Council is sufficient. I do not believe that it would be useful simply to lift the secrecy of the Council."

Looking at the question of secrecy in terms of the history of past Councils, the Prince of the Church added that it was "true that today there is probably no danger of a recurrence of the psychosis of the days when the theological discussions were followed with the same passion as the circus parade."

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