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Good of child, community seen education bill aim

WASHINGTON—Cooperation between public and private schools for the benefit of pupils and the community is the aim of President Johnson's education program and of legislation that has been introduced to implement it.

Both the Secretary of Health, Education and Welfare Anthony J. Celebrezze and U.S. Commissioner of Education Francis Keppel struck this note in opening testimony on the Perkins Bill (H.R. 2362), the first of the education measures to reach hearing stage.

Secretary Celebrezze told the lawmakers the President's program and the Perkins Bill both seek to "benefit all the children in the area served" and "to encourage collaborative efforts among public and private schools."

Commissioner Keppel said President Johnson had moved decisively toward having the Federal Government play its proper role in education "by actively encouraging cooperative educational services at local levels, serving both public and private school students under public auspices."

He also said that, to respond fully to the President's program, "we must . . . help all our children in all types of schools —both public and private."

SECRETARY Celebrezze assured a subcommittee of which Rep. Carl Perkins of Kentucky, sponsor of the bill, is chairman, that the measure would not impose Federal control on state education programs, and that the bill bars all Federal funds for religious instruction. It does, however, authorize the extending of services to children in private non-public schools.

Commissioner Keppel also dispelled suspicion that the bill involved general Federal aid. He told the legislators: "We seek to identify areas of poverty containing concentrations of children who need conpensatory programs, rather than to provide general support for the entire school system."

The commissioner said the whole of the President's program encourages "maximum flexibility for the local agency" and indicated the bill calls for private non-profit schools to enjoy not just "shared time" but "shared services" as well. Under "shared time," private school pupils may attend some classes in public schools to take advantage of facilities available there. "Shared services" is a broader concept and the commissioner, in answer to a question, indicated that this could include sending teachers and specialists to serve the children in private schools.

The commissioner, answering a question by Rep. Hugh L. Carey of New York, also told the committee the Perkins Bill contains provisions making it mandatory to include non-profit schools in the benefits of the bill.

TO OBTAIN a basic grant under the bill's Title I, it is required that "to the extent consistent with the number of educationally deprived children in the school district of the local agency who attend non-public schools," the agency shall make "provision for including special educational services and arrangements (such as dual enrollment, educational radio and television, and mobile educational services) in which children can participate without full-time public school attendance."

While the bill deliberately restricts Federal control over state educational agencies, it does arrange for the enforcement of such mandatory provisions as the above. Commissioner Keppel pointed out that the Federal Government is empowered to obtain "written assurance from the states that they will comply with the intent of the legislation."

Secretary Celebrezze told the committee President Johnson had asked for $1 billion to aid elementary and secondary education at the point of greatest need, to assist school systems with children of poor families—families with incomes of less than $2,000 a year. He added that this proposal is incorporated in Title I of the Perkins Bill, and that the assistance is "provided for the benefit of all children within the area, including those who participate in shared services or other special educational projects."

He said Title II of the bill takes care of the President's request for $100 million for better textbooks, teaching materials, and library books "for both public and private schools."

The third portion of the President's program, contained in Title III of the bill, authorizes $100 million for supplementary educational

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CATHOLIC LEGISLATORS—Four of the six female legislators in the 94th Indiana General Assembly are from the Archdiocese of Indianapolis. Shown above between sessions are Mrs. Katherine Fruits, standing, of Christ the King parish, and Mrs. Daisy R. Lloyd, of St. Thomas Aquinas parish. Also serving in the Legislature are Miss Marie Lauck, of Sacred Heart parish, and Miss Cecilia M. Logan of Holy Cross parish. All are from Indianapolis. The General Assembly roster includes 24 Catholics. (Photo by Robert Lavelle)

ONE AMERICAN

Pope Paul VI creates 27 new cardinals

VATICAN CITY — Pope Paul VI has named 27 new cardinals raising membership in the College of Cardinals to an all-time high of 103.

Pope Paul's first appointment of cardinals, announced more than a year and half after his election, included one from the U.S.—Archbishop Lawrence J. Shehan, 65, of Baltimore—and prelates from all parts of the world.

Those named by the Pope will be raised to their new rank at a consistory on February 22. The Pontiff also has indicated that he plans to name still more cardinals after the close of the ecumenical council. Its last session starts on September 14.

Announcement of the appointments ended a long-standing rumor that Pope Paul planned to let the honorary title of cardinal lapse by not naming any new ones. The rumor gained currency as the first year of his pontificate passed without any increase in the ranks of princes of the Church. The usual practice is for a new Pope to hold a consistory shortly after his coronation.

PLANS FOR THE coming consistory were among the best kept secrets of recent Vatican history. In the past there has been a kind of "consistorial atmosphere" which has preceded the official publication of the names of new cardinals. This time there was no hint of the appointments until they were announced by the Vatican Press Office.

Among those named was a Canadian, Archbishop Maurice Roy, 60, of Quebec.

Three Eastern-rite patriarchs headed the list of appointments. At the top was Melkite-rite Patriarch Maximos IV Saigh, 86, of Antioch. This means he is the first cardinal created by Pope Paul and therefore has certain honorary privileges, such as celebrating the annual commemoration of the Pope's coronation in St. Peter's basilica.

The other two easterners were Maronite-rite Patriarch Paul Meouchi, 70, of Antioch and Coptic-rite Patriarch Stephanos I Sidarrouss, 60, of Alexandria.

Also named were three prelates from Sees behind the Iron Curtain — Archbishop Josef Beran, 76, of Prague, Czechoslovakia; Archbishop Franjo Seper, 59, of Zagreb, Yugoslavia; and Ukrainian-rite Archbishop Josyf Slipyj, 72, of Lvov, U.S.S.R. Archbishop Beran was released after 14 years of internment in October, 1963, but has not been allowed by Czechoslovakia's communist rulers to return to his See. Archbishop Slipyj was freed after 17 years in Soviet prisons in February, 1963, and has since been residing in Rome.

POPE PAUL named the Church's second Negro cardinal, Archbishop Paul Soungrana, W.F., 48, of Ouagadougou, capital of the newly independent African nation of Upper Volta.

He also raised four priests to the Sacred College—Msgr. Joseph Cardijn, 82, of Belgium, founder of the Young Christian Workers organization; Msgr. Charles Jaurnet, 75, a theologian who is the first Swiss to be named a cardinal in modern times; Father Giulio Bevilacqua, 84, an Oratorian Father who is an old friend of the Pope and accompanied him to the Holy Land in January, 1964; and Msgr. Federico Callori di Vignale, 74, the Pope's majordomo, a top official of the papal household.

Besides the Eastern-rite patriarchs, only one Asian was on the list — Archbishop Thomas Cooray, O.M.I., 64, of Colombo, Ceylon. There was also only one Latin American, Archbishop Agneio Rossi of Sao Paulo, Brazil.

The others named were:

Archbishop Lorenz Jaeger, 72, of Paderborn, Germany; Archbishop Joseph Martin, 74, of Rouen, France; Archbishop Owen McCann, 57, of Cape Town, South Africa; Archbishop Leon Duval, 62, of Algiers, Algeria; Archbishop Ermenegildo Florit, 63, of Florence, Italy;

Archbishop John Heenan, 60, of Westminster, England; Archbishop Jean Villot, 59, of Lyons, France; Archbishop Enrico Dante, 80, secretary of the Congregation of Rites; Archbishop Cesare Zerba, 73, secretary of the Congregation of Sacramental Discipline; Archbishop Giovanni Colombo, 62, of Milan, Italy; Archbishop William Conway, 52, of Armagh, Northern Ireland,

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'COLLOQUY' SPEAKER

Asks effort to soften birth control quarrel

LATROBE, Pa. — Catholics and Jews should work together for a "narrowing" of their differences on various controversial programs, a Catholic social action spokesman said here.

The appeal was made by Father John F. Cronin, S.S., assistant director of the National Catholic Welfare Conference's Social Action Department, in a talk at a Jewish-Catholic "colloquy" at St. Vincent Archabbey here.

The colloquy brought together Catholic and Jewish leaders in several fields for four days of talks (Jan. 25-28) on Catholic-Jewish relations in theology, liturgy, Bible studies, church and state, and social action.

CITING controversy over proposals for tax-paid birth control to fight poverty in the U.S. and abroad, Father Cronin noted that the morality of reducing fertility through "hormonal techniques" is "still a debated question" for many Catholics. He recalled that a special papal commission is now investigating "the entire problem."

However, he added, it is "fairly safe" to say that " the birth control problem will continue to be a divisive factor in interreligious relationship, at least in the near future."

"There is no present prospect of development in Catholic attitudes toward techniques of family limitation to the point that there would be no differences in our major religious communities," he said.

"There may even be continuing clashes on objectives, since many Catholics find it somewhat puzzling that the richest nation in the world must promote family limitation as a technique for combating poverty in our midst," he added.

AT THE SAME time, the priest said, it is possible to reduce the number of friction points between Catholics and others on this issue.

He said the elements of such an approach lie in Catholic insistence that there should be "no elements of compulsion" for clients, doctors or social workers in public birth control programs, and in the insistence of birth control advocates that tax-paid contraceptive services "should be made available to those who desire to limit their families."

"Many Catholics would not oppose this position," he commented. "They would feel that any opposition would amount to an imposition of Catholic doctrinal positions on those who do not share these stands."

Father Cronin urged that Catholics and Jews work together in fighting poverty and in winning equal opportunity in jobs, housing and education for racial minorities.

He noted that much progress was made in interreligious cooperation in working for passage of the Civil Rights Act of 1964 and said religious groups should maintain their impetus in this field.

THE PRIEST said Catholics have often differed from Jews and other Americans in their attitudes toward church-state and civil liberties.

He called for "intensive dialogue among Americans of different faiths" on divisive issues in these areas, adding that "today we are much better conditioned for calm and unemotional discussion" of controversial topics than in the past.

Rabbi will be speaker at Woods

ST. MARY-OF-THE-WOODS, Ind.—Rabbi Bernard Cohen will be the featured speaker at St. Mary-of-the-Woods College on Sunday, Feb. 7, at 6:30 p.m. His talk on Anti-Semitism will be part of a special commemoration of Brotherhood Month in the Terre Haute area.

A Doctor of Hebrew Literature, he is rabbi at the United Hebrew Congregation in Terre Haute and a member of the Chicago Board of Rabbis.

TERRE HAUTE clergymen and business and civic leaders will dine together in the College Dining Room prior to the 6:30 speech in the Cecilian Auditorium. Tickets for the Rabbi's talk are available from Terre Haute area clergymen and the college.

Mayor Ralph Tucker is scheduled to speak briefly on the civic importance of brotherhood.

THE BROTHERHOOD Month program is the first campus project of the newly established Office of Ecumenism at the college. The office has grown from the work of the Interfaith Dialogue group, which has functioned for several years.

Nine local clergymen, representing nine different denominations, support the work of the new office. They include: Father William Stineman, St. Mary-of-the-Woods College; Rev. R. Powell Mead, Central Christian Church; Rev. Harold Taylor, Episcopal Church; Rabbi Bernard Cohen, Jewish Synagogue; Rev. George Rados, Orthodox Catholic Church; Rev. Donald Schedler, Lutheran Church; Rev. John Chironna, Presbyterian Church; Rev. Allan Harlan, Episcopal Church; and Rev. David Frye, Presbyterian Church.

Many Assembly bills carry 'social' impact

With the 94th Indiana General Assembly approaching the half-way mark, an unusual number of socially significant bills have been introduced.

One repealing the so-called right-to-work law was passed and signed into law this week.

Meanwhile, it appeared likely that one of the most controversial bills of this session, the Senate measure on open-occupancy housing, would emerge for a floor vote considerably weakened. In its new form, Senate Democratic leaders said, it would declare equal access to housing to be a civil right—but would provide no enforcement powers.

Smooth sailing in both houses was indicated, however, for a House bill repealing Indiana's 125-year-old law banning marriages between Negroes and whites.

BILLS TO abolish capital punishment have been introduced in the House and Senate. While they have had more determined auspices and a friendlier reception than similar measures in the past, their fate remained uncertain.

Two bills on minimum wages are up for consideration. One would set a minimum hourly rate of $1 next July, with increases to $1.25 by July, 1967. The other would create a wage adjustment which could raise or lower the state minimum wage at will.

Indiana now is among 25 states not setting any minimum wage. The federal law applies only to firms engaged in inter-

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Brownsburg pastor, Father DeJean, dies

Archbishop Schulte celebrated a Pontifical Requiem Mass this past Wednesday at St. Malachy's Church, Brownsburg, for Father Maurice H. DeJean, the pastor, who died last Sunday in St. Vincent's Hospital, Indianapolis. He was 56.

Father DeJean had been pastor at Brownsburg since 1956. He was responsible for the erection of the parish's first school.

INTERMENT following the funeral Mass was in the parish cemetery.

Deacon and subdeacon of the funeral Mass were Father Cyril Conen, pastor of St. Lawrence parish, Indianapolis, and Father Bernard Burgert, pastor of St. Joseph parish, Shelbyville. Father Robert Hartman, pastor of Holy Name parish, Beech Grove, served as archpriest.

Deacons of honor for the Archbishop were Father Charles Kaiser and Father John Shaughnessy, both priests of the Evansville Diocese. The sermon was delivered by Father Louis Gootee, pastor of Nativity parish, Indianapolis.

A classmate, Father Edwin Sahm, Immaculate Heart of Mary pastor, was at the organ.

ORDAINED in 1932 after studies at St. Meinrad Seminary, Father DeJean offered his First Mass in his home parish in Evansville. He was born in Vincennes. His assignments as assistant pastor included: St. Simon's, Washington; St. Joseph's, Shelbyville.

In 1942 he was named administrator of Holy Cross parish, St. Croix, and became pastor there five years later. He was appointed pastor of St. Michael's parish, Cannelton, in 1950, a post he held until his appointment to Brownsburg.

Survivors include: Mrs. Marie E. DeJean, Evansville, his mother; six sisters—Sister Irene Cecile, S.P., Mrs. Marie Mooney, Mrs. Helen Weidner, Miss Catherine DeJean, Mrs. Rita Smith and Mrs. Ann Scheitlin; and two brothers—William F. and Hilary J. DeJean, all of Evansville.

FATHER DE JEAN

PLEASANT MEMORIES RECALLED—Thoughts of an earlier pastorate were recalled this past week by Msgr. Clement Bosler, above left, who was honored last Sunday by his parishioners at the occasion of his Silver Jubilee as pastor of St. Joan of Arc parish, Indianapolis. Msgr. Bosler is felicitated above by Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor, who preached the sermon at the anniversary Mass at St. Joan of Arc. Shown in the photo taken in the Chancery Office is a portrait of Msgr. Francis Gavisk, former chancellor of the diocese who died in 1932. Msgr. Bosler succeeded Msgr. Gavisk as pastor of St. John's parish and served in that capacity until his appointment to St. Joan of Arc in 1940. (Staff photo)

Church bequests total $52,500

The Chancery Office this week announced the receipt of two bequests totaling $52,500 for the education of seminarians.

Larger of the two bequests was $47,500 from the estate of the late Mrs. Mae E. Dugan, a member of SS. Peter and Paul Cathedral parish, Indianapolis, who died in 1962. The money was realized from the sale of farm property owned by Mrs. Dugan in Rantoul, Ill.

A $5,000 bequest was also received from the estate of Louis Luken, a member of St. Mary's parish, Richmond, who died in 1964. The parish received a similar bequest.

Believes too much expected of council

BASEL, Switzerland—Had not expectations been too high, public disappointment in the wake of the recent third session of the Vatican council would not have been so pronounced, a leading Protestant theologian said in a lecture at the University of Basel here where he teaches.

Dr. Oscar Cullman, a council observer as a personal guest of Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, explained: "There are certain limits which Catholics dare not trespass unless they want to give themselves up. The Catholic Church can well renew itself, but not in all respects.

"EPISCOPAL collegiality, which has been adopted by the council in principle, is a case in point, for by its means democracy is to be introduced into a monarchy — which on the strength of the decisions of Vatican Council I only can be a monarchy," he said.

"This explains why so many of the texts adopted are the result of compromise. I don't think the Pope can be blamed for trying to do justice to the minority so as to preserve unity in the Church. However, it is not that the minority actually won over the majority which should cause concern, but the fact that some of the demogogical maneuvering that took place really was against the Holy Spirit, and against the spirit of ecumenism."

Dr. Cullmann said the Holy Father spent many sleepless nights pondering the divergent views he was facing, and observers should remember that even temporary setbacks may show the hand of God.

"AT THE SAME time," he went on to say, "aside from the incidents which elicited so much criticism, the third session of the council actually was the most profitable of all so far, especially as far as the renewal of biblical studies is concerned. Also, many of the speeches show clearly that the will to bring about reforms in the Church remains unbroken.

"Perhaps the enthusiastic impulse of the first session is no longer there, but the spirit of reform now has become consolidated and many things thought to be impossible in the beginning now have become a reality, such as the admission of lay auditors and women auditors in the council hall."

Instruction course

A course of instruction in the Catholic Faith will be given at the Catholic Information Center, 136 W. Georgia St., Indianapolis, each Monday and Thursday evening at 5 p.m. beginning Monday, Feb. 1. The classes, under the direction of Msgr. Charles Koster, are open to the public without obligation. Further information may be obtained by calling the Catholic Information Center, ME 5-3877. Private instruction on the Faith may also be arranged through the Center.

MUCH IN COMMON

Flexibility is seen as byword in ecumenical, liturgy fields

By PAUL W. McCLOSKEY

WASHINGTON—The two men charged with the overall coordination of the liturgical renewal and the promotion of Christian unity by the Catholic Church in the U.S. see their roles primarily to be of service, with flexibility the byword in both fields. Above all, they view their work as closely interrelated.

Father Frederick R. McManus is director of the new secretariat of the U.S. Bishops' Commission on the Liturgical Apostolate, whose chairman is Archbishop John F. Dearden of Detroit. Msgr. William W. Baum directs the national office of the new Bishops' Committee for Ecumenical Affairs, headed by Archbishop Lawrence J. Shehan of Baltimore. Both priests started their work at the headquarters of the National Catholic Welfare Conference here the same week.

Only by an accident of logistics do they have adjoining offices on the eighth floor. But the two priests see it a happy accident and one which will aid them in the close teamwork their jobs demand.

They are old friends and share each other's professional concerns. Father McManus, a priest of the Boston archdiocese who is a member of the canon law faculty of the Catholic University of America, has been president of the national Liturgical Conference. Msgr. Baum has in effect served as executive officer of the commissions on ecumenism and liturgy of the Diocese of Kansas City-St. Joseph.

FATHER McMANUS, who is 41, has also been involved in the ecumenical movement, and is a member of the board of the World Center of Liturgical Studies, in Boca Raton, Fla., which is directed by Canon Don Copeland of the Protestant Episcopal Diocese of South Florida.

Father McManus and Msgr. Baum have served together on the board of directors of the national Liturgical Conference, and both are official advisers to the Second Vatican Council.

Interviewed jointly, the two priests made it plain that their similar outlook in approaching their tasks is not a matter of coincidence or of personality, but is demanded by the Vatican Council itself: the Constitution on the Liturgy, enacted at the end of 1963, states that the goal of the liturgical renewal is not simply to bring the people into the active and understanding participation in the Mass and sacraments which is rightfully theirs, but also "to foster whatever can promote union among all who believe in Christ." The new Decree on Ecumenism conversely lays its greatest stress in the liturgy, one the crying need for all those who have been "baptized into Christ" to be able to join in celebrating "the wonderful sacrament of the Eucharist by which the unity of His Church is both signified and made a reality."

Said Father McManus: "The liturgical and the ecumenical movements are simply two aspects of the same general renewal of the Church.

"In the liturgical reforms of the council, the emphasis is on such things as the reading of the Scriptures in worship, and on the concept of the Church as a community of worshipers. These developments will help to make the Church more understandable to Catholics and other Christians alike. Gradually what has appeared to be the only Catholic concept of the Church—the legalistic organization, the stratified structure of authoritarian chain-of-command headed by the Pope and passed down through the bishops to the priests and then the laity—will give way to a truer image: the people of God, including clergy and laity, whose great work is to join their own bishop in giving praise and thanksgiving to God."

MSGR. BAUM, elaborating, has this to say:

"Both the liturgy constitution and the new Constitution on the Church enhance the place of the local Church, the diocese. This emphasis, which is especially notable in the liturgical constitution, is a solid solution to the old complaint that the Roman Church stressed its universality at the expense of the local Churches.

"Another classic reproach directed at us by Protestants has been that the Catholic Church—by insisting upon the role of the clergy and by its underemphasizing of the role of the lay people in worship—has obscured St. Peter's teaching about the priesthood of the faithful. Now, however, the liturgy constitution shows that we take this fact of the priesthood of the laity very seriously in the practical order, for it teaches that the people have their own rightful part in the celebration of the Eucharist just as the presiding priest has his.

"The treatment of the sacraments as signs of faith is likewise of great promise for mutual understanding.

"Moreover, the council's Decree on Ecumenism is very explicit in acknowledging the ecumenical importance of liturgical renewal and development. Section 22 of the decree in particular acknowldges the value of the Eucharistic celebrations of other Christian communities. It suggests therefore that 'the teaching concerning the Lord's Supper, the other sacraments, worship, the ministry of the Church, must be the subject of the dialogue.' "

Msgr. Baum then noted that the council teaches that Baptism "establishes a sacramental bond of unity" linking all who receive it. Citing the traditional teaching that Baptism and the Eucharist are the greatest sacraments, he said: "The saddest of all the signs of our separation is our eucharistic separation. We differing Christians, despite the fact that we all believe in the Lord Jesus, cannot come together in the foremost sign of unity which He has given us."

CONCERNING the work of their offices, both priests stressed the role of service to the respective commissions set up by the American hierarchy. Father McManus said he is expected to prepare communications and documents in the liturgical field which the Bishops' Commission will send to the individual bishops.

At the same time, he said, his office will serve as a channel for transmitting information from the post-conciliar liturgy commission in Rome and answering inquiries from bishops and diocesan liturgical commissions.

As to the major problems involved in the ongoing change in public worship, Father McManus noted that many of the revisions, and those which are to go into effect on March 7 in particular, allow for individual choices, instead of the traditionally rigid and uniform formats of celebration. "This places a great deal of responsibility on the individual priest," he said. "In each parish from now on there may be differing forms, one for small congregations, one for large ones, and so on. These developments will alter the very manner of celebrating the Eucharist, adapted to local circumstances.

"The September instruction prepared by the post-conciliar commission on implementing the liturgical constitution was intended to allow the greatest permissible freedom, within the framework of well-ordered and intelligible services. The commission's goal is to help the people to understand and to participate actively."

In this conection, Father McManus stressed that the Constitution on the Liturgy clarifies the priest's role at Mass, to preside over the eucharistic assembly. He said this will now be made clear especially in the first part of the Mass, the Service of the Word, by having the celebrant occupy a seat rather than stand at the altar. The lector's role is also clearer—he should have a prominent place, such as pulpit or lectern, for reading the epistle, he said.

FATHER McManus said there has been much confusion over the problem of music for sung Masses using the English texts. Actually, he said, the new musical settings for the parts sung by the people in English, such as the Gloria and Creed, and the parts for the choir and people, including the Offertory and Communion anthems and psalms, need only local approbation, just as the Latin texts did. But approval by the national bishops' conference is required for new melodies to be sung by the priest and for the Lord's Prayer sung by priest and people in English. Pending such approval, he said, it is sufficient to sing these in a recited tone—on a single note.

Msgr. Baum's task includes the proposal of guidelines for methods of promoting inter-Christian dialogue and furthering contacts between the Catholic Church in the U.S. and the various other Christian churches and communities.

"One thing to fear is too much regulation," he said. "What is needed is stimulation and coordination of ecumenical effort rather than rigid control."

TO ENTER ORDER — Miss Jane Poinsette, daughter of Mr. and Mrs. Richard J. Poinsette, of St. Monica parish, Indianapolis, will enter the order of the Sisters of St. Francis, Oldenburg, on February 2. She attended the Immaculate Conception Aspirancy, Oldenburg. An open house in her honor will be held at her home, 5710 N. Alton, on January 31 from 2-4 p.m. No invitations have been sent and all friends are invited to attend.

Joins mission in Guatemala

A pulpit appeal about the missionary needs in a poverty-ridden area of Guatemala by a parish priest has resulted in a young woman volunteering to serve two years as a nurse there.

Miss Sally Gerber, 23, a practical nurse who is a member of Holy Trinity parish, Edinburg, left recently for Esquipulas, Guatemala, where she will aid a mission clinic conducted by Benedictine monks from Marmion Abbey, Aurora, Ill.

After hearing her pastor, Father Richard Zore, talk on Latin American needs, Miss Gerber made contact with Father Matthias Zinkan, O.S.B., a former member of the St. Meinrad Benedictine community. He is now affiliated with Marmion Abbey and a missioner in Guatemala.

The daughter of Ramon Gerber, Edinburg, Miss Gerber traveled to New Orleans where she met four other volunteers to continue the journey to Guatemala.

MISS SALLY GERBER

WCC names committee for unity

ENUGU, Nigeria — The central committee of the World Council of Churches has named an eight-man working group to hold reguler meetings on interfaith matters with the Catholic Church.

The decision to appoint the group was made unanimously by the 100-man policy-making committee of the WCC, which represents 214 Protestant, Anglican and Orthodox churches in more than 80 countries.

The committee is not authorized to negotiate unity with the Catholic Church or to make any decisions without the agreement of the WCC's member churches.

A WCC report on the appointment said the group is planned as a strictly consultative body that "would not be able to make any decisions." The report added that a "clear distinction must also be made between the subjects which can be properly discussed between the World Council and the Roman Catholic Church and those which must be discussed in bilateral conversations between the individual member churches or confessional bodies and the Roman Catholic Church."

THE CENTRAL committee said the questions with which the working group can deal include:

- Practical cooperation in charitable, social and international matters.
- Theological studies concerning ecumenism.
- Specific problems which have caused tension between Catholics and non-Catholics such as mixed marriages, religious liberty and proselytizing.
- Common problems in the mission field.

It was reported here that the naming of the working group followed six months of talks between representatives of the WCC and the Vatican's Secretariat for Promoting Christian Unity, headed by Cardinal Augustin Bea, S.J.

The secretariat's two observers at the central committee meeting here lauded the WCC decision and said that it "is in harmony with the recent decree of the ecumenical council on ecumenism." The observers are two French priests: Fathers Pierre Duprey, W.F., the secretariat's undersecretary for Eastern churches, and Father Jerome Hamer, O.P., former rector of the Dominican's ecumenical study center at Le Saulchoir near Paris.

THE REV. LUKAS Vischer, who was a WCC observer at the ecumenical council, said the newly named working group will have to leap "a pretty formidable procedural hurdle" in its discussions with Vatican representatives.

"The question is," Dr. Vischer stated, "does the Roman Catholic Church conceive of itself as being a member of the Christian world as a whole or as the focal point around which other churches should congregate?" He continued:

"It is one thing to talk together. It is another thing to act together. One sensitive point is the possibility that the Roman Church will take the initiative and then ask others to go along with it.

"This is a danger. We think we should discuss common problems together and act on them as a body."

According to WCC officials here, one of the working group's first steps may be to ask for an exchange of representatives between the WCC and the Holy See.

Marquette plans center to house order members

MILWAUKEE, Wis. — Construction of a multi-million-dollar residence center for members of religious orders attending Marquette University is expected to begin here next fall and be completed in two stages over four years.

Officials of the Jesuit-operated university said that about 200 religious students were housed in locations scattered throughout the city and voiced the opinion that establishing a central residence hall would attract many more.

The developer, Victor J. Orsinger, president of Parkwood, Inc., Washington, D.C., said he had acquired a square block near the university campus for $1,500,000. Plans call for six "resident towers" 14 stories high and two other buildings with a total capacity of 756 persons.

Also planned are an auditorium, a chapel, two large dining rooms with central kitchen, seminar rooms, swimming pool, gymnasium, exercise rooms and handball courts.

There will be separate buildings for men and women students.

ECUMENICAL VISIT—A group of students from Bethel Methodist Church on Route 52 recently visited Brebeuf Preparatory School and were given a conducted tour of the chapel. Shown above, with the famed sgraffito in the background, are, top row, left to right: Father Richard Middendorf, S.J., chemistry teacher at Brebeuf; James Monroe, Catholic biology teacher at Pike Township High School; Don Fitzpatrick, Brebeuf junior, and member of Bethel Methodist Church; and Mr. and Mrs. Paul Sturgell, also members of the Bethel congregation. Representatives of Brebeuf will return the visit in the near future.

Lady of the Lake Seminary is sold to Crosier Fathers

FORT WAYNE, Ind. — The Fort Wayne-South Bend Diocese has announced the sale of Our Lady of the Lake Seminary, in Syracuse, Ind., to the Crosier Fathers.

Located at the former Spink Wawasee Hotel site on the north shore of Lake Wawasee, the seminary, was founded in 1947-48 by the late Archbishop John F. Noll as a diocesan minor seminary. Since 1948 it has been staffed by the Crosier Fathers.

The institution was operated as a six-year minor seminary until last year when the junior college, fourth and fifth year) department was discontinued. It now functions as an accredited four-year college preparatary high school.

Bishop Leo A. Pursley, of Fort Wayne-South Bend, has indicated that the seminary will remain the official minor seminary of the diocese. Capacity of the institution is 260 students.

Gourmet Dining in Old World Atmosphere

. . . Becomes a reality when you select menu delicacies of Beef, Pork, Fowl and Ribs from our specially built European Oven.

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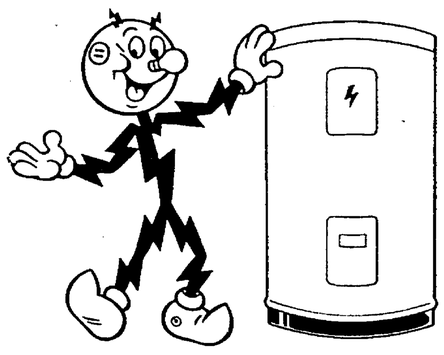

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THE CHURCH AND THE WORLD

Bus bill is planned—Pledges tolerance

At home

♦ WASHINGTON—The Department of Health, Education and Welfare has confirmed reports that an increased amount of Federal money is going for the support of local birth control programs that offer advice and materials. A spokesman for the Children's Bureau of HEW said that the Federal participation has been going on for "some time" in line with a policy outlined by HEW Secretary Anthony J. Celebrezze last June.

♦ CHICAGO—Illinois may be headed toward a program of tax-paid birth control for unmarried mothers, despite publicly voiced opposition from the state's Catholic bishops. This was the situation after a final hearing by the state Birth Control Commission, which was set early in 1963 to make recommendations on the issue to the state legislature.

♦ DENVER — A Jewish newspaper here has challenged the stand taken by the American Jewish Congress in opposing participation of Catholic schools in Federal anti-poverty programs. The Intermountain Jewish News said in an editorial that it "repudiates" the AJC as a spokesman on this issue for Jews. The Jewish congress recently challenged use of Federal funds for anti-poverty programs involving Catholic schools as a violation of church-state separation.

♦ DALLAS — More than 300 Catholic, Jewish and Protestant clergymen met at the University of Dallas in the greatest display of ecumenism in the history of Dallas. Bishop Thomas K. Gorman of Dallas-Fort Worth was a guest of honor at the meeting sponsored by the Dallas Pastors' Association. The meeting was the best attended in the association's history and for the first time brought together Catholic and non-Catholic clergy in large numbers.

♦ COLUMBUS, O. — A bill to make tax-paid bus rides mandatory for pupils in non-public schools is expected to be introduced in the Ohio State Senate shortly after that body reconvenes on February 1. The measure will have the support of the Ohio Federation of the Citizens for Educational Freedom, a non-denominational group dedicated to equal treatment by government to all school pupils.

Abroad

♦ DUESSELDORF, Germany—A Protestant ecumenical organization with headquarters here has criticized what it called "the seemingly authoritarian method" adopted during the third session of the ecumenical council. In a letter addressed to the Secretariat for Promoting Christian Unity, the league for Evangelical - Catholic Reunion declared that while it appeared understandable that the council's decisions demanded the largest possible majorities, the incidents that occurred during the session might well lead to unfavorable Protestant reactions.

♦ LISBON—Portugal's Bishops have announced plans to found this nation's first Catholic university. They said in a joint pastoral letter issued after their meeting here that there is "an imperative need for a Catholic university for the nation's conscience." They said the university will have "greater freedom, greater dynamism and greater flexibility" than the present state universities. The letter said that the government will help the bishops in founding the new Catholic university.

♦ BELGRADE, Yugoslavia — Tanjug, Yugoslav government news agency, announced the opening of negotiations seeking improved relations between this communist-ruled nation and the Holy See. It released a story January 23 confirming that Msgr. Agostino Casaroli of the Papal Secretariat of State was in this capital for preliminary talks with Yugoslav government officials.

♦ NAGPUR, India—King Mahendra of Nepal has stated that his Himalayan country will remain a Hindu state, but that it will not discriminate against non-Hindus because of their religion. The king made these points in a message to a rally sponsored by a Hindu communal organization. Observers noted an apparent inconsistency between the king's statement and the traditional attitude of his country toward the spread of Christianity. Nepal has frowned on conversions. When a new social code was promulgated in 1963, this attitude was incorporated in a formal ban on conversions to Christianity and Islam.

♦ RAWALPINI, Pakistan — Catholic priests alternated with Anglican and Protestant clergymen in preaching every other evening at St. Joseph's Catholic cathedral here during the Christian unity octave. Protestant and Catholic laymen came to the lectern to read the two Scriptural lessons each evening.

♦ DAMASCUS, Syria—Observers here see signs of a letup in the barrage of Arab propaganda recently directed against the Holy See and the Catholic Church. The propaganda offensive was launched following the ecumenical council vote in November which approved in principle the proposed declaration on the Church's relations with non-Christian religions, including the Jews. It said the council vote was politically motivated and accused the Church of siding with Israel in its conflict with the Arabs.

♦ GUATEMALA CITY—A major committee of the constituent assembly drafting a new constitution for Guatemala has approved a clause which would eliminate the secularist tradition of the nation's schools and provide for regular classes in "religion and morals." The new clause declares that the religious education of Guatemala's children is an obligation of national interest. The former constitution, enacted in 1956, allowed "religion classes" in the public schools outside of the regular school day, and only if paid for by the Church.

♦ MEXICO CITY — Close to 2,000 leaders of Mexican Catholic Action fanned homeward from their 14th national convention here charged with bettering the lot of their countrymen on the economic, cultural and religious levels. In a series of resolutions adopted at the final session of the convention, organized Catholic lay groups pledged themselves to promote cooperatives and credit unions, to organize courses in community development, and to foster radio school work.

Denies poverty war is 'political gimmick'

DENVER—"The war on poverty in the United States is just beginning. . . . It is not a political gimmick that will end with the present administration," a national Catholic welfare and charity official said here.

Msgr. Raymond J. Gallagher, executive secretary of the National Conference of Catholic Charities, declared that attempts to affix a "political smokescreen" label on the anti-poverty program amounts to "superficial thinking."

Here to attend the Council on Social Work Education (Jan. 20-23), Msgr. Gallagher admitted that the poverty campaign was a lot of "talk" prior and up to the November election, but contended that federal, state and local officials are now taking a calm, objective look at making the program a permanent one.

"THE ANTI-POVERTY program opens up whole new avenues in attacking the social and economic problems that have arisen in the United States," he said in an interview.

"It was time that we took a good look at the social and economic ills that the American way of life produced after two generations of prosperity—generations that have not known the hard times of the 1930s."

Msgr. Gallagher emphasized that Catholic charities offices all over the nation are placing "existing facilities at the disposal of community program directors," and will in no way duplicate or intrude in work being done by public charitable agencies.

He cited child care centers and homes for the aged as two specific areas in which Catholic charities offices could participate in the anti-poverty program. He estimated that a half million children between three and six go without direct parental supervision regularly, and that by the mid-1970s we will have 21 million elderly persons in the U.S.

"THE DEMAND for these centers and these homes for the aged, and the personnel to man them, is going to grow," he continued. "Not only will the young men and women who take this training be learning a skill that will insure steady employment, but I think they will become better individuals in the process."

Msgr. Gallagher said he felt the field of education is a major area of concern in the anti-poverty program. He especially cited the need for more preschool training.

"Educators have long recognized that many elementary pupils are not ready for school," he said. "Many come from culturally sterile homes where the only conversation is in monosyllables—'shut up' or 'eat.'"

Catholic-Episcopal Mass 'demonstrated'

PUEBLO, Colo. — A possible Catholic-Episcopal "Mass of the Future," previewed near here, created enthusiasm among members of both faiths.

Another "demonstration" Catholic-Episcopal Mass, similar to the one held at Holy Cross abbey, Canon City, Colo., December 30, is scheduled at the Episcopal Church of the Ascension here February 16.

FAVORABLE reaction came from some 150 clergymen and nuns who attended the special "dry" Mass. Catholic Bishop Charles A. Buswell of Pueblo and Episcopal Bishop Joseph S. Minnis of Colorado, particularly, were enthusiastic.

"There was surely a bond of union present which could have come only by the Holy Spirit," Bishop Buswell stated. "The demonstration of the possible future celebration of Mass brought to me two important conclusions: the first and more important is the increasing awareness of the bond of union which unites the members of our two communions; the second is that there is a real separation which still divides us, and which is a cause for true Christian sorrow."

BISHOP MINNIS said the demonstration Masses are an ecumenical step forward in the Christian unity conversations between the two dioceses.

"Celebrant" of the first demonstration Mass was a seminarian for the Diocese of Pueblo. A luncheon and discussion period followed, during which Bishop Buswell gave a report on the third session of the Vatican council.

Music event set Sunday

Organists, choir directors and members, and others interested in liturgical music from throughout the Archdiocese are invited to attend a workshop sponsored by the Archdiocesan Music Commission on Sunday, Jan. 31, at Immaculate Heart of Mary Church, 57th and Central, Indianapolis.

Discussions and suggestions on available music for the new liturgy will begin at 2 p.m. in the parish hall. At 3:15 p.m. demonstrations will be given in the church. Special guests will include choir members of Christ Church (Episcopal) Cathedral, Indianapolis, who will demonstrate English "propers" for the Mass.

Concluding the afternoon will be a Bible Service, to be conducted by Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis, and chairman of the Archdiocesan Liturgical Commission.

Asks end to war crimes trials

MUNICH, Germany—The Munich Katholische Kirchanzeitung, official publication of the Archdiocese of Munich and Freising, has demanded that the trials of nazi war criminals be ended with the statutory deadline of May 1.

In an editorial which has gained much publicity, the paper's editor-in-chief, Msgr. Lorenz Freiberger, took exception to those who are asking that the prosecution of war criminals be prolonged.

He said the German people have already made material and financial compensation for the nazis and that they have suffered much in return from all persons but the Jews. If the trials are to continue, he said the crimes against Germany should also be punished.

Earlier, Petrusblatt, the newspaper of the Berlin diocese, asked that the statute of limitations for war crimes be extended.

Woods adds to faculty

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College will feature additional courses and new teachers in several departments next semester.

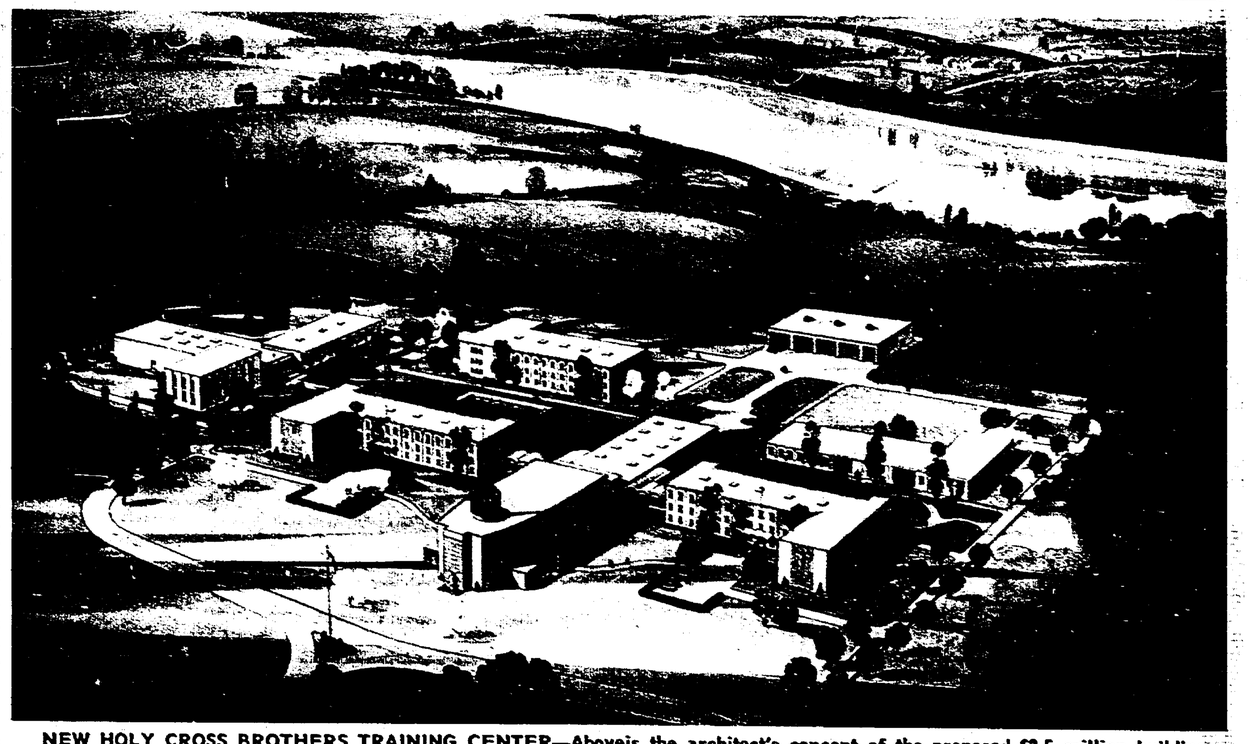
Charles Cremer, former news director at Terre Haute station WTHI, will teach Advanced Reporting and History of Communications in the journalism department.

Sister Mary Rosalie will return to the art department after a leave of absence for study at John Hopkins University. She brings back a second master's degree, the M.F.A., with concentration in art history.

W. Dennis Sullivan, instructor in English, is offering a two-credit poetic techniques class and a one-credit fiction workshop. Although not "new" courses, the approach in these classes has been revised from similar courses previously offered.

Population data

CAPE TOWN, South Africa—The Catholic population of the Republic of South Africa increased by 131,869 during 1964, more than double the rise in the preceding year, to a total of 1,162,489.



NEW HOLY CROSS BROTHERS TRAINING CENTER—Aboveis the architect's concept of the proposed $2.5 million building complex planned by the Brothers of Holy Cross, Notre Dame, to serve their rapidly-growing Midwest Province. Construction is planned to begin this year, with completion in 1966. Units of the center will include: chapel, classroom building, library and auditorium, two residence halls, staff house, field house and maintenance building.

Holy Cross Brothers plan training center

SOUTH BEND—A 2.5 million building complex will be erected by the Brothers of Holy Cross here to accommodate the Brothers' Midwest Province.

The educational and administrative center will include training facilities and residence halls for young Holy Cross Brothers starting their college studies preparatory to teaching or other work of the community. Also included will be student retreat facilities for boys attending schools conducted by the Brothers.

An infirmary for medical service and care of aged and infirm members is also planned.

The buildings will be located on a tract bounded by St. Mary's College, the Dixie Highway (U.S. 31) and the St. Joseph River. General offices and residence of the provincial administration was erected in 1963. It will serve as the main entrance to the proposed center.

Construction is scheduled to begin later this year, with completed set for 1966. No campaign for building funds is anticipated according to community officials. Architects for the project are Stickle and Associates, Cleveland, O.

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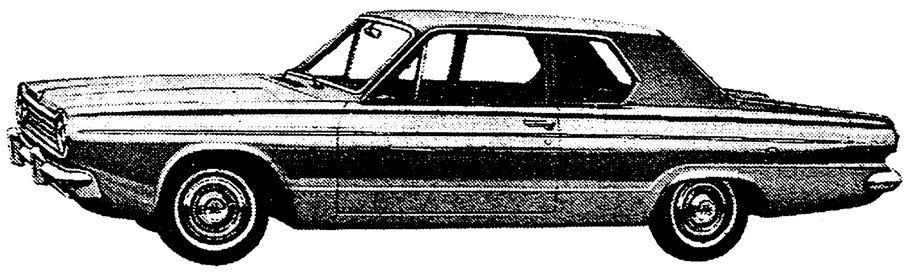

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Moment of truth

One day last week an Indiana Senate hearing faced up to the moral imperative of open housing.

But that day done, reaction set in. A chance for meaningful action began to drown in a sea of meaningless words.

Some of the scare words in this bipartisan dunking of good intentions are gradualism, voluntarism, constitutionality, property rights, free enterprise, riots and, of course, that grand-daddy of all-purpose generalities, "the American way of life." Let us look at them briefly:

Gradualism—No matter how it is prettied up, this is an effort to avoid doing tomorrow what should have been done many thousands of yesterdays ago. Emancipation will be a proclamation, but not a fact until justice is truly color blind.

Voluntarism: This invaritably leaves the status quo intact where such controversial issues as fair housing are concerned. The real estate lobby, arch foe of open-occupancy legislation of any sort, knows this. Is that why its spokesmen have promised, in effect, to behave if enforcement powers were eliminated from the housing bill?

Constitutionality: Are fair housing laws constitutional? Several courts have so ruled. Such laws are enacted under a state's clear power to legislate for the general welfare of its people. On the other hand, the use of race, creed or color, employed as a factor in the amount of right or liberty available to an individual, gravely violates both the letter and spirit of the Constitution.

Property Rights: The purpose of the housing amendment is not to keep any man from selecting his home or his neighbors; it is to keep a man from denying that same privilege to another. This latter restriction is no more severe than zoning laws and many other restrictions on private property. Weigh that against the discriminatory conspiracy of the housing market's gatekeepers—the real estate agents, mortgage lending institutions, and home builders. An individual Negro home seeker is powerless against this institutionalized force. Private prejudice has assumed the status of public policy and must be treated as such.

Free enterprise, the American way, etc.: Just what is "free" about a broad spectrum of basic enterprise which rigs the rules of trade to keep Negroes prisoners in ghetto-slums, the better to gouge them? And what is usefully "American" about such a system?

We urge that the original strong bill with enforcement teeth in it be saved from the compromisers and temporizers.

For the first time in a generation, Indiana has a working majority of progressive lawmakers. It would be folly to let this moment of truth, this opportunity to pass meaningful civil-rights legislation, go into limbo out of undue respect for "prudence" in destroying a vicious evil.

The greater danger in toadying to compromisers is not recklessness—but cowardice.

Migrant misery

As the tomato reddens and grows heavy on the vine, approximately 15,000 migrant farm laborers sweep over Hoosier fields each year.

For the most part they are Spanish-speaking people from southern Texas. They bring a few personal belongings and many children. Whole families make the trek to harvest the crops of Midwestern abundance.

Unprotected by any minimum wage laws, they take what they can get. Part of the low pay is made in the form of housing, most of which is substandard, unsanitary and unfit for habitation.

A bill now before the State Senate would require that farm labor camps be licensed by the Board of Health under enforceable regulation. Such licensing is drastically needed. Only 36 camps out of 468 in operation in 1963 met a set of advisory standards laid down by the board.

Thirty-four states, including neighboring Illinois and Ohio, already have mandatory health and housing standards for migrant camps. Indiana has been neglectful in not having pressed for similar legislation.

The same measure that is now up for passage was approved by the Indiana House in 1963 but was still pending in the Senate when the session ended. There is no need once again to talk the bill to death.

Christian charity and common decency demand that wholesome, sanitary quarters be provided for these laborers and their families. To bring them here to live in squalor while working for cheap wages is an outrageous injustice.

Sir Winston

Death finally caught up with Sir Winston Churchill. For most of the dauntless Briton's 90 years it had been a merry chase.

Indeed, even now it is difficult to believe Sir Winston is dead; he had cultivated an illusion of indestructibility.

Had he not lived, any respectable fiction editor would have rejected him as too wildly improbable to be a character in a novel.

Here was a great statesman, politician, warrior, prophet, orator, wit—perhaps not the greatest in any single gift but incomparably great in the combination.

He was great, too, in his failures and shortcomings; they merely served to maks him believably human.

There was nothing small about Sir Winston except his physical stature, for which he compensated with massive ego and massive cigars. Naturally, the latter have come to be known as Churchills in the cigar trade.

Winnie, as he was affectionately known around the globe, will be most remembered as Britain's savior in its darkest hour.

Without his oratory and leadership in 1940, Britain likely would have fallen to the Nazis. Had this happened, an unprepared America would have faced an awesome triumvirate of Nazi Germany, Japan and Russia.

Hence, all Americans owe this noble man, this genius, a place in their hearts forevermore.

May he rest in peace.

Anyone for peace?

In recent days several members of Congress have been making headlines with their intemperate assaults on the Johnson administration's plan to close several Veterans Administration facilities across the land.

Among these have been such normally statesmanlike senators as Mike Mansfield (D., Mont.) and Everett Dirksen (R., Ill.).

In almost every instance the lawmaker is from an affected state.

And the affected lawmakers make little effort to defend their pet installations as being needed to give veterans the best possible care. Instead, they stress the economic harm that will result in their area.

This has been the story every time an obsolete military installation or weapon has been phased out. All ing mean jobs and better business.
ing means jobs and better business.

The principal lobby in the arms race does not come from manufacturers or the military but from everyday people—labor unions, small shop owners, and the congressmen who represent them.

Now, over the past 20 years of runaway arms expenditures, most of these lawmakers have deplored the size of the defense budget and have pointed out how many schools and roads this or that arms program would build.

But when reconversion affects an installation in their own area of interest they forget that.

If a disarmament campaign is going to get very far, then, perhaps it will have to be taken in conjunction with government assistance to communities to ease the pain of reconversion.

Certainly we all should be cheering reconversion efforts and intelligently planning for them instead of screaming at them. Handled rightly, they offer great new economic opportunities. And they symbolize the brightened chances for peace.

OPINIONS

Lay answer

To the Editor:

Could an anonymous priest—
His viewpoint share,
With one of the laity—
who just can't forbear.

Answer to "Updated"

Won't leave us a'sittin.
If by a priest
"Updated" was written
Church Triumphant
Won't leave us a'sittin.

Watching a padre,
Feeling so dumb—
Can't understand—
Twiddle a thumb.

No prayer nor song
Can laity know.
Just watch the priest
A one man show.

(Now can it be
This hostility—
Takes superiority
Over Humility?)

English is here
Sharing is too.
Praying together
Pew by pew.

Facing people
Priest can be,
One with his flock
Offering Unity.

To kneel or stand
Each has a part.
Communion is Jesus
Filling our heart.

Psalms and lectors
True bible lingo.
Now with tithing . . .
Out goes Bingo.

In all fair play . . . the laity should have its say. Character reference furnished upon request.

Eileen Bordeau
White Lake, Wisc.

Women priests?

To the Editor:

"Why Shouldn't Women Receive Holy Orders?" reads a headline in last week's Criterion.

Well, here is one reason insofar as I am concerned:

My wife and my mother-in-law preach to me six days a week. I should like to go to church on Sunday without having still another female, this one a priest or priestess, also preach to me, a captive audience as it were.

I realize that this objection probably would rate as a "specious argument," to use the term applied by Miss Mary Daly, one of the two feminine writers for Commonweal who were extensively quoted in your article.

Let Miss Daly make what she will of it, it nonetheless is a valid argument as far as I am concerned. Nor am I a diehard; in another, earlier generation I should have been firmly on the side of the suffragettes.

But it does seem to me that so-called women's rights are being pushed beyond the bounds of good sense. They already have made a matriarchy of America. Now they want to begin fashioning a hierarchical matriarchy inside the Church.

Miss Daly would pronounce this letter specious and the rantings of an ignorant man. However, I am not so ignorant as to let my real name be used, just cowardly from being . . .

Henpecked
Columbus, Ind.

A doctor disagrees with editorial

To the Editor:

I wish to disagree with the editorial in the January 22nd issue of the Criterion which criticizes the article on Medicare written by Father Doran.

The objection raised by the editorial is in regard to the "means test." What is so wrong with the means test? Determination of the applicant's need for help is not in itself degrading or humiliating.

The social security system itself now applies the means test. If a beneficiary under 72 earns more than $1800 a year, he forfeits his payments. Nine other federal assistance programs require a specific means test including Aid and Service to Needy Families, Aid to the Blind, Aid to the Permanently and Totally Disabled, Aid to the Aged, Low-Rent Public Housing, Rural Housing Loans, School Lunch Programs and Veterans' Pension, Hospital and Domociliary Care Programs.

If a test of need is a proper safeguard against waste in the expenditure of public funds, it is equally prudent in financing a health care program.

Private charities, including those administered through churches, use a means test as an established procedure. The proponents of hospital care under Social Security are asking the United States to set up a large and expensive bureaucratic system to assure benefits to every person, indigent or wealthy over 65, "as a matter of right." This could prove to be a luxury purchased at the cost of many sacrifices made as a result of payroll deductions. Which is the better way to spend these deductions—to give a limited amount of aid to all those 65 years and older or to give as much help as the available money will provide to those who need the help?

The methods of financing Medicare are open to scrutiny. The entire social security tax increase would be collected from 80% of the national income. Fifty billion dollars earned by persons in the high brackets would escape any tax responsibility whatever for helping to support the program except for that amount taken from the general fund to pay benefits for the elderly not on social security. The money would come from the taxes of younger workers. They would be raising children, buying homes and

(Continued on page 9)

● QUESTION BOX

More reaction to the liturgy

By MSGR. J. D. CONWAY

EXCERPTS FROM MORE LETTERS ABOUT THE REVISED LITURGY

You requested you would like to hear from "some of the millions who like the new changes in the Mass and the sacraments. I am one hundred per cent in favor of them and I think it's too bad they didn't come long before. Really I'm thrilled. I am praying that people will accept them with joy.

I do realize there are people, even some priests, who don't like the changes. But this is the 20th century and we have to consider our young people who will be the future leaders of our beloved country and the world.

Now I hope there will be less sleeping or looking around at what he or she is wearing, or just looking into space with the mind on everything but what the Mass really means.

* * *

You asked for letters from people who like the changes in the Mass. My husband and I are almost 60 years of age, and we like it VERY much. Some people say, "I can't sing." I've told them, neither can I, but God gave me my voice and I shall sing to the best of my ability. . . . When we go to Mass now, and can take an active part with the priest in the Mass, we come away feeling so very warm inside, and our whole day is the better for it.

Just one question, please. Aren't those complainers giving scandal?

A. Your question is a good one, but we will let the complainers answer.

* * *

Having attended a Catholic school, I find the change an easy one. I also look forward to a complete English Mass for better unity of priest and layman. Participation at Mass is only difficult for those people whose parish priests did not follow the Pope's decree of at least four years back. If their priests had started the program at that time these changes would not seem so strange and foreign to them.

Where can we obtain a better understanding of the Gospel? Yes, the Gospel was read on Sunday, but now the sermon deals with the contents of the Gospel. As Catholics we are poor students of the Bible. Any other religion can quote rings around us. Maybe this will stimulate more interest in God's word.

Singing of hymns adds to the beauty of the Mass. . . . Not since my days in Catholic school have I been able to join in with the singing.

Instead of grumbling about the changes, why don't all Catholics try participating? I know they will like the feeling of at last being a part of the Mass, not just a spectator.

* * *

Bless your heart! Here's an answer from one "of the millions who like the new changes" in the Mass. I LOVE 'em. There's much more of a feeling of really participating in the Holy Sacrifice. And certainly there's no danger of wool gathering during Mass.

I even wish we had more participation in singing—even if, as some of the oldtimers and die-hards contend, "it's more like a revival meeting!"

You, and others, have repeatedly stressed the fact that our Mass hasn't changed, that it's still the same unbloody sacrifice of the Cross. I'll bet, though, that hundreds of our people who wouldn't dream of missing Mass on Sundays and Holydays don't know what the Mass is really all about—have never understood it. In our parish we have a lector and commentator at all Sunday (and Holy Day) low Masses; I'm sure that in time everybody will learn more about the Mass and become accustomed to participation. It may take some time, but I look forward to the day when we won't hear such ridiculous statements as "might as well join the Protestant church!"

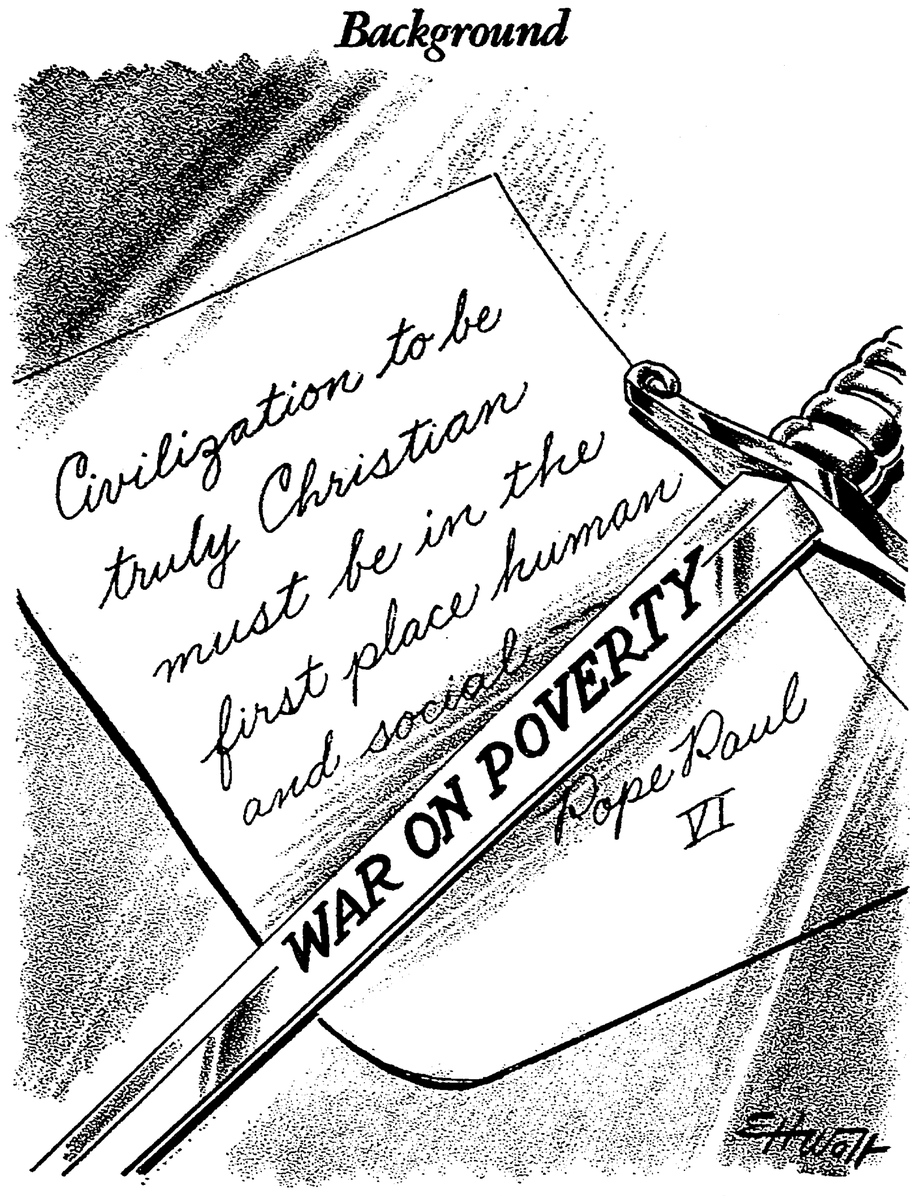
* * *

You have asked for "some of the millions who like the new changes in the Holy Mass" to come forward. So here I am! Only one of the millions (and my wife makes two).

It would be best for those grumblers to understand that Pope John XXIII and Pope Paul VI are simply instruments in this modernization program, as Vicars of Christ, and it becomes our duty to comply with whatever intentions they may pass on to us.

I do not expect this poorly written letter to reach your column, but I could no longer resist letting you know that I am 100 per cent plus for the renovation of the Liturgical Services, and I welcome and changes to come as the Will of the Most Blessed Trinity.

Background



● YOUR WORLD AND MINE

The new spirit in Trinidad

By GARY MacEOIN

PORT-OF-SPAIN, Trinidad — Trinidad has become independent since I visited here seven years ago, and many things have changed. The most obvious is the sprouting of banks in the main square, now appropriately renamed Independence Square. Formerly, its dominant feature was the Catholic cathedral. Now the magnificent modern facades of United States and Canadian banks set the tone. Nobody understands what they are doing here, but everyone knows that the function of banks is to make money. So Trinidadians approve the vote of confidence of the international financial community.

More subtle but for me very real is the change in the attitude of the people. When I lived here fifteen to twenty years ago, life was dominated by the shadow of the colonial regime. The shoemaker, the store keeper, the civil servant, the lawyer, all waved the flag of their bondage, decorated their homes with "patriotic" pictures, proclaimed monotonously their undying gratitude to the great empire which served them so selflessly and subsidized them so generously.

They were not stupid people, and they knew they were playing a game. But it was a game they felt compelled to play. All the strings of power were in the hands of the colonizers. To live one had to conform.

The colonial administration in fact ran things well. But a man must make his own mistakes to be a full man. And that is what I now felt when talking to Trinidadians, those I had known before and those I was meeting for the first time. At all levels, they had a sense of self-respect that was missing previously. They are making the mistakes of inexperience, brashly rejecting available skills. But they have a new dynamism. I like it better this way.

INDEPENDENCE has also brought changes for the Catholic Church. Traditionally, the state paid most of the costs of denominational schools. This has not changed. But the new administration has intensified a movement begun in colonial times to increase government controls, drop denominational tests for admission, and destroy the specific character and purpose of Catholic education.

A satisfactory compromise has been achieved for the moment, but Catholic leaders believe that the days of Catholic schools are numbered. They are currently concentrating major effort on youth movements. These, they hope, will supplement (and if needs be) replace schools as vehicles of Catholic culture.

THE NEED TO increase the proportion of native-born clergy becomes daily more evident. The rights of overseas missionaries to reside, teach and preach have not been challenged, as they have been in various parts of Asia and Africa. My discussions with many people nevertheless satisfy me that both the government and the Catholics have become acutely conscious that it is no more normal in religious than in political life to be ruled by outsiders.

A quarter century has elapsed since Archbishop Finbar Ryan started work on a seminary from which about a dozen diocesan priests have emerged. It continues to progress, but very slowly.

Most of the members of the multi-racial Benedictine Abbey are West Indians. The Holy Ghost Fathers, who conduct important high schools, also have a significant number of West Indian members and have opened a seminary in Trinidad. The Dominicans, on the contrary, although in charge of most of the island's parishes for over a century, still depend entirely on Ireland for their continuity. Plans for a seminary in Trinidad were announced fifteen years ago but they are only now being implemented.

Progress is greater among the Sisters, with one small local congregation, and a majority of West Indians in the widespread teaching congregation of St. Joseph of Cluny. But my over-all impression is that even higher priorities are in order for the work of expanding the native-born clergy and increasing their role in Church administration and policy-making.

LI'L SISTERS By Bill O'Malley

● *THE YARDSTICK*

Council and the Jews

By MSGR. GEORGE HIGGINS

The Vatican Council's overwhelming approval, last November, of a draft statement on Christian-Jewish relations has predictably stirred up a violent storm of opposition in the Arab world. In an effort to calm the troubled waters, Patriarch Maximos IV Saigh of Antioch, leading spokesman for Catholics of the Melkite rite and one of the most imposing figures in the Council, has issued a strongly worded communique chiding the Arab press for criticizing the Church "regarding a subject on which they have no knowledge and about which they learn only by hearsay without knowing the official text or its contents."

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The principal purpose of the Patriarch's communique is to reassure the Arab world that the Council's draft declaration on Christian-Jewish relations is not, in any sense, a political document. "The declaration of the council," the communique says, "is a purely religious statement, which pertains to the position of the Catholic Church toward the non-Christian religions, just as the Church has defined in other texts its position toward Christians who are non-Catholics. It suffices to ponder the title of this declaration, which is self-revealing and which states simply 'The Relationship of the Church to Non-Christian Religions.'"

In developing this point, the Patriarch cautions Arab critics of the council's declaration to differentiate clearly between Judaism as a religion and Zionist Judaism as a political movement, and then goes on to say that if the council defends the Jewish people against the charge of deicide, "it is because it is spurred by a spirit of humanity and justice, as well as respect for evangelical forgiveness, especially following the biggest massacre history ever knew—the Nazi extermination of a people in Germany and much of Europe."

The Patriarch's point is well taken and, hopefully, will help to set the record straight in the Arab world. With all due respect, however, it must be said that some of his obiter dicta about the Jews and about the American bishops are open to serious misinterpretation.

We read, for example, in the text of the communique that "there certainly remains on the forehead of the Jewish people, as long as it is far from Christ the Redeemer, what the prophets of the Old Testament prophesied: A stain of shame. But this stain of shame does not constitute a personal crime . . ."

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It is difficult to know precisely what this statement means in theological terms, but, in any event, it does not reflect the spirit or the tone of the council's declaration and most certainly would have been overwhelmingly rejected by the Fathers if it had been put to a vote on the floor of the council.

The Patriarch's communique also says that "because of their propaganda skill, the media of which are in their hands and under their influence, the Jews can clothe reality as they wish. They exploit the least word that is said to serve their political interests." Jews all over the world will legitimately resent this accusation, and there is every reason to feel that Arab nationalists will seize upon it as a further argument against the council's declaration on Christian-Jewish relations.

For my own part, having followed the debate on the council's declaration very closely, I can only report that I have yet to find the slightest evidence that the Jews of this country are exploiting the declaration for political purposes. If there are any Jews in the Middle East who are doing so, their position is absolutely indefensible, but the record will show, I think, that compared to the Arabs, the Jews in the Middle East have been remarkably self-restrained in their comments on the declaration.

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Lastly, the Patriarch's communique says that "if the great majority of the council, and namely the American prelates, voted for the declaration, it is for personal reasons and interests. The personal reasons are dictated by a sentiment of pity due to the massacre of millions of Jews by Nazism and the interest is due to the fact that the great number of Americans have commercial interests with Jews."

The latter part of this statement is demonstrably unfair to the American bishops and, however unintentionally, is calculated, I am afraid, to fan the flames of anti-Semitism—a monstrous evil which, in all its forms, is solemnly condemned in the council's declaration on Christian-Jewish relations. The Patriarch himself undoubtedly abhors the evil of anti-Semitism. Thus it is all the more regrettable that his communique to the Arab press, which, on the whole, is worded so effectively and so constructively, is marred by a few statements which are likely to exacerbate rather than improve Christian-Jewish relations.

TO ENTER ORDER — Miss Charlotte Ann O'Gara, who will enter the convent of the Sisters of St. Francis, Oldenburg, on February 2, attended the Academy of the Immaculate Conception at Oldenburg. She is the daughter of Mr. and Mrs. Charles O'Gara, of Holy Name parish, Beech Grove. An open house for relatives and friends will be held Sunday, Jan. 31, from 2 to 6 p.m. at Holy Name school hall, Beech Grove.

Missioners still missing in Congo

ROME—Catholic missionaries, including 11 priests, a Brother and six nuns, are still missing in the Congo, it was reported here by Fides, mission news agency.

Fides also said there are 112 missioners, including 40 nuns, in areas of the Congo under the control of leftist rebels.

Laymen named

LANSING, Mich. — Laymen have been appointed to head four of the five departments of the Michigan Catholic Conference, established in 1963 by the bishops of Michigan to coordinate social and civic activities of the Church in Michigan.

TO ENTER CONVENT—Miss Carmel Hanson, daughter of Mr. and Mrs. William E. Hanson, of St. Lawrence parish, Indianapolis, will enter the convent of the Sisters of St. Francis, Oldenburg, on February 2. She attended the Academy of the Immaculate Conception. An open house in her honor will be held Sunday, Jan. 31, from 2-5 p.m. at her home.

INDIA: NO MASS FOR 1,000

CLOSE TO 1,000 CATHOLICS IN A WOE-BEGONE VILLAGE IN SOUTHERN INDIA REGULARLY MISS MASS. The reason? The village, called Panic-kankudy, has no church, rectory, or priest . . . Children grow up in dirt and hunger with only the instruction their poor parents can provide. The main road is ten miles away by foot. The priest who comes to care for the sick trudges both ways in heat and rain . . . Can the village have its own, full-time priest? Bishop Matthew Potanamuzhi, 61, says Yes—but the priest must have a church and parish center. The men in the village have eagerly agreed to do the construction work free of charge, since they have no money to contribute. The materials will cost only $3,800 altogether ($1,950 for the church, $1,850 for the parish center, in which the priest will have a room). Bishop Matthew and his people are praying that someone will make it possible to bring Christ to Panic-kankudy . . . Will you? Name the church or parish center for your favorite saint, in memory of your loved ones, if you build it all by yourself. Send at least a smaller gift ($100, $50, $35, $20, $10, $5, $2), whatever you can afford. Help give the villagers a full-time priest.

Near East Missions

The Holy Father's Mission Aid for the Oriental Church

JANUARY 31—Today, which is World Day for Leprosy Sufferers, the late President John F. Kennedy will be honored as a "keen supporter of leprosy programs throughout the world." By joining our $1-a-month Damien Leper Club you can provide food, clothing, medicines for lepers in south India month by month. Lepers can always be helped, sometimes cured. Write to us.

FOOD—"Good food helps make good students," says Carmelite Father Michael Angel, rector of St. Joseph's Seminary, Alwaye, where candidates for the priesthood are being supported by readers of this column. The cost of rice (the staple food) has nearly tripled in recent months because of India's food shortage . . . Cut down on calories by doing without dessert or drinks this week. The $2, $5, $10 you save, we'll send to Father Michael.

MISSION VALENTINES—The gift cards we send, at your request, to the friend (or friends) you remember St. Valentine's Day (Feb. 14) are personalized, colorful, artistic. They tell your friend (be sure to send his complete address) you are helping, in his name, to build a mission parish. Write us now. Here are some gifts to select from: Chalice ($40), Altar ($75), Statue ($30), Tabernacle ($25), Food Package ($10), Sanctuary Bell ($5), Blanket for an Orphan ($2).

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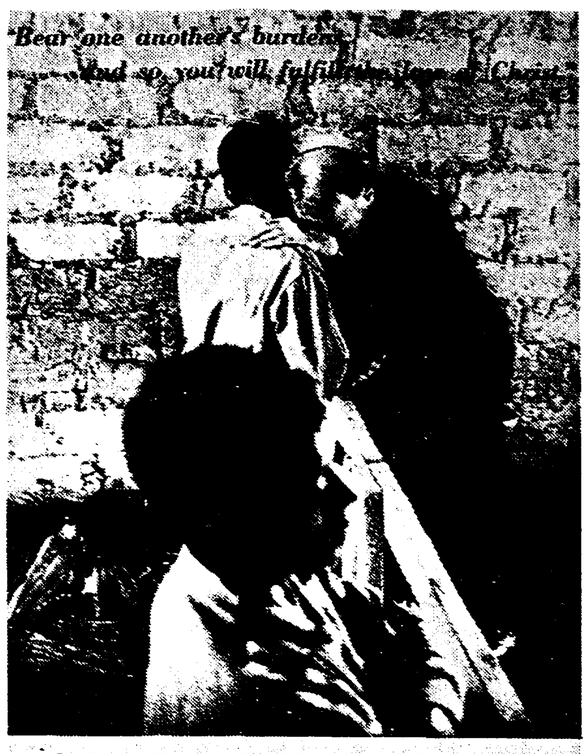

"GO TO LATIN AMERICA . . . HELP OTHERS GO" CICOP

INTER-AMERICAN COOPERATION—The drawing above dramatizes the missionary needs of the Church in Latin America. Nation-wide observance of NCWC's Catholic Inter-American Cooperation Program of the Latin America Bureau is being held this week, highlighted by the second annual CICOP Conference in Chicago January 27-29. Three cardinals, 30 archbishops and bishops are expected to attend the sessions there in addition to 2,000 Latin American and North American priests, nuns, brothers and lay men and women. Conference theme is "The Church and Social Revolution in Latin America."

CEF head criticizes Johnson aid program

TRAVERSE CITY, Mich. — Stuart D. Hubbell, national president of Citizens for Educational Freedom, criticized President Johnson's education program because it fails to provide equal treatment for all America's school children.

"President Johnson's program represents an historic educational landmark for this nation," he said. "It is the first time in our country's history that a President has established as his express purpose the equal treatment of all America's school children under an educational assistance program. This is most praiseworthy.

"The program, however, fails to meet this standard of equality," Hubbell said. "While the President has declared the administration's policy to be a concern with need not creed, in practice 80% of the program, in terms of monies to be expended, would be based upon a national system of shared time. Under such a shared time program non-public school children would be obliged to leave the schools they have chosen to attend in accordance with their constitutional rights in order to participate in any of the benefits under the program. This is neither equal nor fair."

HUBBELL said a shared time program may be an acceptable experiment in local circumstances but it "can hardly be proposed as a national solution for providing quality education on an equality basis for all school children." He said shared time is impractical in "the great majority of our nation's communities if for no other reason than because of the plain facts of geography."

Hubbell said shared time has been held questionable under a number of state constitutions. He also charged the shared time as proposed in the Johnson program makes "no allowance for the choice of the parent whose rights in this case should be the particular object of protection in view of the poverty status of that parent."

"There is very little difference between indicating that equality can be achieved only by surrendering the child's attendance at a non-public school for a full day and indicating that to achieve equality the child must surrender such attendance through shared time for half a day," the CEF head said.

HUBBELL SAID he wished to make clear that CEF does not believe, at this point, that the program is without merit or possibility. He added: "We are confident that with the good faith and high standard of equality of treatment the President has insisted upon, the details of this program can be worked out in a manner which is truly equal for all children without requiring a surrender of sacred parental rights in education of any child."

CEF is a non-sectarian organization devoted to seeking freedom and equal treatment in education today.

Kennedy Fund

BOSTON—Cardinal Richard Cushing of Boston said he will turn over an estimated $500,000 in profits from the television series, "Profiles in Courage" to the Kennedy Memorial Library Fund. The series is based on the book by the late President. Rights were secured by NBC for the series.

Apartheid seen 'hopeless'

DURBAN, South Africa—South Africa's racial situation appears to be "beyond human hope," according to Archbishop Denis Hurley, O.M.I., of Durban.

"A situation so full of bitterness can only end in tragedy," he told a meeting of the South African Institute of Race Relations here.

The prelate long an outspoken critic of this country's official policy of apartheid—strict racial segregation—added that although the white man may regret injustices to non-whites, he "can do nothing about the situation and certainly does not intend to crusade for changes that may wreck his own life in the end."

A year ago Archbishop Hurley said in a speech to the institute that apartheid "cannot be pursued without injustice and is therefore not in accord with the Christian ethic."

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● *WHAT OF THE DAY*

The breath of charity

By REV. JOHN DORAN

This week the Catholic Inter-American Cooperation Program is holding its second annual convention in Chicago, working to "build bridges of friendship between North and South Americans and to develop both mutual understanding and effective efforts to meet the challenges and opportunities in Latin America." This is a very important work.

A cultural curtain has long been hanging between the Catholics of Anglo-America and Latin America. We have found it difficult to understand each other. The efforts being made this last several decades are the breath of charity seeking to blow back that curtain and give us on both sides the spirit of understanding

Catholicism in Latin America and Anglo-American has had two very different births. In Latin America the Church was a transplantation from Spain and Portugal, the transferring to the new countries of the Church as she had come to exist in feudal society, dependent upon the rich and upon the crown for her materialities. It was an interesting concept whereby, theoretically at least, the poor were carried to heaven on the backs of the rich. The wealthy and the crown would build churches and endow monastaries, schools and hospitals, and these would in turn serve the poor. It was not too bad a system so long as feudalism perdured.

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But there came a violent death to a great deal of the feudalistic system of South America, beginning with the revolutions which broke the colonies away from their mother countries, followed by the beginnings of capitalism. The main material anchor of the Church was torn away from it, and never quite replaced.

In the United States the Church had a different birth. It began as a tiny cell in Maryland. Catholics were less than half of one percent of the population at the time of the American Revolution.

There followed the inundation of Catholics from the old countries of Ireland, Germany, later the Balkans and Italy. The Irish, who for long years had been prevented by persecution from having any organized Church, took over the leadership in America and began to organize a Church here which would fit well into the American milieu which it was to serve. There grew up the American Catholic Church, school and parish centered, completely dependent upon its own people for its materialities. The family of God in each locale knew that it must take care of itself, and did. The Church in America grew strong, but its strength was always its people.

The Church of the United States has turned its eyes toward the Church of Latin America over the last several decades. Maryknoll, the Redemptorists and the Franciscans in this mission field of South America have been joined by many secular priests working directly under their own home diocese, or working together in the Society of St. James. Many Orders of Sisters and Brothers have entered in the field, and have been followed—thanks be to God—by the lay people of the Papal Volunteers and other organizations.

We Catholics in America, who cannot move into the Mission fields ourselves, can still flood our South American neighbors with the warmth of our understanding. This, of itself, is no small accomplishment. Re-birth, like birth, can be a painful process. It is a re-birth which we are watching in the Latin America Church We need to be, like midwives, helpful, sympathetic and understanding.

Ecumenism

TAIZE, France—One million Bibles for South American Catholics will be published by the Protestant monks of Taize in an ecumenical project, it has been announced here.

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Overflow crowd at style show

By FRANCIS CAMERON

An overflow crowd of more than 900 persons jammed the Holy Name auditorium in Beech Grove last Sunday evening for the 11th annual Junior CYO Style Show. There were 165 entries representing 27 parishes in this year's competition.

The girls from St. Roch's led in the number of gift certificates won for the second year in a row. In addition to copping 10 gift certificates, the Southsiders garnered two of the overall trophies.

Finishing in the second spot in number of awards was St. Christopher's, Indianapolis, with three. Three entries from Madison were awarded gift certificates. Mrs. Rita Fox, fashion coordinator for the H.P. Wasson Company, served as narrator for the show.

Hundreds of teen-agers stayed on for the disc jockey dance which traditionally follows the Style Show. Reb Porter was the platter spinner for the affair.

Following is a list of the overall and gift certificate winners in the Style Show competition:

Trophy Winners: Ann Speth, St. Roch; Terry Kuntz, Nativity; Theresa Renie, St. Christopher; Diana Berger, St. Roch; Deanna Brown, St. Joan of Arc.

Gift Certificate Winners—Skirt and Blouse Division: Ann Speth, St. Roch; Linda Speth, St. Roch; Dianne Zahn, St. Roch; Anne McNelis, St. Lawrence; Pat Snyder, St. Catherine; Mildred Laker, St. Roch; Bonnie Burns, Sacred Heart; Deanna Brown, St. Joan of Arc.

Sportswear Division: Terry Kuntz, Nativity; Mary Grace LaRoche, St. Roch.

Party Dress and Formal Division: Deanna Brown, St. Joan of Arc; Cindy Baldwin, St. Jude; Patty Richardson, St. Roch.

Tailored Dress and Unlined Suit Division: Theresa Renie, St. Christopher; Mary Jo Pflum, St. Elizabeth, Cambridge City; Linda Speth, St. Roch; Judy Sommers, Madison CYO; Carolyn Hoffman, Madison CYO; Phyllis Stevens, St. Christopher; Marlene Sinkovic, St. Christopher; Mary Clifford, St. Gabriel.

Tailored Suit and Coat Division: Diana Berger, St. Roch; Mary Kay Dierkes, Madison CYO; Linda Watson, Little Flower; Carole Armborst, St. Roch; Mary Grace LaRoche, St. Roch.

LATIN SCHOOL GRADS PLAN TOUR—About 25 graduates of the Latin School of Indianapolis will take a 43-day tour of Europe this summer accompanied by Msgr. Joseph D. Brokhage, rector. Sponsored by the Latin School Alumni Association, the group will leave from Indianapolis on June 23. Talking over the itinerary above with Msgr. Brokhage are D. Peter Thoman, standing, a sophomore at Marian College from St. Patrick's parish, and Thomas Lauck, a Latin School senior from St. Mark's parish. (Staff photo)

A new category may be added to Play Contest

A new category may be added to the CYO One-Act Play Contest with the addition of high or classic comedy, Bill Sahm, executive secretary of the Archdiocesan CYO, said this week. There must be at least six entries in this division before it can be offered as a separate division, he added.

Names of publishers who print catalogues listing selections of high comedy plays can be had by calling the CYO office (ME 2-9311). The regular comedy division as well as straight drama still will be offered and there will continue to be a consolation bracket for losers in the comedy competition. Comedy entry deadlines for the contest is Monday, Feb. 15.

Mrs. Helen Zapp, producer of Prologue Summer Theater, will conduct the first theater workshop for directors on Monday, Feb. 22, from 7:30-10 p.m. The regular directors' meeting for schedules and pairings will be on Tuesday, March 2, at 7:30 p.m.

Scores

"67" LEAGUE

Postponed Games of Saturday, Jan. 16

Division 1: Holy Trinity 42, St. Joan of Arc 38; St. Michael 46, St. Joseph 12; St. Gabriel 31, St. Christopher 24; Immaculate Heart 74, St. Thomas 11; St. Malachy 30, St. Ann 26; St. Monice, bye.

Division 2: Holy Name 44, St. Patrick 32; Our Lady of Greenwood 21, St. Bernadette 20; St. Philip Neri 48, Nativity 26; St. Mark "A" 29, St. Catherine 15; Sacred Heart 37, St. Francis 35; Holy Cross, bye.

Division 3: St. Andrews 33, St. Pius X 24; Holy Spirit 24, Our Lady of Lourdes 17; St. Lawrence 51, St. Matthew 11; St. Mark "B", bye; Little Flower 27, Christ the King 20; St. Simon-Mount Carmel, postponed.

Games of Saturday, Jan. 23

Division 1: St. Joan of Arc 64, St. Joseph 11; St. Michael 25, St. Gabriel 21; Immaculate Heart 28, St. Monica 18; St. Malachy 32, St. Thomas 29; Holy Trinity 55, St. Ann 19; St. Christopher, bye.

Division 2: St. Patrick 35, St. Bernadette 18; St. Philip Neri 31, Our Lady of Greenwood 8; St. Mark "A" 38, Holy Cross 23; St. Francis 43, St. Catherine 25; Holy Name 45, Sacred Heart 33; Nativity, bye.

Division 3: St. Simon 26, St. Pius X 16; Holy Spirit 16, St. Lawrence 11; St. Matthew 27, Mount Carmel 19; St. Andrew 34, Little Flower 31; Our Lady of Lourdes 25, St .Mark "B" 24; Christ the King, bye.

Standings

Division 1: Holy Trinity 8-0; St. Joan of Arc 8-1; St. Michael 7-2; Immaculate Heart 6-2; St. Monica 5-3; St. Malachy 4-4; St. Christopher 3-5; St. Gabriel 3-5; St. Ann 1-7; St. Joseph 0-8; St. Thomas 0-8.

Division 2: Holy Name 8-0; St. Philip Neri 7-1; Nativity 6-2; St. Patrick 6-3; St. Mark "A" 4-4; St. Francis 4-4; Holy Cross 4-4; Sacred Heart 3-5; St. Catherine 1-7; Our Lady of Greenwood 1-8; St. Bernadette 0-8.

Division 3: St. Simon 8-0; Holy Spirit 7-1; St. Andrew 6-3; Little Flower 5-3; Christ the King 3-5; St. Pius X 3-5; St. Matthew 2-6; Mount Carmel 0-8; St. Mark "B" 0-8.

CADET LEAGUE

Postponed Games of Saturday, Jan. 6

Division 1: St. Philip Neri 30, Christ the King 25; St. Joan of Arc 50, St. Michael 32; Holy Spirit 30, Holy Name 25; Holy Trinity 46, St. Andrew 42, St. Mark 36, Little Flower 28; Our Lady of Lourdes, bye.

Division 2: St. Simon 44, St. Christopher 20; St. Bridget 39, St. Roch 16; St. Pius X 64, Immaculate Heart 31; St. Bernadette 43, St. Jude 41; St. Joseph, Shelbyville-Our Lady of Greenwood, postponed; St. Lawrence, bye.

Division 3: St. Thomas 65, St. Catherine 33; Mount Carmel 42, St. Matthew 41; St. Rita 63, St. Patrick 13; Holy Cross 40, St. Gabriel 31; St. Monica-Holy Angels, postponed; Sacred Heart, bye.

Division 4: St. Susanna 51, Nativity 28; St. Malachy 57, St. James 25; St. Anthony 26, Assumption 12; St. Joseph 42, St. Luke 29; Cathedral 30, St. Francis 29; St. Ann, bye.

Games of Saturday, Jan. 23

Division 1: St. Joan of Arc 45, St. Philip Neri 28; Holy Spirit 28, St. Andrew 13; St. Mark 44, Christ the King 30; Our Lady of Lourdes 36, Holy Trinity 26; Little Flower 47, Holy Name 37; St. Michael, bye.

Division 2: St. Joseph, Shelbyvile 59, St. Jude 44; St. Simon 36, St. Lawrence 28; St. Bridget 40, Immaculate Heart 26; St. Pius X 64, St. Bernadette 34; St. Christopher 29, Our Lady of Greenwood 26; St. Roch, bye.

Division 3: Mount Carmel 33, St. Thomas 31; St. Rita 35, Sacred Heart 33; Holy Angels 37, St. Gabriel 35; St. Monica 26, St. Catherine 24; St. Patrick 26, Holy Cross 24; St. Matthew, bye.

Division 4: St. Susanna 32, St. Malachy 26; St. Ann 65, Assumption 28; St. Joseph 47, St. Anthony 42; St. Luke 28, St. Francis 26; Cathedral 24, Nativity 22; St. James, bye.

Standings

Division 1: St. Joan of Arc 9-0; St. Mark 8-1; Little Fower 7-2; St. Philip Neri 7-3; Holy Name 5-4; St. Michael 4-5; Holy Spirit 3-6; Christ the King 3-6; Our Lady of Lourdes 1-8; Holy Trinity 1-8; St. Andrew 1-8.

Division 2: St. Pius X 10-0; St. Bridget 8-1; St. Simon 7-2; St. Joseph, Shelbyville 6-2; Immaculate Heart 4-5; St. Bernadette 4-5; St. Jude 4-5; St. Christopher 2-7; St. Lawrence 2-7; Our Lady of Greenwood 2-7; St. Roch 0-9. (Note: St. Pius X is Division Champion.)

Division 3: Sacred Heart 8-1; St. Rita 7-2; Mount Carmel 6-3; St. Matthew 6-3; Holy Cross 6-3; St. Monica 4-5; St. Thomas 4-6; St. Patrick 3-6; Holy Angels 3-6; St. Catherine 2-7; St. Gabriel 0-9.

Division 4: St. Susanna 10-0; St. Malachy 8-1; St. Joseph 6-3; St. Ann 5-4; Cathedral 5-4; Nativity 4-5; St. Anthony 2-7; Assumption 2-7; St. Francis 3-6; St. James 3-6; St. Luke 2-7. (Note: St. Susanna is Division Champion.)

FRESHMAN-SOPHOMORE LEAGUE

Games of Sunday, Jan. 24

Division 1: St. Michael 47, St. Gabriel 43; Immaculate Heart 43, St. Thomas 40; Latin School "A" 48, St. Monica 45; St. Joan of Arc 2, St. Rita 0, forfeit; Holy Trinity 60, St. Christopher 43.

Division 2: St. Simon 41, St. Bernadette 39; Our Lady of Lourdes 65, St. Pius X 22; Holy Cross 36, Christ the King 34; St. Lawrence 35, Little Fower 20; Holy Spirit 36, St. Philip Neri 26.

Division 3: Latin School "B" 44, St. Mark 38; Natiivty 51, Our Lad yof Greenwood 32; St. Roch 65, Sacred Heart 18; St. Catherine 46, Holy Name 31; St. Patrick 46, St. James 16.

Standings

Division 1: Latin School "A" 8-0; Holy Trinity 7-1; St. Thomas 5-3; St. Michael 4-4; St. Joan of Arc 4-4; St. Monica 4-4; Immaculate Heart 3-5; St. Christopher 3-5; St. Rita 3-5; St. Gabriel 0-8.

Division 2: Our Lady of Lourdes 8-0; St. Lawrence 7-1; St. Simon 6-2; Little Flower 5-3; St. Philip Neri 4-4; St. Bernadette 3-5; Holy Spirit 3-5; Holy Cross 2-6; Christ the King 1-7; St. Pius X 1-7.

Division 3: Latin School "B" 7-1; St. Catherine 6-2; Holy Name 5-3; St. Mark 5-3; St. Roch 5-3; Natiityv 4-4; St. Patrick 4-4; Our Lady of Greenwood 2-6; St. James 2-6; Sacred Heart 0-8.

JUNIOR-SENIOR LEAGUE

Games of Saturday, Jan. 24

Division 1: Holy Trinity 64, St. Anthony 29; St. Thomas 55, St. Michael 51; Latin School "B" 45, St. Christopher 33; St. Joan of Arc 2, Holy Cross 0 (forfeit); St. Rita 2, Immaculate Heart 0 (forfeit).

Division 2: Little Flower 41, St. Simon 30; St. Philip Neri 52, St. Matthew 29; Holy Spirit 36, St. Lawrence 28; St. Bernadette 37, St. Francis 30; Our Lady of Lourdes 56, Mount Carmel 44.

Division 3: Sacred Heart 60, St. Patrick 49; Holy Name 57, Our Lady of Greenwood 48; St. Catherine 46, St. James 13; St. Roch 46, Natiivty 28; Latin School "A" 55, St. Jude 32.

Standings

Diisivon 1: Holy Trinity 7-1; St. Rita 7-1; St. Thomas 7-1; Latin School "B" 5-3; Immaculate Heart 4-4; St. Joan of Arc 3-5; St. Michael 3-5; St. Christopher 2-6; Holy Cross 1-7; St. Anthony 1-7.

Division 2: Our Lady of Lourdes 8-1; St. Philip 8-1; Christ the King 7-2; Little Flower 7-2; St. Simon 7-3; Holy Spirit 5-4; Mount Carmel 3-6; St. Bernadette 2-7; St. Lawrence 2-7; St. Francis 1-8; St. Matthew 0-9.

Division 3: Latin School "A" 9-0; St. Mark 8-1; St. Catherine 7-2; St. Roch 5-4; Sacred Heart 6-3; St. Patrick 4-6; Our Lady of Greenwood 4-5; Holy Name 3-6; St. Jude 3-6; St. James 1-8; Nativity 0-9.

Bosco observance set this Sunday

Final plans were announced this week for the Indianapolis Junior CYO observance of the Feast of St. John Bosco, the patron of youth, on Sunday, Jan. 31.

St. Michael's parish will be host to the observance, which will begin with a 6:30 p.m. Mass. Supper will follow the Mass, and a disc jockey dance will wind up the evening from 8:30 until 10:30 p.m. Ron Carroll, of Radio Station WIRE, will be the master-of ceremonies. Entrance fee is $1.00 (for supper and dance) plus CYO membership card.

The CYO Office has asked that two officers from each participating parish report to Father Philip Jones in the parish hall no later than 6:20 p.m. so that they can participate in the entrance procession.

Quiz final decided on last query

The St. Joan of Arc No. 2 CYO-Criterion Quiz team has been basking this week in the aura that accompanies winning a championship.

The team of four won over the Holy Name No. 2 quartet in a close match with a score of 150-140 Wednesday, Jan. 20, which was broadcast over Radio Station WFBM during a half hour show. It was St. Joan of Arc's first title they held alone, having previously shared honors for co-champs.

This was Holy Name's first appearance in the final round and they held their own while the lead was see-sawing back and forth, then went ahead on the second round of questions, only to lose the lead in the final round when St. Joan of Arc came back to win by one question.

Mary Lou Clifford, of the St. Joan of Arc team, had the only perfect score of the match. Her team-mates were Sheila Persinger, Deanna Brown and Edward Stahl. Carrying the banner for Holy Name were Jane Teagardin, Kathy Nolan, Sharon Eagan and Joe Schaedel. Owen Sweeney coached the St. Joan of Arc team and Mrs. Bernard East and Mrs. Robert Pich handled the Holy Name team.

Father John Elford, director of the Archdiocesan CYO, asked the questions and Father Fred Schmitt, head of the social studies department at Chartrand High School, was judge. Marjorie Dutton, staff writer for The Criterion, was timer and tabulator.

The winners received $40 and the prized trophy. The runner-up trophy and $20 went to the Holy Name team. Little Flower and St. Catherine, semi-finalists, each received $10 apiece.

Indianapolis YCA launches drive

The Young Catholic Adults of Indianapolis have launched a campaign to build up membership.

To spur interest in the organization, which is open to unmarried Catholics between the ages of 25 and 40, a monthly ad will appear in The Criterion listing a calendar of coming events. The first ad in the series appears on this page. Regular activities cover a broad spectrum including the social, cultural, athletic, civic and spiritual fields.

Current officers of the Indianapolis YCA are: Robert Stahl, Our Lady of Lourdes, president; Norma Nally, Little Flower, vice-president; Carol Kuehr, St. Lawrence, secretary; and Hans Steilberger, St. Lawrence, treasurer. Father John Elford is spiritual director.

Richmond team wins cage event

RICHMOND, Ind.—Holy Family won the annual Whitewater Invitational sixth grade basketball tournament, defeating St. Mary's in the final game, 26-16.

Fountain City captured the consolation tilt, defeating host Whitewater, 21-10.

Luci Baines Johnson studying Catholicism

WASHINGTON — Luci Baines Johnson, 17-year-old daughter of President and Mrs. Johnson, is receiving instructions in the Catholic faith but has taken "no definitive steps" toward becoming a Catholic.

The Johnson family "considers religion a personal and private matter" and Luci is free to make up her own mind, a White House spokesman said in confirming reports that the younger of the two Johnson girls is receiving instructions.

Luci, like her mother and her older sister Lynda, is an Episcopalian. She is a senior at the National Cathedral School here, an Episcopalian school for girls. Mr. Johnson is a member of the Disciples of Christ but sometimes attends Episcopalian services.

SINCE LAST fall Luci has been dating Paul Betz, 20, a Catholic pre-medical student at Mount St. Mary's College in Emmitsburg, Md. She wears his school pin. Her interest in Catholicism was reported to have begun with her friendship with Betz.

(Last May the White House confirmed that Luci had sent her college board entrance examination results to Marquette University, a Catholic school in Milwaukee, with the idea of seeking admission there. The White House said then that she had not made any similar application to other schools.)

The White House would not say where Luci was studying Catholicism. Other reports said a priest from Mount St. Mary's College was believed to be giving the instructions.

TAKING instructions in Catholicism does not necessarily indicate that the person involved is going to enter the Church. Frequently individuals receive such instructions for informational purposes alone with no intention of becoming Catholics.

Under Church law a convert who has been validly baptized, as Luci reportedly has, is not baptized again upon becoming a Catholic.

The Washington archdiocese declined comment on the matter, noting that conversion is a personal and private matter and that any statements should come from Luci, her family or their authorized spokesmen.

Young Mr. Betz spent part of the Christmas holiday at the LBJ Ranch near Johnson City, Texas, and Luci attended a midnight Mass with him in nearby Fredericksburg.

Lynda, her sister, was engaged to a Catholic naval officer, Lt. (j.g.) Bernard Rosenbach of Comfort, Texas, for about 10 months, but by mutual consent the engagement was broken. Religious differences were discounted as a factor.

The 20-year-old Lynda is currently dating David A. Lefeve, a 24-year-old Catholic from Latham, N.Y.

Tourney cage action moving in high gear

Deanery CYO basketball tournament action is in full swing with teams pointing to the opening of Archdiocesan tourney play next month. The annual Junior-Senior deanery tournaments in Indianapolis will start this week-end with winners of the A and B tournaments for each deanery becoming eligible for the Archdiocesan competition.

The first round of deanery play is set for Sunday, Jan. 31, and round two will be completed on Tuesday and Wednesday, Feb. 2 and 3. The semi-finals will be played at Chatard High School on Sunday, Feb. 7, with the first of four games beginning at 1 p.m.

THE BIG Archdiocesan Junior-Senior tournament will begin Sunday, Feb. 14, with the northern deaneries playing at Scecina High School, Indianpaolis, and the southern tier at Shawe Memorial High School, Madison.

Regular season play will be completed in the Cadet League this week-end and the Cadet tournaments will start next Tuesday, Feb. 2. Again, there will be two winners, A and B, who will go on to the Archdiocesan competition.

THE FIRST ROUND will be played on February 2 and 3 and the second round will be Saturday and Sunday, February 6 and 7. The semi-finals will be played on Sunday, Feb. 14, and the finals set the following Tuesday. Both rounds will be at Scecina High School.

There will be no league playoffs and only division championship trophies will be awarded, the CYO office announced. The Criterion will carry all scores of the deanery basketball tournaments in all the deaneries of the Archdiocese. The results should be in the CYO office no later than the Tuesday of each week to meet publishing deadlines.

Playoffs slated in cage leagues

When the Freshman-Sophomore CYO Basketball League has completed its regular season play as well as some make-up games as expected this week, the league playoffs will be scheduled, the CYO office announced.

Coaches and moderators should have received the entry blanks for the Holy Spirit tournament, which is tentatively set to begin Saturday, Feb. 6, and end Sunday, Feb. 21. The deadline for the return of the entry blanks to the CYO office is today, January 29.

Drawing for the pairings will be held Monday, Feb. 1, in the Holy Spirit gym at 7:30 p.m. All team play is expected to be on Saturdays and Sundays.

The Holy Cross Tournament for the "67" League is set to start about February 21. After the completion of regular season play this week-end, the playoffs will be scheduled.

Pope emphasizes role of sports

VATICAN CITY—Pope Paul VI, receiving members of various Italian sports clubs, told them that "sports wisely practiced are a factor of good education and training, not only physical but spiritual and moral."

The Pope thanked his visitors warmly for gifts of shoes and clothing they had gathered for distribution to the poor. He expressed satisfaction for their "activity in the pursuit of Christian and social aims, in conscious and generous harmony and joyfulness, which is of great value."

Scout award

The annual presentation of the Ad Altare Dei Award will be made Sunday, Feb. 14, at 4:30 p.m. ceremonies at Holy Name Church, Father John Elford, Archdiocesan Director of the CYO, announced this week. The presentation will be followed by the first annual honor dinner sponsored by the Catholic Committee on Scouting. The medal winners will be honored and the presentation of the St. George Award will be made to a few adult scouters. The dinner will be held at Chartrand High School.

A real boon to altar boys

CORCORAN, Minn.—Candles on the altar are now easier to light and safer for the altar boy too, thanks to the invention of a Catholic priest here.

The electric candle-lighter, called an aco-liter, is something like a car's cigarette lighter, says the inventor, Father Gordon Mycue, pastor of St. Thomas parish here, and St. Paul archdiocesan radio and television director.

It lights candles instantly by means of a small electric coil which heats to 1,700 degrees Fahrenheit in one second. It is available in AC model or with re chargeable batteries.

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TREASURER—Hans Steilberger

SPIRITUAL DIRECTOR—Fr. John Elford

• COMING EVENTS •

February 4—Meeting, Warren Hotel, 8:30 p.m. Preceded by Rosary at St. John's, 8:15 p.m.

February 5-6-7—Weekend at Turkey Run State Park.

February 8—Butler vs. Notre Dame at Butler.

February 18—Meeting, Warren Hotel, 8:30 p.m.

February 20—Ice Skating, Lincoln Center, Columbus, Ind.

February 7 and 21—Bridge Club meets.

ICE SKATING, Indianapolis Coliseum, every Tuesday evening, 8:00-10:30.

BOWLING, Bowl-a-Mat Lanes, every Friday evening, 8:30 p.m.

For further information contact:

Norb Diekhoff — ST 7-2534 Jane Le Feber — FL 7-5517
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● *FAMILY CLINIC*

Husband tells his wife of earlier marriage

By JOHN J. KANE, Ph.D.

My husband and I are both Catholics and were married 24 years ago in the Catholic Church. Just recently I learned he had previously married a non-Catholic girl before a Justice of the Peace. He says that he was divorced from the other girl but how can I believe him? Am I legally married to this man? His first wife died just a few months ago.

●

You are presenting three problems here, Mary. All are serious, and my competence extends to only one of them. First, you are raising a legal question about the status of your marriage. Second, you are raising a canonical question about your marriage. Third, you have suffered a severe emotional shock in learning that your husband of 24 years was previously married. You have so lost faith in him that you don't know whether to believe he actually obtained a divorce or not.

You and your husband should visit a competent attorney and discuss the whole matter of his previous marriage and divorce. The lawyer can either advise you how to proceed or can employ an investigator. Perhaps it would be better for your peace of mind if you actually saw the court decree covering the divorce and noted the date.

●

While you are consulting the attorney you had better find out if there were any children by this first marriage. Be certain to inquire of the lawyer, although he will probably raise the issue himself, about possible, future claims to your husband's estate.

You and your husband should go to your pastor or a priest and ask him to begin the necessary investigation into your marital status. I have been advised that numerous complications may be present here so that it may be the chancery will have to study the matter. At any rate with the facts I have, even if trained in canon law, I could not answer your question.

But even when the legal and canonical matters have been resolved and happily, I hope, the third problem may linger on, namely, your distrust of your spouse. This too will have to be resolved or the happiness and stability of your marriage is at stake.

Of course, your husband made a bad mistake 24 years ago when he failed to inform you of his previous marriage and divorce. I assume you discovered it when his former wife died. Perhaps it was most bitter because he had successfully concealed the matter over these many years.

●

The basic question of your future relations depends on the actual marital status of each of you. If your husband committed bigamy, and your marriage is illegal, the priest and lawyer whom you consult will advise you. I am going on the happier premise that your marriage is legal.

Certainly, it will take a long time for your husband to win back the trust you once placed in him. No doubt he is quite aware of this. But, assuming you are legally married, and have been for 24 years, the only possible solution is for you to permit him to prove his trust and loyalty to you.

●

Part of this can be accomplished by proof that he really obtained a divorce when he claims to have done so. If so, then at least in his favor is the fact that when confronted with the truth of a previous marriage, he admitted it and explained the circumstances.

Both of you are now in your forties, possibly even older. You say nothing of children in your letter but I presume you have had some. Perhaps they are already married or not living at home. Perhaps you still have one or two in the early teens. What about the shock of this revelation to them?

They too are involved even if your marriage is legal because it seems the matter is not exactly a secret. In other words I am raising a more general question now of how a family reacts to disgrace.

A great deal depends upon how strong the ties between you and your husband and between the parents and children have been. Probably both of you have brothers and sisters and it may be parents still living. Out of this predicament can come a host of in-law problems, serious quarrels and tensions that may split your family for the rest of their lives.

Many families suffer the disgrace of one member, possibly through arrest and conviction for a crime, alcoholism, drug addiction or any number of possibilities.

These families have been studied by social scientists and there is one important fact that emerges. The stronger the bonds of solidarity within the family group, the better they bear up under these trials. When the family is weakly bound together, a disgrace can and frequently does wreck it.

What you will have to face realistically, Mary, is just what you can do personally to prevent this recent knowledge from wrecking your family. You play a key part in it because of all involved you have suffered the greatest hurt and wrong.

Your children and your side of the family will be strongly influenced by the stand you take. As distraught as you must be now and will be in the days ahead until you can discover your true marital status, acting the role of the outraged wife may give you some emotional satisfaction but will fail you in the end.

Until proved differently, and I hope it will not be, give your husband the benefit of the doubt. This you will be doing not only in charity but because it offers more hope for lessening the shock and hostility among others.

Be wary of the oversympathetic who quietly delight in learning all the details of a possible scandal. Be particularly chary of the overhostile who would rend the villain (your husband in this case) from limb to limb. This is a wonderful opportunity for them to work out all the aggressions built up over past frustrations from any cause.

●

Try hard to keep your head. Take the steps I have indicated and take them immediately. In fact, I hope you have already spoken to your pastor or a parish priest about this problem.

If, contrary to what I sense, the matter is not well known, then let it remain a secret limited to the priest, attorney, your husband and yourself. But please remember failure to consult a priest and an attorney in an effort to keep this matter quiet will ultimately result in a serious, emotional problem for you. You must have answers to your doubts. You deserve them. Go get them.

THRU GOD-COLORED GLASSES

A vote of confidence

By GILBERT ROXBURGH, O.P.

Let's have a vote of confidence in the United States of America. Let's start loving it more and criticizing it less.

Like a lot of people I've been talking to, I'm tired of being screamed at that America is going to the dogs, that there is nothing but communism in our newspapers and corruption in our government.

I'm tired of being told that the Supreme Court is filled with Russian Reds, and the Senate, and the House. That government is taking over everything, and what room is there for the little man, the individualist. That we are in the midst of dark days indeed, and we had better look out.

I, for one, think we are in very good days, and I think a lot of Americans think so, and they would like to hear their country and what it stands for praised a little more and not run down so much.

●

I am sure there is corruption in government, but I do not believe that that is all there is, and there is nothing else. I am sure there are a number of blind and stupid people in the United States, but I do not think the wool is being pulled over the eyes of the common man. I believe in the communist conspiracy, and think it serious, but I do not think that the masses in America are going to be fooled. On the contrary, I credit the national mind with the discernment to choose wisely and well over the long haul.

I am sorry civil rights is not more advanced, but I am happy that it is doing as well as it is —for instance, in many parts of the South. I regret certain decisions of the Supreme Court, but I thank God every day I live in a country where such interpretations, and legislation itself, can be combatted in legal ways by the ordinary man. I am disturbed by immorality and delinquency among teenagers, but I am heartened by the profound goodness and high ideals of many more.

●

In my opinion, our way of life in this nation has not gone poorly, but is doing rather well. By and large, our people are happy. Some are slaves of industry, slaves of their job, slaves of modern advertising, slaves of modern anxiety. I deplore that and fight against it. But in the balance this weighs little. By and large, a man can drive where he pleases, work where he pleases, live where he pleases. If he does not like the people in Idaho, he can pick up and go to Vermont, no questions asked, no passes required. He can speak his mind when he pleases, choose his own friends, practice his own religious faith finding it respected and protected. He can spend his money as he chooses, and no one checks on where he goes evenings.

I am sure our national ideas of justice and equality are far from perfect attainment for everyone. But we still hold the ideas high. We can generally trust our neighbor, count on a reasonably good president, find inspiration in our history.

I think we could do more and do better. But I don't think we're doing too badly. I vote—America.

White attitudes seen Negro conversion curb

FORT WAYNE, Ind. — "The biggest obstacle to the conversion of Negroes to the Catholic faith is the attitude of white Catholics," the pastor of a racially-mixed parish told a Christian Family Movement meeting here.

As examples, Father Ralph H. Larson cited Catholics who water down a professed belief in racial equality with qualifications regarding the Negro who "can fit into our culture," the Negro who "makes an effort to improve himself," or when the Negro "becomes moral and respectable."

HE SAID SOME Negroes fulfilled such qualifications and still could not find equality in housing, education, employment or church membership.

Father Larson said he is fighting an uphill battle to win Negro converts. "The great majority of these people already are active members of some church and their church membership means very much to them," he advised. "Their church is the only island of self-respect and achievement in their lives, the only place where they are respected persons."

"Why," the priest demanded, "should they give this up to attend a church where everybody looks down his nose at them? Who wants to go where he's not wanted?"

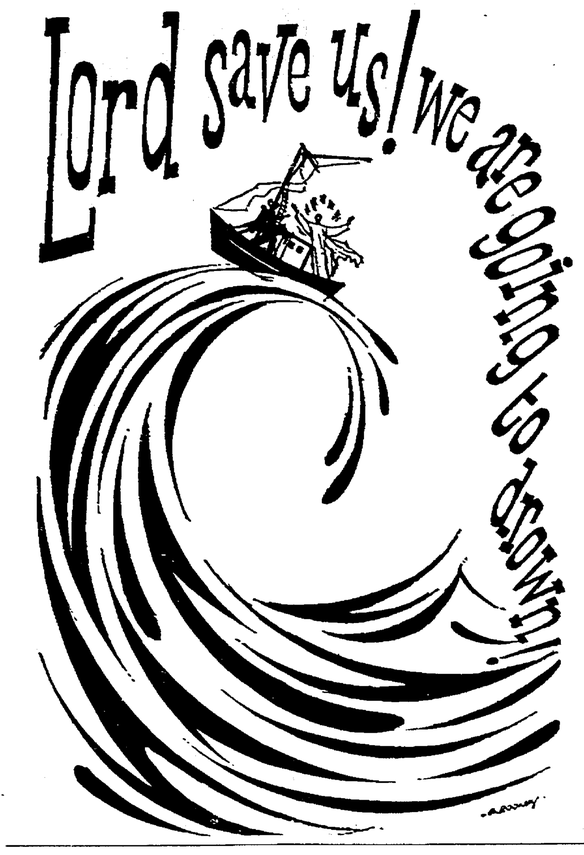
HE ASKED Catholic parents to contact Negro families, inviting them to inquiry classes and to Mass and offering to accompany them to both. He also suggested that children of the two families be brought together for play activities in the home.

He further asked for volunteers in a tutoring program to offer remedial reading and arithmetic to Negro pupils, emphasizing that "the feeling that there is someone who cares about his school work and is interested in helping him is probably more important to the Negro child than what you may be able to teach him."

Enrollment up

BUDAPEST — Enrollment in Hungary's eight Catholic secondary schools is up 27% from the last school year, it has been announced by the chanceries of Hungarian dioceses. The announcement was published in this communist-ruled country's two Catholic weeklies and read at Sunday Masses.

Fourth Sunday after Epiphany



THIS IS CATHOLICISM

The religious life

By REV. JOHN WALSH, S.J.

Q. What is a vow?

A vow is a deliberate promise made to God by which a person binds himself under pain of sin to do something specially pleasing to God. Unlike a mere resolution, then, a vow imposes a moral obligation on the person pronouncing it, and a failure to fulfill the vow entails sin.

Q. In pronouncing vows of poverty, chastity, and obedience, do not monks, nuns, and other Catholic religious elect to follow an unnatural mode of life?

Yes, in a certain sense they do, because lack of earthly possessions, deprivation of wife and children, and submission to another's will are not naturally attractive to man. It is more accurate, however, to term it a supernatural mode of life, since the renunciations which religious make, the rewards which they seek, the works of prayer and ministry they engage in, and the motives impelling them to embrace this mode of life are all supernatural.

Q. What motives induce a Catholic man or woman to enter the religious life?

The governing motive is simply the recommendation of Christ who, in unmistakable terms, indicated that such a life of renouncement constituted the surest most direct road to union with Himself. Monks and nuns assume that Christ knew what He was talking about, and out of deep love for Him they willingly make the sacrifice He counsels. Besides this profound affection for Christ, religious are also moved by a consuming interest in Christ's Church and by a longing to devote their entire energies to the Church's work of saving souls. It is a dishonest caricature, then, which pictures Catholic religious as sour misanthropes or social misfits. Religious prize the things which they surrender and, precisely because they esteem them so highly, they gladly give them up at Christ's gentle invitation. In pronouncing vows, a religious deprives himself of satisfactions which, from the natural viewpoint, he would very much like to enjoy. He decides not to enjoy such goods because he is looking for something better; he relinquishes this world that he may more fully possess God; he loves life much but he loves Christ more.

Q. Why do so many different religious orders exist within the Catholic Church?

Although all the religious orders resemble each other in some aspects (for example, after a period of probation called a novitiate, their members pronounce the religious vows and share a common life in community), nevertheless they differ widely from each other in the work which they undertake for the upbuilding of the Church. Some orders, for example, strictly cloister their members from the affairs of the world that they may give themselves to almost continuous prayer; others emphasize the spiritual works of mercy, especially the education of the young; still others devote their energies to the corporal works of mercy: to sheltering the orphan, nursing the sick, and consoling the aged. Thus Catholic men and women who choose to vow themselves to Christ and to toil exclusively in His service are offered a wide variety of works and are free to select that which best suits their native talent and temperament.

Q. Are the three vows of religion the sole vows which a person may pronounce?

No, anyone who has attained the use of reason may bind himself by vow to perform any act which is specially pleasing to God. A person may vow, for instance, to go on pilgrimage to the Holy Land, to abstain from liquor, to contribute part of his income to charity, and so forth. Likewise, in pronouncing such vows, a person may oblige himself to fulfill the vow under pain of mortal sin or venial sin, as he chooses. Once a vow is made, however, a person cannot dispense himself from the obligation. Hence no one should make a vow impulsively and, generally speaking, without the approval of his confessor or spiritual adviser.

Q. May the Church dispense a person from the obligation of fulfilling a vow?

Yes, she has received this power from Christ.

From "This Is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Western College. Published by Doubleday and Company, Inc.

World Council move applauded

VATICAN CITY — The World Council of Churches' appointment of a working group to discuss Christian unity problems with the Vatican was called "a step forward" by the secretary of the Secretariat for Promoting Christian Unity.

Bishop Jan Willebrands said that "now we must study the proposal (to name a working group) accepted by the central committee of the WCC and then determine the attitude and reply of the secretariat. I don't believe I can now make a public statement on this."

● *WORKING TO BEAT HELL*

A cause for shame

By JOSEPH T. McGLOIN, S.J.

Often enough today, you hear people deploring violence in the streets, picketing and whatever activity goes with the struggle for human rights. Certainly all of us deplore "violence in the streets." just as we deplore extremists on any side of any question, despite the pious if ambiguous statement of a past age, that extremism in the pursuit of freedom is no vice. At the same time, however, we also deplore war, but we go to war anyhow when it becomes necessary to safeguard or even recapture our own national rights. And while everyone deplores violence on our streets, everyone should similarly deplore the violence which is too cowardly for the streets.

There are times in this struggle, when one feels very proud of Americans, and there are other times when the best you can work up to is shame. And since, in general, the ignorant are often enough the loudest as well, we have much to be ashamed of in the rantings of the racist, who is not just loose in our land today, but is even protected by our so-called local law. (And this despite the pious clamoring for the state's right to "take care" of its own problems."

But when we look at the shameful denial of rights to so many of our citizens, and especially when we examine the "gifts" bestowed in the civil rights law, we begin to wonder which is the more despicable—the ignorant, swaggering deity who is a racist, or the person "with no prejudice," who still does nothing about the situation. It is, he says, "none of his business," and he seems to think, when he allows himself to think at all, that he is bestowing a great gift on some of his poor relatives by not actively opposing a civil rights law which "gives" nothing, but only voices a few rights which God had already given and which little selfish men had taken away.

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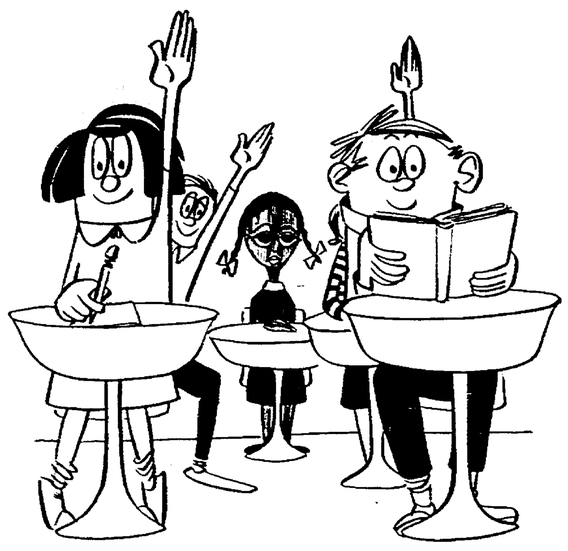
Now it must be admitted that while the most shameful abuses of civil rights usually occur in the South, the problem is country-wide. But, even when that is said, it would be hard indeed to match the degree of cruelty and stupidity seen in Mississippi recently—an attitude unwittingly described by a native who, on seeing the accused sheriff freed, remarked that ". . . Ole Rainey (the freed sheriff) could run for governor now and make it."

This is ignorance and racism in its most blatant form, and the sort of thing that makes a human being sick to his stomach.

And yet, there is a more subtle expression of prejudice which may well be worse. There is sometimes the feeling on the part of professedly fair-minded people, that they are "giving" something to the Negro when they allow him to associate with them, even on a pitifully limited basis.



Integration is a lot more than "allowing" a couple little kids to go to school.

There seems to be a pride in accomplishment when a few scared little Negro children are finally "allowed" into a corner of an otherwise pure white classroom. Recently, for example, a southerner (a priest, unfortunately) made the remark that he thought the white people of Mississippi were being very generous indeed in allowing a few Negroes to go to school with their children. The statement is so appalling, especially considering its source, that comment on it seems useless.

And while a little child or two is used to integrate a school technically, we still find the Negro in his ghetto, North and South. Especially in the South, we find him still denied the most basic of human rights, even as those who should know better pat themselves on the back for the splendid job of integration they have helped to accomplish —or at least failed to block.

You may, in fact, come upon these same people discussing the question most fairly and intelligently in some elegant restaurant where the only nonwhite in the vicinity has to be either a waiter or some other form of servant. And when these good people are seated in these same plush restaurants, across the table from a Negro, discussing this question as they dine, then we will be seeing some real progress.

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There is still the implication that "our way of life" is ours to share or not to share with our "inferiors" as we wish. And accompanying this philosophy is the same old tired cliche which began with Lincoln, that "it's going to take time—to change our whole way of life." No one can argue with that. It is taking time. And you still see in various places, even greasy little dumps with their cruel little signs. "White entrance." and Colored entrance."

Integration is not a gift we bestow. It is not giving at all, but restoring what God has given in the first place, and what man, making himself a god, has taken away.

Ultimately, this whole process of restoring rights is charity, another word people tend to misunderstand. In reality charity is nothing but love, the love of God and the love of our neighbor in God. And this is why integration is charity, because it shows the love of God, and it is also why segregation is a sin, because it shows a hatred of God in practice.

After all, you just can't get around Christ's telling us that the man who says he loves God and yet shows hatred for his neighbor is nothing but a liar, and too that what we do to our neighbor (specially "the least" of our neighbors) we do to God. The words are unequivocal. And they also leave us with a bunch of Americans (in name if not in spirit) who are liars, even though they might be very pious ones who never miss Mass on Sunday and who, by their own admission, "are not prejudiced," because they are willing to "allow" some integration.

We do not then "give" when we further the cause of integration, but only return something we had stolen. Nor do we give from a superior height. True, it is taking time. But every added moment of time it takes adds to our shame and disgrace, as Americans and as the alleged children of God.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Jan. 31 FOURTH SUNDAY AFTER EPIPHANY. We have been celebrating the epiphany, the manifestation, of the King. "What sort of man is this?" (Gospel), for his power is absolutely unique. And it is that power that proposes love as the greatest of the commandments and the one which includes all others (first lesson).

Love is the epiphany of grace, of god likeness, of Jesus' saving power. Only the person who has decided definitely and whole-heartedly for faith, who pledges unconditional allegiance to the King, dares to love. Only when we can say, "I shall not die, but live, and declare the works of the Lord" (Offertory), do we dare open ourselves to the sufferings and the needs of others.

It is dangerous. But then his words in the Gospel sound fresh, "Why such cowardice? What weak faith you have."

Feb. 1 ST. IGNATIUS, BISHOP, MARTYR. Love, death and the cross are the themes as we honor the great pastor-martyr. The Gospel teaches that the cross is present in all love, as it is in death, if love is true and godly.

A mere self-love is self-destructive. Love fulfills the self, but only at the expense of disciplining it, pruning and cleansing and painfully chastening it. Yet, we can be certain that no pain, no "trial, or distress, or persecution . . ." (first lesson) can separate us from the love of Christ.

Feb. 2 PURIFICATION OF THE BLESSED VIRGIN MARY. "And suddenly there will come to the temple of the Lord whom you seek, and the messenger of the covenant whom you desire" (first lesson). This is an epiphany feast, a feast of the Lord's appearance and manifestation, prophetically announced by Malachia and confirmed as historical event in the Gospel story of Simeon.

This day's blessing of candles, symbols of the light that Jesus is, belongs to this season celebrating the Word of God's coming among us in our flesh.

Feb. 3 MASS AS ON SUNDAY. A Christian, of course, cannot hear this Gospel of the Lord's power without reflecting on the boat as a symbol of the Church. He is present in his Church, not only in its ultimate identity with the human race, but as it is right now when it appears as sect, as sometimes self-centered and self-righteous island.

Despite all those human imperfections which constant reform must combat, he is present, love is present, and the seeds of renewal will never die: Word and sacraments.

Feb. 4 ST. ANDREW CORSINI, BISHOP. What have we sinners done, that God should trust us so? Yet he assures us again and again in scripture, as He does in the lessons of this Mass, that He not only loves us but entrusts to us the salvation of our world.

Sirach's tribute to the "great priest" and the Gospel parable of the industrious and reliable slaves—both come to the Christian people, to the assembled church, as messages of trust and confidence . . . and hope, God's hope, if we may so speak.

Feb. 5 ST. AGATHA, VIRGIN, MARTYR. "Those who have made themselves thus for the sake of the kingdom of heaven" (Gospel) are the Religious among us, whose vows of renouncement establish a way of life that points to heaven.

Whatever they do, whatever concrete form their mission takes, this is their common service to the whole Church—to remind us all that the world moves toward a goal beyond itself, not only in words but in the daily fabric of their lives.

Feb. 6 ST. TITUS, BISHOP. The bishop, of course, but also every Christian must be a person who knows where he is going (Gospel). Jesus is teaching here a simple directness in accomplishing the mission He entrusts to us. Success is not the measure, but the will, the intent, the steadfastness and purposefulness. To say, "The kingdom of God has approached you," is not to brag nor to herald triumph. It is only to announce the fact that one is here, is present, who is animated by faith and is therefore a vessel of the Holy Spirit.

Vermont plans a variation in 'shared time'

SWANTON, Vt.—Plans are underway to enable public school students to take vocational training courses at a parochial high school operated by the Edmundite Fathers here.

The unusual switch in shared-time schooling has been made possible because St. Anne's Academy has a vocational training shop superior to those in nearby Swanton and Highgate High Schools. In most places, shared-time programs have been devised to enable private school students to attend technical courses in public schools.

Father John LaBrake, S.S.E., principal of St. Anne's, said the two public schools have expressed interest in exchanging students for some courses. The Catholic students would take courses in automotive mechanics at the public schools.

"We already have 12 of our own boys working in the shop, helping to get it underway," said Father LaBrake. "But we could probably take care of 30 boys in two sections by using the machinery every afternoon."

Father LaBrake said the local chamber of commerce has backed the program and that the Vermont Department of Education has inspected the facilities at St. Anne's and found them more than adequate.

At the present time Vermont has shared-time programs operating in five communities. In Montpelier, Vt., some public school students study Spanish at St. Michael's Catholic High School.

Catholic schools up in Germany

BONN, Germany—The number of Catholic state-supported elementary schools in Germany increased while the number of Protestants ones declined, according to statistics released here by Lutheran Church authorities.

Between 1958 and 1961, the statistics showed, Catholic schools rose by about 200 to approximately 12,000. Protestant schools decreased by about 100 to some 5,000. There were also 12,000 state schools not affiliated with a religious body.

VIEWING WITH ARNOLD

Latest Bond spy film makes turnstiles click

By JAMES W. ARNOLD

The hottest item in show business currently is James Bond, the hairy-chested super-sleuth and super-lover who is the late Ian Fleming's contribution to the world's non-literature about detectives.

The first two films based on the Bond character ("Dr. No," "From Russia With Love") were financial bonanzas, but the third, "Goldfinger," threatens to dominate the economy of the Free World. Currently the nation's top box-office attraction, "Goldfinger" made $3 million in its first two weeks of exhibition and is expected to make a world-wide profit of $30 million. That staggering figure would make it the most lucrative non-road show movie of all-time.

The phenomenon is not hard to explain. Fifty years ago, movie pioneer D. W. Griffith described the wants of the film audience in basic terms: "A girl and a gun." Times have not changed. The Bond films simply give the customers more girls and more guns than are available anywhere else. As an added kicker, they stir in the ingredient of the sick joke.

Moral outrage need not be the only reaction. There is plenty of fun in the Bond movies, which are essentially spoofs of the Fleming novels. (A new cartoon, "Goldwhiskers," starring a cat named James Burk, is a parody of a parody). The films are slickly produced by people who understand the medium and who are willing to labor reasonably hard for their fast buck. One may also note, with some puzzlement, that "Goldfinger" is the first of the series to win an acceptable (A-3) rating from the Legion of Decency.

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What satire there is goes past a large part of the audience, which fails to laugh at the right spots. E.g., after Goldfinger, the criminal mastermind, has explained his plan to rob Fort Knox, one gangster backs out. Another gangster snarls, "Whatsa matter? Too big for you to handle?" There is also the moment when Bond (Sean Connery) opens a ticking atomic bomb and finds a mess of spinning colored wheels, wires, flanges and dials that resembles a mechanical toy concocted by Rube Goldberg.

Clearly many patrons are used to tough, amoral, wise-cracking detectives and accept "Goldfinger" as a kind of gloriously produced adventure comic strip. For them Bond is not a tongue-in-cheek exaggeration, but a Walter Mitty-type hero one identifies with in day-dreams. This is a man who, in the glamorous world of action, has everything, knows everything and conquers everything, including super-bad guys and extravagantly gorgeous girls.

Even if on one level Agent 007 were the elegant essence of manhood as it might be defined by Playboy magazine, the films might still be saved if this type were genuinely satirized. But the humor is mainly in exaggeration: Bond is too resourceful, the girls are too beautiful, the dalliances too easy, the violence too spectacular. Even the crooks, in their fiendishness and scheming, are a hundred times normal size. The filmmakers tell us a whopper of a spy story, and invite us to laugh at its grotesque dimensions.

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But real satire rises above the material it is spoofing. If one were making fun of Hitler, he would emerge as a clown, not as a dashing superman. If the target were Lucretia Borgia, she would come off as a fool, not as a ravishing temptress. The problem in the Bond movies is that both girls and gore are designed to be attractive. One leaves the theater with an increased hunger, rather than scorn, for what degrades man.

The picture proves the point on its own with its casting and costuming of superably magnetic specimens (Connery, Honor Blackman, Shirley Eaton), camera placement, double entendre in dialog and cutting, and constant association of sex and violence.

The approach is typified in the ingenious titles, which present portions of Miss Eaton's gilded body (immortalized on the famous Life cover) superimposed over distorted shots of Bond in action, fighting, shooting, speeding about in his Aston Martin special. When nerve gas is dropped on soldiers guarding Fort Knox, it is done by beautiful blondes in Piper Cubs. Even a little old lady, in a crisis grabs a tommy gun. Whenever a girl appears, mayhem follows swiftly, usually with speed proportionate to her relative lack of clothing.

Human sensitivity, in the 20th century, may be somewhat below its peak. But it is unlikely to be restored by the positive relish and sly humor the Bond films reserve for the injury and death inflicted on heavies. They are electrocuted, crushed, kicked, butted, run over, shot at close range, hurled from heights, burned alive. One body is disposed of in a car mashed into a small rectangle of metal at a junkyard, in a scene cheerfully swiped from "Mondo Cane."

Some people may justify all this under the heading of satire, but the audience knows what it is paying to see. Compared to their mass panic to see "Goldfinger," customers have virtually ignored "That Man From Rio," a much better spoof with a touch of poetic exaltation and little emphasis on sadism or lechery.

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It is painful to report that "Goldfinger," like the earlier Bond films, is fast-paced, exciting cinema technically. Director Guy Hamilton, one of Britain's best, misses nothing that will turn up the juice. Cutting is frantic, sets and gadgets swimmingly inventive, visuals and soundtrack almost hyphotic.

The climactic scene, in which Bond battles the Red Chinese while handcuffed to the A-bomb in the vault at Fort Knox, amazes by its sheer bravado: it is as if Ingmar Bergman and Jerry Lewis had staged the Battle of Bull Run on a set designed by Salvador Dali.

(Legion of Decency — A-3: morally unobjectionable for adults.)

PREPARE FOR CATHEDRAL PLAY—Lawrence M. Bowman, instructor at Cathedral High School, applies makeup on Russell Sanders, a Junior, for his role in "One Day in the Life of Ivan Denisovich," Cathedral's entry in the Marian College One-Act Play Festival. The Festival will be held in the Marian auditorium on Sunday, Jan. 31.

Slate spring series of Marian Lectures

Four topics of contemporary interest will be offered on the spring series of Marian Lectures, to begin Tuesday, Feb. 9, on the college campus.

Included in the non-credit program of eight weekly lectures are:

"Ireland and Its People," to be given by Father Charles Frazee, Msgr. John J. Doyle, Robert E. Moran, Leo McNamara and Seamus Cooney. There will also be one evening lecture on slides and images. Class begins at 7 p.m. Feb. 9.

"COUNTRIES of the East Mediterranean," by Father Frazee. Class will meet at 7 p.m. starting on Feb. 11.

"Aspects of Man in Modern Literature," to be given by William Doherty, Father George Elford, Miss Emilie Murray, Father Bernard Head, Sister Margaret Ann, Father Albert Ajamie and Sister Mary Karen. Lectures will include works of: Jean Anouilh, John Osborne, James Joyce, Joseph Conrad, Albert Camus, Archibald MacLeish, Graham Greene and Georges Bernanos. Class will be held at 8:15 p.m. starting Thursday, Feb. 11.

"FORCES AND Drives in 20th Century Catholicism," featuring Father Kenneth Smith, Father George Elford, Father Frazee, Father John Powell, S.J., Father Paul Dooley, Father Herman Lutz, Father Philip Jones and Father Paul Courtney. Class begins Feb. 9 at 8:15 p.m.

Registration for the Marian Lectures can be made by mail or at the college prior to the opening lecture. Fee is $5 per course. Detailed brochures are available at the college.

Cardinal Ritter declines award

ST. LOUIS—The Metropolitan Church Federation chose Cardinal Joseph Ritter for its 1965 "Ecumenical Man of the Year" award and decided to leave the honor unbestowed after the Archbishop of St. Louis declined with thanks.

Dr. O. Walter Wagner, federation executive director, said its officials decided to forego giving the citation this year after the cardinal had declined. "In our hearts, we shall have honored him in lieu of an outward symbol," Dr. Wagner said. Bishops and presidents of the 23 denominations in the Metropolitan Church Federation had selected the cardinal for the award.

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TO ENTER CONVENT—Miss Mary Harmeyer, daughter of Mr. and Mrs. Alvin Harmeyer, R.R. 2, Batesville, will enter the convent of the Sisters of St. Francis, Oldenburg, on February 2. She is a 1964 graduate of the Academy of the Immaculate Conception, Oldenburg.

VARIETY IN BOOKS

Change in the Church

"The Challenge to Change," by Father Francis Houtart. Sheed & Ward. New York. 207 pp. $4.50.

"Vatican II: Last of the Councils," by Father Rock Caporale, S.J. Helicon, Baltimore. 185 pp. $4.95.

The common bond of these two books is that they are forward looking, with stimulating ideas of what the future may bring as the Church confronts her role in the modern world. Among several common themes which might be noted, the most interesting, perhaps, and one which has had little comment, is that of the future of national or regional episcopal conferences.

In the United States the experience of the hierarchy in participation in the work of the National Catholic Welfare conference, now more than 40 years old, must certainly be said to have been a happy one. Through NCWC the bishops and people of this country have been united in works sufficient in number and importance to have proved the founders correct in their hopes for the infant organization of 1919.

Father Houtart deals briefly in his book with the NCWC as it exemplifies the possibilities of bishops' secretariat in furthering the work of the Church, and predicts that "we will come to rely more upon the national conference."

IF FATHER Caporale in his book has some doubts about the actual efficacy of the NCWC's service to the American Bishops at the council, he would probably revise his opinion more favorably in the light of events at the third session. (Neither book takes into account the events of the third session, since both were written in the interim between the second and third sessions.)

National episcopal conferences have increased in number since World War II, and regional conferences have been established since the beginning of Vatican II, in answer to the need for communication among bishops from wide areas, such as north, central and southern Africa.

These conferences of bishops have been stimulated by the Roman Curia, and have been encouraged to develop along lines suitable to their environment, adapted to the apostolate in the country or region in which they operate. Thus, the first department established in the organization of the bishops in Korea was concerned, not with technical problems of administration, but with native art and culture, the adaptation of western modes of thought and expression to the Korean mentality. A remarkable diversity exists in national conferences of bishops, and all this was encouraged and stimulated by the Holy See.

Thus the question Father Caporale poses, implicit also in Father Houtart's book, may find its answer precisely in the further development of such conferences. Father Caporale asks: "How to establish a mechanism of ongoing change and adaptation of the Church to continuously changing social situations, to function as a carry-over of the council's spirit?"

IT IS A curious aspect of the way the Church lives and develops that no formal juridical recognition exists in canon law for these agencies of the bishops. Yet they have grown and developed and received encouragement from the Holy See, under the general supervision of the Congregation of the Council, to which reports are regularly submitted.

It remains to be seen whether Vatican II will find it desirable to formalize the canonical status of hierarchical conferences. Whether or not that is done, one looks forward eagerly to the further development in the service of the Church of such intermediate bodies of bishops. They may indeed provide the adaptability in action which the diversity of the Church's membership worldwide requires.

On this and other signs of the future both books are illuminating, and well worth their cost.

(Reviewed by John E. Ryan of the staff of NCWC News Service.)

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
2:00 p.m.—Direction '64 .....(13)
Monday thru Friday TV
7:30 a.m.—Saints Alive .....(8)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Marie Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIBC
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS
NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS
RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Marie Hour .....WGLM
SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
Tuesday Radio
9:30 a.m.—West Baden College—Words and Music .....WSLM
SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL
TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
1:15 a.m.—Hour of St. Francis ....WITZ
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF
EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Marie Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF
MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX
NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

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ECUMENICAL FOLLOW-THROUGH—As a follow-up to a recent visit of 20 members of the Corydon Methodist Church to **St. Joseph's Catholic Church** in the Harrison County city, the Rev. William Huckabone, minister of the congregation, will speak to the parish Altar Society on Wednesday, Feb. 3. "Through Christian Friendship" will be his topic. **Father Ernest Strahl,** St. Joseph's pastor, was a recent visitor to the Methodist Sunday School class.

FOR LITURGY STUDY—The Religion Teachers Association of Chicago have made available three taped programs entitled "Study to Liturgy," featuring talks by outstanding leaders in the liturgical apostolate. The leaders include: Benedictine Fathers Godfrey Diekmann and Richard Sneed, Jesuit Father Bernard Cooke, Sulpician Father Frank Norris and Holy Cross Father John Miller. The three 1,200-foot tapes, recorded at 3¾ ips, may be obtained for $6 from: Archdiocese of Chicago School Board, Religion Teachers Association, 430 N. Michigan Avenue, Chicago, Ill. 60611.

DEGREE COMPLETION PROGRAM—Barry College, in Miami, Fla., is offering an interesting program in continuing education to former students who have not completed their undergraduate studies. The college administration has begun a program entitled "Operation Finish Wherever You Are," designed for Barry students who have completed three years of college study before discontinuing. They will be allowed the opportunity of completing studies and receiving a degree without returning to Barry. Essentially, the student may map out a program at the college or university of his choice, and upon the approval of the Barry registrar, finish his studies and transfer his credits to Barry for graduation. For completion information, contact the college in Miami Shores, Florida.

NAMES IN THE NEWS—**Sister Immaculee, S.P.,** art department chairman at **St. Mary-of-the-Woods College,** is attending the 53rd annual meeting of the College Art Association of America this week-end in Los Angeles. She will also spend a few days studying art programs in area colleges and universities. . . . Attending the CICOP Conference this week in Chicago are **Mother Mary Robert, Sister M. Gertrude** and **Sister M. Cabrini,** all of the **Benedictine Convent of Our Lady of Grace,** Beech Grove. The latter two will leave this summer to begin the community's first permanent Latin American mission in Cali, Colombia. Among clergy attending are **Archabbot Bonaventure Knaebel, O.S.B.,** of **St. Meinrad,** and **Msgr. James Hickey,** pastor of **Our Lady of Lourdes Church,** Indianapolis. Also attending are **Sister Mary Edgar, O.S.F.,** and **Sister Mary Carol, O.S.F.,** both of **Marian College,** and **Paul G. Fox,** Criterion news editor. . . . Best wishes to: **Mr. and Mrs. Anthony Meyer,** of **St. Michael's parish,** Brookville, who will observe their 25th Wedding Anniversary on January 31. Also to **Mr. and Mrs. Fred Marley,** of **St. Catherine's parish,** Indianapolis, who also will mark their 25th Wedding Anniversary this week. . . . **Lloyd R. Mattson** and **Leon E. Desautels,** both of Indianapolis, have been appointed campaign chairmen for the Indianapolis Dads Club Chapter of Xavier University.

'COLLOQUY' SPEAKER—**Father Aidan Kavanagh, O.S.B.,** of St. Meinrad Archabbey, is one of the principal speakers at the Jewish-Catholic "colloquy" being held at St. Vincent Archabbey, Latrobe, Pa., January 25-28.

MEMORIAL SERVICE—**Msgr. Francis J. Reine,** president of Marian College, was one of a group of Indianapolis clergymen and civic leaders who participated in a special community memorial service honoring the late Sir Winston Churchill on January 28. The observance was held in Christ Church Cathedral on Monument Circle.

Opinions

(Continued from page 4)

paying family medical expenses out of their pockets while they pay taxes for the care of the elderly, many of which are completely solvent and able to handle their own needs.

I also object to your statement that the A.M.A. was not ready to admit that the aged needed any help to meet their medical needs at the time the encyclical was written.

William Holland, M.D.
Indianapolis

Seminaries

To the Editor:

We would like to congratulate you on your increasing interest in seminaries and seminarians, as evidenced by your recent article on the Passionist Fathers' moving their School of Theology to St. Meinrad, your article on Joe Stephens, Mike Cesnik, and Ed Johnson in their missionary apostolate to Peru, and your article last week on the experiments of Cardinal Suenens updating seminary formation in Belgium.

We would like to call your attention to a feature article in the St. Louis Review of January 22, on our own Kenrick Seminary. It seems to us that the people of our own Archdiocese would be interested and should be made aware of such developments in the formation of their future priests. We should like to suggest that this article or edited portions of it appear in The Criterion, since there are students from Indianapolis involved in this program of seminary renewal here at Kenrick.

We feel certain that the St. Louis Review would be happy to co-operate with a request. Thanking you for your interest in this most important aspect of renewal in the Church, we remain

Sincerely yours,

Joe Mader, Theology III
Gordon Harpring, Theology II
Charlie Chesebrough, Theology II
Pat Hoffmann, Theology II
St. Louis, Mo.

Editor's Note — Article appears on this page.

St. Agnes plans skating party

INDIANAPOLIS — The third annual roller skating party sponsored by the Sodality of Our Lady of St. Agnes Academy will be held at the Roller Land Skating Rink, 926 N. Pennsylvania, Wednesday, Feb. 3.

Admission is 75 cents per person. Students from Indianapolis Catholic high schools are invited to attend. The party will begin at 7:30 p.m.

Proceeds will be used to defray expenses of Sodality-sponsored activities at St. Agnes as well as to defray the expense of sending delegates to the Summer School of the Christian Apostolate in Chicago.

Honor for nation, Card. Shehan says

BALTIMORE—Cardinal Lawrence Shehan said here he sees his appointment to the College of Cardinals as a tribute to U.S. Catholics and to "our brethren of many other faiths."

The Archbishop of Baltimore, renowned for his work in ecumenical affairs, told a press conference that announcement of the honor on the final day of the Church Unity Octave is "particularly pleasing."

The Pope, he said, "is giving tribute to all the devoted Catholics, both lay and Religious, of this historic See as well as to our brethren of many other faiths who have preserved Maryland's historic traditions of mutual esteem and cooperative good will."

Couples to join in 'dialogues'

SAN RAFAEL, Calif.—Some 150 Christian couples, Catholic and non-Catholic, will take part in "neighborhood dialogues" January 24 culminating a community-wide week-long ecumenical program here.

Thirty homes will be the scenes of the dialogues, which will include singing, Scripture reading and discussion. Five couples representing different Christian denominations are to take part in each of the 30 sessions.

Aid project

LUZERN, Switzerland — The Swiss government has contributed $93,000 toward establishment by the Luzern Catholic organization, Christophorusverein, of a social institute at Goiania, Brazil. The institute will organize four-year courses and train women social workers.

Pope names 2 officials at Vatican

VATICAN CITY — The day after he named two secretaries of curial congregations to be cardinals, Pope Paul VI appointed their successors. He also created two new posts in one of the congregations.

To replace Cardinal-designate Cesare Zerba, Msgr. Giocomo Violardo was made secretary of the Congregation of Sacramental Discipline. In place of Cardinal-designate Enrico Dante, Father Ferdinand Antonelli, O.F.M., became secretary of the Congregation of Rites.

The former was undersecretary of the Apostolic Signature, high Church court. The latter was Promoter General of the Faith, the official of the Congregation of Rites who examines the authenticity of miracles in cases of beatification and canonization.

The two new posts in the Congregation of Rites are an undersecretary for liturgy and an undersecretary for canonization and beatification causes. They were set up "to make the congregation adequate to the needs of the liturgical renewal and of the growing number of beatification and canonization causes," Vatican officials said.

Named to the new posts were Father Annibale Bugini, C.M., and Msgr. Amato Pietro Frutaz.

Three more missioners are slain

ROME—The deaths of three more Catholic missionaries and an African priest at the hands of Congolese rebels have been reported by the Pious Society of St. Francis Xavier for the Foreign Missions of Parma, Italy.

The three Xaverian missioners, all killed on Nov. 28, were Fathers Giovanni Didone, 35, and Luigi Carrara, 32, and Brother Vittorio Faccin, 31.

Father Carrara was the first to die. He was hearing confessions at his mission at Baraka on the shore of Lake Tanganyika when a rebel officer drove up and commanded the priest to follow him. Suddenly he shot him dead.

Brother Faccin ran to the spot at the sound of shooting. He too was shot dead.

The rebel officer then drove to Fizi about 25 miles away. There he murdered Father Didone and a Congolese priest, Father Joubert.

Two other Xaxerian missionaries, Fathers Lorenzo Camorani and Giuseppe Veniero, were reported to be in rebel-held territory at Nakiliza.

Cardinals

(Continued from page 1)

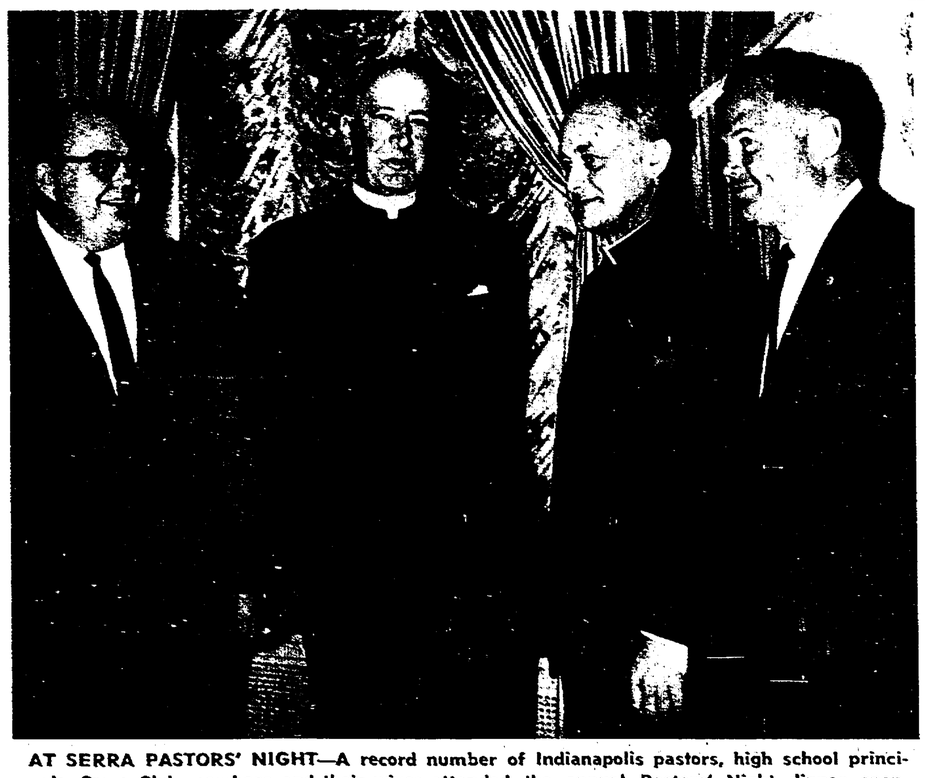
and Bishop Angel Herrera y Oria, 78, of Malaga, Spain.

SEES traditionally headed by a cardinal whose archbishops have now been raised to the Sacred College include Milan, Westminster, Armagh, Rouen, Florence and Lyons. The last had been without a cardinal at its head for only eight days, following the death of Cardinal Pierre Gerlier on January 17.

The order of precedence of the new cardinals is the following: Patriarch Saigh, Patriarch Meouchi, Patriarch Sidarouss, Archbishop Slipyj, Archbishop Jaeger, Archbishop Cooray, Archbishop Beran, Archbishop Roy, Archbishop Martin, Archbishop McCann, Archbishop Duval, Archbishop Florit, Archbishop Seper, Archbishop Heenan, Archbishop Villot, Archbishop Zoungrana, Archbishop Shehan, Archbishop Dante, Archbishop Zerba, Archbishop Rossi, Archbishop Colohbo, Archbishop Conway, Bishop Herrera, Msgr. Callori di Vignale, Msgr. Cardijn, Msgr Journet and Father Bevilacqua.

Guild to meet

INDIANAPOLIS — St. Pius X K of C Guild will meet Wednesday, Feb. 3, at 8:30 p.m. at the K of C hall, 2100 E. 71st St. A representative from the Little Red Door will speak.



AT SERRA PASTORS' NIGHT—A record number of Indianapolis pastors, high school principals, Serra Club members and their wives attended the annual Pastors' Night dinner sponsored by the organization this past Monday evening at the Marott Hotel. Special guests included Archbishop Schulte and Msgr. James Curtin, second from right, St. Louis Archdiocesan Superintendent of Schools. Msgr. Curtin was principal speaker following the dinner. Also shown are William S. Sahm, left, Serra Club president, and R. V. Welch, chairman of the event. (Staff photo)

Card. Bea 'discounts' council controversy

MUNICH, Germany—Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, told a German radio audience that it should not judge the third session of the ecumenical council by a few disturbing events of the last days.

Rather, he said, the accomplishments of the third session should be measured dispassionately by its many positive results, especially the published decrees on ecumenism, on the Eastern Churches and on the nature of the Church.

It was the second time in three days the German-born prelate urged his listeners to stress the positive accomplishments of the council. Two days earlier he told 3,000 persons in the German Museum here that the last-minute changes made by Pope Paul VI in the council's ecumenism decree "do not offend the feelings of the non-Catholic brthren." The cardinal was in Germany to speak to many groups during the interfaith week of prayer for Christian unity.

IN HIS earlier talk, Cardinal Bea also said that the council's doctrine of collegiality, as contained in the Church constitution, has not changed the dogma of papal infallibility as laid down by the first Vatican Council. The "often complained-about events" in the final days of the third session must be seen in this light, he said.

In his radio talk, the 83-year-old cardinal declared that he was "very content" with the results of the council's third session. He added:

"Certainly I know of the events of the last days of the session which surprised and disturbed some people. But I believe it would be a pity and even misleading to judge the council less positively in view of these things. Fortunately, there is a calmer and more objective judgment now, and it is to be hoped that people will forget feelings created by partial impressions and will look at the broad lines of the total work."

By the "events of the last days," the cardinal was speaking of the Pope's changes in the text of the ecumenism schema and the decision of the council presidency, backed up by the Pope, to postpone a vote on a declaration dealing with religious freedom.

CARDINAL BEA said ecumenical relations between Catholics and Orthodox have moved forward rapidly in the past year. He noted particularly the presence of Greek Orthodox observers at the council's third session, the meeting of Pope Paul with Greek Orthodox Patriarch Athenagoras in the Holy Land last January, the return of the relic of St. Andrew to Patras, Greece, and the decision made at the Pan-Orthodox Conference in Rhodes to permit individual Orthodox bodies to develop relations with Rome.

The Orthodox observers at the council, he said, made a "decisive contribution" to the approved decree on ecumenism.

Education

(Continued from page 1)

centers and services to enrich school programs and "to encourage collaborative efforts among public and private schools," he said.

The secretary said Title IV authorizes $45 million to establish new educational research laboratories and to develop and disseminate new techniques and ideas "which can improve education for all school children."

Title V of the bill is designed to strengthen state departments of education.

IN EXPLAINING some charts he exhibited, Secretary Celebrezze said he considered Title III of the bill "very important," adding that it is intended "to serve all the citizens of America." This title calls for supplementary educational centers and services which the secretary said might include vocational education, remedial reading, educational television, testing, guidance, foreign languages, science and other subjects.

The secretary said all segments of the population would use the services provided under the bill.

Rep. Perkins, apparently to assure some questioners, had the HEW Secretary read aloud the final provision (Sec. 605) of the bill. It states: "Nothing contained in this Act shall be construed to authorize the making of any payment under this Act, or under any Act amended by this Act, for religious worship or instruction."

Commissioner Keppel said in a statement to the committee that the President's education proposals seek "to help the children of the poorest of the poor to get a fair chance and, at the same time, to provide financial help to many communities that are least able to help themselves."

Pope sends condolences

VATICAN CITY—Pope Paul VI sent the following telegram to the widow of Sir Winston Churchill:

"We express the sentiments of our deep condolences on the death of your beloved husband Sir Winston Churchill, a great statesman and indefatigable champion of liberty, of independence and peace, and we give to you assurance of our prayers that God may comfort you and your family in your sorrowful bereavement."

The Pope, who had prayed for the British statesman during his last illness and sent his assurance of prayers to Lady Clementine and government officials, on being informed of Churchill's death went to his private chapel to pray.

Calendar

FRIDAY, JAN. 29

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

St. Christopher's Social from 7 to 11 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, JAN. 30

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

St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.

MONDAY, FEB. 1

A Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, begins at 1:30 p.m. at Union Federal hall, 5646 E. Washington St.

WEDNESDAY, FEB. 3

The Card Party in St. Philip Neri school auditorium, 535 Eastern Ave., begins at 8 p.m.

FRIDAY, FEB. 5

Nocturnal Adoration members are reminded of the customary watch in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

Assembly

(Continued from page 1)

state commerce. The proposed state law has been strongly criticized by employer groups.

Another House labor bill drawing industry opposition would place the weekly benefits for injured workers at 70% of average weekly salary. The present limit is 42%.

Still another would boost unemployment compensation pay from $36 to $42.

A MIGRANT labor bill which passed the House in 1963 and was pending in the Senate when the session ended has been revived by Senator Marie T. Lauck (D., Marion County). It would allow the state Board of Health to set mandatory standards for migrant camps.

A House bill which is given little chance of passing but nonetheless is of interest to Catholics would channel some $7 million annually to the support of parochial, other private and public schools. This would be signed over to the school a child attended.

Burnette C. Bauer (D., Granger), a sponsor, said the purpose in introducing the bill was to foster the principle of free choice in education. He is state chairman of the Citizens for Educational Freedom.

A CEF-sponsored fair bus bill also was introduced this week. It would simply require that transportation be provided to all school children on exactly the same basis as public school children.

AMONG WELFARE changes submitted is one bill which would transfer poor relief functions from township trustees to county welfare departments, thereby consolidating all local public welfare functions in one administrative unit.

Other legislation would increase maximum welfare grants and lower residence requirements for aid to dependent children, old age assistance, and aid to the permanently and totally disabled.

Card party set

INDIANAPOLIS — The Marydale School Guild of the Sisters of the Good Shepherd will sponsor a card party on Sunday, Jan. 31, in the hall at 111 West Raymond St. A tasty supper will be served between sessions. The public is invited to attend.

4th Degree KC schedules dance

INDIANAPOLIS—The Severin Hotel roof will be the scene of the annual Valentine dance sponsored by the Bishop Chatard General Assembly 4th Degree Knights of Columbus on Friday, Feb. 12. Paul Burton and his band will play for the formal dress affair from 9 p.m. to midnight.

The Bishop Chatard General Assembly 4th Degree Knights of Columbus will meet Tuesday, Feb. 2, at Mater Dei Council hall, 13th and Delaware Sts. A dinner at 6:30 p.m. will precede the business meeting. Honorary members will be recognized at this meeting.

Sr. Mary Raphael, Franciscan, dies

OLDENBURG, Ind. — Sister Mary Raphael Kuiter, O.S.F., died suddenly at the Motherhouse of the Sisters of St. Francis, on Friday, Jan. 22. A native of Louisville, Ky., she was 84 years old and in the 64th year of her religious life. Her death was attributed to a heart attack.

Her assignments included Holy Name, Beech Grove; St. Mary, Lanesville, and St. Vincent Home, Vincennes. All surviving relatives live in Louisville.

New seminary rules stress responsibility

ST. LOUIS—New regulations giving students more freedom—and more responsibility—have gone into effect at two seminaries for candidates for the diocesan priesthood here.

Both Kenrick Seminary, major seminary for the St. Louis archdiocese and many other midwestern dioceses, and Cardinal Glennon Seminary, for college-level students, have adopted new rules. Both seminaries are conducted by the Vincentian Fathers, but rules changes were made independently by each institution.

AMONG THE changes are these:

- The rule of silence has been dropped and students may talk at any time. Previously silence was absolute from the time of night prayers, around 7:30 p.m., through breakfast the next morning, and conversation at other times was restricted.
- Visiting in rooms, previously forbidden in both institutions, is now allowed. If the number of seminarians in a bull session gets too large for one room, the group is expected to move to a lounge or classroom.
- Bells, which previously regulated many activities in the seminarians' lives, now ring at Kenrick only for school-wide activities like assemblies and meals.
- While students must attend classes, worship services, and house functions like meals, the rest of their time is theirs to budget as they choose. A Kenrick official said students there now have control of about eight hours of their time daily, compared with three hours before.
- Electronic equipment like tape recorders is permitted in rooms, and Kenrick allows students to have radios. Neither institution, however, permits television sets in seminarians' rooms.

FATHER Nicholas Persich, C.M., Kenrick rector, described the new rules as "one small aspect of an overall plan of aggiornamento" in seminary life. He noted that the new rules are subject to further improvement and that the set of regulations as distributed to students bore the heading, "Toward a revised seminary rule."

He denied that the new rules represent a "relaxation." "It is not a relaxation at all," he said. "We think it demands more of the students."

Father Oscar Miller, C.M., dean of students at Kenrick, said the revised regulations were worked out at joint meetings of faculty and students.

FATHER MILLER described the old rules as having a "tone of sanction" and said that under the old discipline some students had "buckled under." Under the previous system, he added, frustrations were sometimes fostered and a few students even developed neurotic symptoms harmful to their vocations.

Further, he said, a "substantial number just went along, giving external observance and no internal assent to the rules. That wasn't good."

Officials stressed that the changes in rules are only part of a program of updating at both seminaries. Changes in curriculum are under consideration, and programs have been in operation for some time at both institutions under which students leave the seminary regularly to work in parishes and engage in apostolic activities.

Mothers Club to hear editor

INDIANAPOLIS — The St. Agnes Mothers Club will meet at 8 p.m., Tuesday, Feb. 2, in the school auditorium. Dads are invited to attend.

Guest speaker will be Father Raymond T. Bosler, editor of The Criterion and pastor of St. Thomas Aquinas Church. Father Bosler will speak on the Vatican Council.

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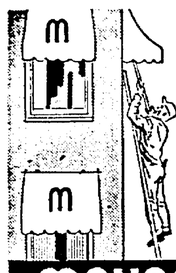

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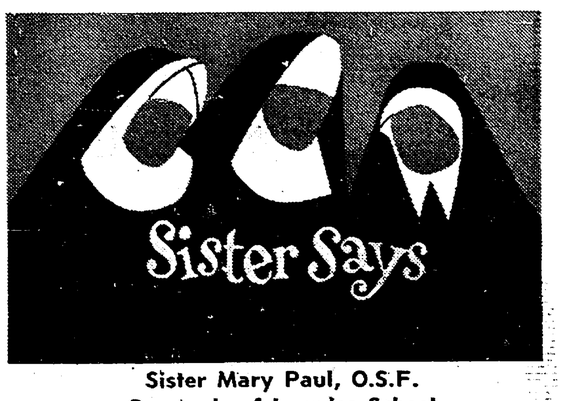

Sister Mary Paul, O.S.F.
Our Lady of Lourdes School
WISH-TV (8), 7:30 A.M.
Subject: "Your Pre-School Child Meets God"
Monday, Feb. 1 thru Friday, Feb. 5

'BRAINWASHED' BY FEENEYITES

Father struggles to win back affection of his five sons

By JOSEPH McLELLAN

BOSTON — John Colopy won custody of his five sons after a long, difficult court struggle. Now he must begin the longer and even more difficult struggle to win their love and confidence.

Colopy is almost a stranger to his children, who range in age from 9 to 15. He told the press here they have been "brainwashed" so thoroughly that they hate their own father.

Custody of the children was won by Colopy from St. Benedict's Center, Harvard, Mass., headquarters of a religious sect led by the excommunicated Jesuit, Father Leonard Feeney. Mr. and Mrs. Colopy were both members of the sect, the "Slaves of the Immaculate Heart of Mary," before their marriage. Colopy left the group in 1962, but his wife refused to come with him. She kept their children—Robert, Michael, Paul, Matthew and Benedict.

In a ruling handed down by the Massachusetts Supreme Court, a previous Worcester Probate Court ruling giving Colopy custody of the children was upheld.

THE COURT'S ruling noted that the 39 children at St. Benedict's Center are kept apart from their parents, "have no normal family life and slight contact with the outside world," and that they "go to the center's school which has not been adequately investigated by public authorities." Children are separated from their parents at the age of two, the court said, and they are kept in four-by-eight-foot cells. Members of the "Slaves," who were originally allowed to marry, were forced to take vows of celibacy several years ago.

The state Supreme Court ignored pleas by the center's attorney that treatment of the children was part of their religious belief and interfering with it would violate the First Amendment of the U.S. Constitution.

The probate judge "ruled correctly that the primary consideration was the children's welfare and justifiably concluded that it would be best served by life with Colopy outside the center," the high court said.

The court added that Massachusetts laws do not preclude the father from removing the children to another state.

Describing his children's present attitude toward him, Colopy told newsmen:

"They hope I die. They told me this many, many times when I was permitted to visit them. But their future is so important to me that I had to fight for them, even if there is no solution to their lack of love for me."

The children were "brainwashed" by Father Feeney and his followers, Colopy said. He recalled an occasion, while he was still living with the Feeneyites, when he met one of his sons at the center and the boy asked him: "Mister, are you my father?" Some of the children recognized their brothers and sisters, he said, but the relationship meant little to them because the entire family structure had broken down. Parents knew nothing about the education their children were being given.

Colopy said his sons' needs are "not those of delinquent children. They need love and family relationship. They don't know the emotional meaning behind the concept of family love." No expressions of affection between parents and children were allowed at the center, he said.

PERIODIC visits to his sons (ordered by the court during the custody trial) proved how completely the children's minds had been turned away from their father. A temporary guardian appointed by the court reported the children were "either prepared or instructed to adopt an attitude of unhappiness at the prospect of these visitations."

"The children made such attempts as opening the door of the car while it was in motion, apparently to frighten the father. They destroyed objects the father had attempted to give the children by way of gift or enjoyment," the report said.

"Their actions are obviously the result of instructions which were received during the week from someone, and I feel that that someone is other than the mother of the children," the report stated.

The court-appointed guardian declared that if custody of the children were given to the mother, they woud actually be in the care of persons other than the mother.

Colopy expects further legal actions and delays before he actually has his sons with him and does not know what to expect once they are united.

"They returned my Christmas presents still wrapped," he said sadly.

APPEARING IN HAMLET—Richard Robison and Danielle Gioseffi have leading roles in the production of Hamlet, to be presented on Sunday, Jan. 31, in the Shawe Memorial High School auditorium, Madison, by the National Players of Washington, D.C. The Shawe PTA is the sponsoring organization.

FARMER'S VIEW

Gulls and a cross

By DANA C. JENNINGS

There's a monument to the sea gull standing in Salt Lake City, honoring the bird that came in huge flocks to save the early Mormon settlement's first crops from a grasshopper plague.

Two miles west of Jefferson, in extreme southeast South Dakota, stands the "grasshopper cross."

In 1862 some 25 French-Canadian families settled there. The usual ills of pioneering were multiplied, delaying the start of their church several years. The first resident priest in South Dakota was Father Pierre Boucher, who got the church started. Season after season brought discouragement and it seemed the church would be in ruins before it was completed.

In May 1874, the prospects for a bountiful crop had never been so bright. Then came a bright Sunday in July. As people were leaving church they saw a dark cloud in the sky. As they ate their Sunday dinner there came a noise like a hailstorm hitting the house. Grasshoppers! In an hour the crops were gone.

IN 1875 to save the wheat from the grasshoppers, farmers began reaping before it was quite ready. But the grasshoppers swarmed in and took it anyway. They came in such numbers that they gummed up the reaper so it wouldn't work. The 'hoppers took the wheat and half the corn. The settlers gave thanks that half the corn was left. Then the insects returned and ate that, too.

In 1876, Father Boucher told the people this plague would end if they would do as he suggested. He organized a pilgrimage that set up the 18-foot cross. People of all denominations joined the mile-long wagon procession.

ONE ACCOUNT says, "Father Boucher, whose hair was white as snow, went at the head of the procession and led in the singing of the litanies . . . Father prayed that the crops might be spared from the grasshoppers . . . The sun was setting as they came back to the church. It is a picture to be painted by a master: the long procession being drawn through the deep mud, women and children in the wagons, the men and boys walking along the sides, the white-haired piest at the head and the entire company praying and singing as they made the pilgrimage around the fields whose crops had twice been devastated.

"In that year, grasshoppers were seen in the air above Jefferson, but they did not light. Since the grasshopper cross was set in 1876 there have been no grasshoppers in the fields near Jefferson.

"Father Boucher has been dead many years, but the settlers have kept for him the vow he made that the cross should always stand as a sign of their deliverance from the grasshoppers."

AROUND THE ARCHDIOCESE

'Ecumenical' meeting slated at Clarksville

NEW ALBANY, Ind. — The New Albany Deanery Council of Catholic Women will hold its third quarterly open meeting at St. Anthony's Church, Clarksville, on Sunday, Jan. 31, beginning at 1:45 p.m.

The program will feature a panel discussion on "The Nature of the Unity We Seek." Panel members and their subjects include Rev. Overton Sacksteder III, rector of St. Paul's Episcopalian Church, of Jeffersonville, whose topic will be "The Promotion of Christian Friendship." Rev. Richard E. Jones, pastor of First Presbyterian Church, New Albany, will speak on "The Promotion of Social and Civic Witness."

Father Eric Lies, O.S.B., St. Meinrad, Ind., will explore the subject of "Promoting Religious Understanding." Father Robert Walpole, Deanery Moderator, will summarize the talks and moderate the question and answer period.

All clergy and ladies of the deanery are urged to attend.

The Madonna Circle of Our Lady of Perpetual Help Church will hold its annual spaghetti supper on Saturday, Jan. 30, from 4:30 to 7:30 p.m. Slaw, Italian bread and home baked pies will be served with the spaghetti and meat balls.

SELLERSBURG

The Ladies' Club of St. Paul Church will hold a rummage sale on Friday, Feb. 5, and Saturday, Feb. 6, at Beutel's Market, Jeffersonville. The proceeds of the sale will be used to finance club activities.

BATESVILLE

For the fourth consecutive year, a series of pre-marriage instructions for couples contemplating marriage in the near future, will be given at St. Louis School, beginning Tuesday evening, Feb. 2 at 8 p.m.

The text used is "Together in Christ" prepared by the Family Life Bureau of the National Catholic Welfare Conference. A $3.50 registration fee per person, covers all expenses.

The course is intended for couples. However, if one of the parties is unable to attend, the other party is welcome to come. Registrations can be made by phoning 934-3204, Batesville. Participants will also be registered in the Audio-Visual room of St. Louis school at the opening session.

TELL CITY

"The Benedictines in Central America" will be the theme of the Quarterly Meeting of the Tell City Deanery Council of Catholic Women to be held at 2 p.m., Sunday, Feb. 14, in St. Paul's school cafeteria. Guest speakers will include Mother Clarissa, O.S.B., of the Immaculate Conception Convent, Ferdinand, and Sister Mary Victor, O.S.B., also of the Ferdinand community, who will head a contingent of nuns, who are scheduled to found a permanent mission in Guatemala.

Sees reunion achieving the desires of Luther

WASHINGTON—The reunion of Catholic and Protestant churches would fulfill the "deepest desires" of Martin Luther by creating a Church that is truly reformed and truly united, Father Avery Dulles, S.J., declared here.

The Jesuit theologian told a congregation at the National Shrine of the Immaculate Conception (Jan. 21) that the present ecumenical council is carrying out the reform envisaged for the Catholic Church by Luther and left incomplete by the Council of Trent in 1563.

Father Dulles was one of the series of speakers at services in the shrine during the Chair of Unity Octave (Jan. 18 to 25).

SPEAKING on Luther's "unfinished reformation," Father Dulles said the Protestant Reformation had "enormous positive significance" for Catholics because it came at a time when "Christian piety was undermined by the scandalous lives of some churchmen, by rampant superstitions and by theological teachings incompatible with the Gospel."

While the Council of Trent cured some of these ills, he said it did not meet some of the other needs seen by Luther. Among these, he said, were a Scriptural theology, a living vernacular liturgy, a restoration of the dignity of the laity, and a revival of preaching.

"The Church in the Counter-Reformation did not give sufficient value to these sound Lutheran principles," said Father Dulles. "Only in the present generation has Catholicism begun to be genuinely self-critical. Since Pope John XXIII summoned the Second Vatican Council, the Church has been engaged in a vast program of self-examination and self-reform, much of it in line with the central thrust of the Reformation."

FATHER DULLES said the reform of the Catholic Church has been leading to a new reform of Protestant churches, and that those movements taken together might lead to full unity. He said such a result would not have displeased Luther.

"Modern Lutheran thinkers . . . have frequently pointed out that Luther envisaged the Reformation as a corrective movement within the Catholic Church. A reformed Church he wanted indeed, but not a separate Church. The only Church which he willed to reform was the one, holy, Catholic Church, founded by Christ Himself."

"If all this is true," said Father Dulles, "we must conclude that Luther's Reformation is still an ongoing thing. So long as there are two separate Christianities, Protestant and Catholic, his objective remains but half achieved."

Annual dance set at Terre Haute

TERRE HAUTE, Ind. — The annual Queen of Hearts Dance, sponsored by the Newman Club of Indiana State College and Rose Polytechnic Institute, will be held Friday, Feb. 5, at 9 p.m. in the East Ballroom of the Tirey Memorial Union Bldg. on the ISC campus.

Father Joseph Beechem, Newman Club chaplain, will crown the queen during the intermission. Candidates include: Patricia Riley, Greencastle; Laura Roberts, Terre Haute; Terri Getter, Indianapolis; and Kathy Spindler, Evansville.

Dance co-chairmen are Dale Anderson, Fowler, and Mary White, Terre Haute.

School underway for shared-time

WARREN, Mich. — Groundbreaking ceremonies have been scheduled here Jan. 31 for the $300,000 St. Anne's High School, first shared-time secondary school in the Archdiocese of Detroit.

The new school, to open next September, will share facilities with nearby Fuhrmann Junior High School of the Warren Consolidated School District.

St. Anne's pupils will take courses in English, history, civics, geopraphy, biology and religion in their own school. Vocational courses will be given at Fuhrmann.

New YCA unit to meet

BATESVILLE, Ind. — Final plans for the recently formed Young Catholic Adults (YCA) have been made and the first meeting is scheduled at the Knights of St. John Home here on Sunday, Jan. 31, at 7 p.m. Membership is open to single persons at least 25 years of age.

At present only parishes in Ripley and Franklin counties are involved, but it is planned to include all the southeastern area later.

The organization endeavors to promote the spiritual and temporal welfare of young Catholic adults through a balanced program of spiritual, cultural, physical, athletic, social and vocational activities.

A membership drive will be launched at Sunday's meeting. It is hoped all parishes in the two counties will be represented. There will be a social hour, dance and sing-along following the meeting.

Nun dies who worked with Mother Cabrini

DENVER, Colo. — Requiem Mass for Sister Rita, a former close companion of St. Frances Xavier Cabrini, was offered (Jan. 19) in the chapel of Queen of Heaven Orphanage.

The 82-year-old nun died (Jan. 16) of a heart attack with a dustmop in her hands while cleaning a room at the orphanage she helped build.

Born in the slums of Genoa, Italy, in 1883, she came to the United States in 1896. In 1960, on her 60th anniversary as a Religious, she recalled how a friend coaxed her to go see Mother Cabrini, the Italian-born foundress of the Missionary Sisters of the Sacred Heart.

"I DIDN'T want to go," she related. "Mother Cabrini's order was too tough. All the Sisters walked the streets begging for money. I remember she asked me if I would join her order. Me, a 17-year-old girl from the Italian slums. I said no.

"She put her hand on my head and said, 'You will come with us.' I went home and cried for a week. But Mother Cabrini was right. She won out. Before six months I was a novice in her order."

Sister Rita came to Denver in 1907 and set to work at once begging — for her own supper and for 250 orphan children at Queen of Heaven Orphanage.

IT WAS SAID that while the orphanage building was under construction the workmen would wait for her to return at night so they could get paid. After the men left, she would go out late at night to pile bricks on an elevator and haul them to the top of the structure so the workers would have them first thing in the morning.

Around the time Mother Cabrini was canonized in 1946 somebody asked her if she was happy about the honor being paid her old companion.

Replied Sister Rita in her best tongue-in-cheek manner: "Why be happy? She is up there laughing at us while we have to do all the work."

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St. Monica's sets pancake supper

INDIANAPOLIS—An old-fashioned Hoosier pancake supper will be held in St. Monica's cafetorium, on Saturday, Feb. 13, from 4:30 to 7 p.m. The menu will feature sausage, applesauce, milk or coffee and all the pancakes you can eat.

Many attic "treasures" will be offered for sale at the country store, also to be featured at the supper.

Mrs. E. T. Williamson is chairman, assisted by Mrs. Jerome Woerdeman, co-chairman. The public is cordially invited.

Third Order unit elects officers

BEECH GROVE, Ind. — The new officers of the Sacred Heart Fraternity of the Third Order of St. Francis are: Theodore Schott, prefect; Alfred Zetzl, vice-prefect; Edith Miller, secretary; Geneva Clark, recorder; and Mary Boren, treasurer.

Also, Theodore Mann, financial secretary and novice master; and Ruth Steinmetz, novice mistress.

Dance scheduled by St. Matthew's

INDIANAPOLIS — St. Matthew's Women's Guild will hold the annual parish dance Friday, Feb. 12, at Elk's Country Club, 8703 Township Line Road. James Nash's orchestra will play for the dancing from 9 p.m.-1 a.m. and there will be a midnight buffet served.

Mrs. Robert Thompson and Mrs. R. O. Williamson are co-chairmen for the dance. Mrs. George J. Dougherty is telephone chairman and Mrs. Eugene Clark, ticket reservation chairman.

Proceeds from the dance will be used for improvements at the parish school.

Collection exchange

BIRMINGHAM, England — Collections for the poor taken up on the Sunday of the Christian unity octave (Jan. 24) at St. Gregory's Catholic church here and its neighboring Methodist church were afterward exchanged as an expression of good will.

TO ENTER NOVITIATE—Miss Janice McCracken, daughter of Mr. and Mrs. Harry McCracken, of Holy Trinity parish, Indianapolis, will enter the novitiate of the Sisters of St. Francis, Oldenburg, on February 2. She is a 1962 graduate of Marian College and a former teacher at St. Michael School. Miss McCracken will join two of her sisters in religion, Sisters Mary Ignatia and Ancilla, both of whom are stationed at the Oldenburg Motherhouse.

Special retreat

INDIANAPOLIS—A special Holy Week retreat for doctors and dentists will be held at Alverna Retreat House starting Tuesday, April 13. The retreat master will be announced later, according to Father Donard Paulus, O.F.M., Alverna director.

Tiara displayed in Buffalo, N.Y.

BUFFALO, N.Y. — The tiara which Pope Paul VI wore at his coronation, and donated to U.S. Catholics as a token of esteem for their generosity, was displayed at the new St. Joseph's cathedral here in connection with the diocesan campaign for the Bishops' Relief Fund.

The tiara was presented by the Pope to Cardinal Francis Spellman of New York, who brought it to this country at the close of the third session of the Second Vatican Council last December. Eventually the tiara will be housed at the National Shrine of the Immaculate Conception in Washington, D.C.

†

Remember them in your prayers

INDIANAPOLIS

† **CATHERINE HAMMERLE,** 87, Holy Cross Church, Jan. 20. St. Vincent Cemetery, near Shelbyville. Mother of Victor Hammerle and Beatrice Burton, both of Indianapolis; Oliver Hammerle, of Whitestown; Fred Hammerle, of Cincinnati; Alma Wellbaum, of Hawthorne, Calif.; Martha Werner, of Torrance, Calif.; and Agnes Nicewander, of Apple Valley, Calif.

† **CATHERINE M. McALLEN,** 66, St. Philip Neri Church, Jan. 22. Holy Cross Cemetery. Mother of Andrew; sister of Helen Dorney.

† **PATRICIA A. CAHILL,** 43, St. Joan of Arc Church, Jan. 22.) Holy Cross Cemetery. Wife of Joseph J.; mother of Molly and Joseph P. Cahill; daughter of Edith Sinnock, sister of Jeanette Scofield, Mrs. Scotty Thomas and Kendrick Sinnock.

† **JOSEPH F. SHEA,** 63, Little Flower Church, Jan. 22. Holy Cross Cemetery. Husband of Hazel M.

† **MOLLIE KOBAL,** 88, Holy Cross Church, Jan. 22. Holy Cross Cemetery. Aunt of Jennie Piggott.

† **MARY S. ONETO,** 76, St. Catherine's Church, Jan. 23. St. Joseph Cemetery. Wife of Louis.

† **WILLIAM H. ZEPH,** 71, St. Bernadette Church, Jan. 23. St. Joseph Cemetery. Father of Mrs. William Stader, Mrs. James Oliger, Mrs. Edgar Sellmeyer and Jerry Zeph; brother of Clara Obergfell, Irene Miller, Robert and Edmund Zeph.

† **ANNA DOYLE,** 71, St. Patrick's Church, Jan. 23. Holy Cross Cemetery Aunt of Hugh J. Finley.

† **NELLIE M. O'CONNOR,** 86, St. John's Church, Jan. 23. Holy Cross Cemetery. Sister of Margaret Roche.

† **DR. BERNARD H. PRITCHETT,** 66 St. Bridget's Church, Jan. 25. Holy Cross Cemetery. Husband of Joyce Marie; father of Bernard H. Jr.; brother of Katherine Smith, Anne V. Pritchett, Mrs. Spaulding Berry, Eldridge W. and Lorenz M. Pritchett.

† **LaVON C. DIERKERS,** 60, St. Philip Neri Church, Jan. 26. Holy Cross Cemetery. Sister of Agnes, Mary, Betty and Margaret Dierkers, Catherine Fillenwarth, Martha Mills, Judith Metzler, Ann Jenning, and Emma Weber.

† **GABOR NAGY,** 60, St. Francis de Sales Church, Jan. 27. St. Joseph Cemetery. Husband of Ethel; father of Helen Matthews.

† **HERBERT A. CRIST,** 64, Our Lady of Lourdes Church, Jan. 27. Holy Cross Cemetery. Husband of Irene; father of Robert F. Crist; brother of William Crist.

† **CATHERYN B. HATFIELD,** 87, St. Charles Borromeo Church, North Hollywood, Calif., Jan. 27. St. Joseph Cemetery, Indianapolis. Sister of Emma Mahoney.

NEW ALBANY

† **STANLEY GENE WAGNER,** 31, Our Lady of Perpetual Help Church, Jan. 20. Husband of Alberta; father of Dale Arthur, Judie Marie, Virginia Louise and Barbara Ann; son of Mr. and Mrs. Herman Wagner, of Floyds Knobs.

SELLERSBURG

† **FLOYD M. PHIPPS,** 69, St. Paul's Church, Jan. 22. Father of Floyd C., of Vincennes; Mary Lou Lone, of Sellersburg. A brother also survives.

OAK FOREST

† **JACOB SCHULER,** 78, St. Cecilia's Church, Jan. 25. Mother of Mrs. Lloyd Kuntz, of Brookville; Mrs. Vincent Stenger, of Harrison, O.; Edward Schuler, of Brookville; brother of Mrs. Lucille Burke and Mrs. Margaret Morelock, both of Brookville; Martin Schuler, of Brookville; George Schuler, of Batesville.

RICHMOND

† **ANGELINA SENA,** 35, St. Mary's Cemetery, Jan. 22. Daughter of Mr. and Mrs. Rocco Sena; sister of Mrs. Joan Hubbie, of Richmond; Mrs. Norma Jacobs, of Dayton, O.! Mrs. Betty Cahill, of Parish; Miss Mary Imperial, of Cincinnati; and Miss Lena Imperial of Richmond; Andrew Sena, of West Milton, O.

† **SARAH (Sadie) A. BROKAMP,** 88, Holy Family Church, Jan. 21. St. Mary's Cemetery.

† **MARY DUKE ELLIS,** 75, Holy Family Church, Jan. 25. St. Mary's Cemetery. Wife of John E.; mother of John and Rex Ellis, both of Los Angeles; sister of Clifford and Robert Duke, of Williamsburg.

PERRY COUNTY

† **DELLA DEQMM,** 87, St. Joseph's Church Jan. 26. Church Cemetery.

FULDA

† **AUGUST ERNST,** Jr., 64, St. Boniface Church, Jan. 27. Church Cemetery. Brother of Paul Ernst, of Evansville; and Leo Ernst, of Indianapolis.

No distinctions

MADRID—Distinction of various classes in religious ceremonies and in the administration of sacraments will be abolished here beginning March 7, Archbishop Casimiro Morcillo of Madrid announced. Archbishop Morcillo said services and ceremonies must be equal for everybody regardless of social position.

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Pope Paul VI points up unity quest problems

VATICAN CITY—Pope Paul VI has warned Catholics against the temptation to hide, modify or deny "those teachings of the Catholic Church which are not today accepted by the separated brethren."

Christianity, he said, "is a divine truth which is not given to us to change but only to ascertain and to accept for our salvation."

In an address to those attending his weekly general audience (Jan. 20) during the Chair of Unity Octave, Pope Paul noted that he was speaking "during a week dedicated to prayer and study for the great cause of the recomposition within the single Church of Christ of those who believe in Him and who are now separated among themselves and from us."

He noted that the decree on ecumenism promulgated (Nov. 21) at the ecumenical council "has the intention . . . facilitating, however it may be possible, the enjoyment of the full, living and sincere participation of all followers of the Gospel in the riches of this mystery (of unity)." He urged all Catholics to pray for success of this intention.

HE SAID THAT Christian unity may seem a simple problem to those who do not know much about it. But, he added, "to those who know the historical, psychological and doctrinal aspects of the question itself, the great and obvious difficulties of every type and from every side are apparent."

He said, however, that he did not want to discuss these difficulties but to call attention to a temptation "which can develop in good persons and give rise to a wrong and invalid attitude for resolving what are among the most serious difficulties, the doctrinal ones."

This, the Pope stated, "is a temptation to put aside controversial points, to hide, to weaken, to modify, to render vain, to deny, if needs be, those teachings of the Catholic Church which are not today accepted by the separated brethren.

"We say this is an easy temptation because it can seem unimportant to minimize and get rid of certain truths and certain dogmas, which are the object of controversy, so as to attain comfortably the so greatly desired union.

"But Christianity is a divine truth which is not given to us to change but only to ascertain and to accept for our salvation."

The temptation attracts not only those who are ignorant of theological questions, the Pope said, but even experts "who seek, often in good faith, some expedient rationale for smoothing out the way of coming together with the separated brethren.

"The intention is good. The method is not."

FROM THE Catholic point of view, Pope Paul continued, "to want to recognize how much good is still found in the patrimony of the churches and Christian confessions detached from our Church is fine. To want to present Catholic doctrine in its authentic and essential aspects, leaving aside its debatable and non-essential aspects, is fine.

"It is fine, too, to seek to present controversial points in terms which can render them more exact and understandable even in regard to those who do not share them. This is brotherly patience. . . . This is charity at the service of truth.

"But to pretend to resolve doctrinal difficulties by seeking to discredit or disregard or conceal affirmations which the teaching authority of the Church declares binding and definitive is not a good service."

This does not aid Christian unity efforts, the Pope said, because it either arouses suspicions or creates false hopes. It also makes Catholics fear that unity is sought "at the price of truth."

POPE PAUL said he hopes to make Catholics ever more capable of engaging in the ecumenical dialogue "by means of a more open and humble sincerity; by means of the passion and joy they must feel for the light of the truth of a whole and lived faith; by means of a didactic, gradual explanation of our teaching; and by means of respect, esteem and charity toward those to whom we are speaking."

Catholics should engage in the dialogue in this way, the Pontiff said, so that separated Christians "may see that ours is not an 'a priori' dogmatism, nor a spiritual imperialism, nor yet a formal juridicism, but a total homage to the total truth which comes from Christ."

The fullness of the faith, the Pope said, "is not a treasure to be held onto jealously, but rather a treasure . . . which makes us all the happier the more we can give it to others and say that it is not ours but Christ's and everyone's."

Marian College adds two to lay board

Two Indianapolis businessmen have been appointed to the advisory board of Marian College, according to Msgr. Francis J. Reine, college president.

Named to three-year terms were Carroll H. Blanchar, president of the Public Service Company of Indiana, Plainfield, and J. William Julian, president of The Gibson Company.

In his announcement, Msgr. Reine stated: "We welcome the counsel these men can give to Marian in these days of rapid growth and planning. Their educational achievements, business affiliations and social relationships demonstrate their interest in quality high education."

There are an additional 13 members on the advisory board at Marian.

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Honorary KC

PHILADELPHIA — A Lutheran pastor here has been made an honorary knight of a local council of the Knights of Columbus. Rev. Martin C. Wisznat, pastor of St. Paul's Lutheran church, Olney, Pa., was chosen as the first recipient of the honorary knighthood in the Msgr. F. J. Fitzpatrick Council.

Reset recollection for lay alumni

INDIANAPOLIS — The recollection for members of the St. Meinrad Lay Alumni Association originally scheduled for Sunday, Jan. 17, has been rescheduled for Sunday, Jan. 31, P. W. Mullen, Indianapolis Chapter president has announced.

Archabbot Ignatius Esser, O.S.B., chaplain at Our Lady of Grace Convent, Beech Grove, will conduct the observance at Little Flower Church, beginning at 1:30 p.m. His subject will be "Sacred Scriptures."

The recollection is open to wives and guests of members, Mr. Mullen emphasized.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY
St. Patrick's School Hall
Friday, Jan. 29 — 8 P.M.

CARD PARTY
Holy Angels Altar Sodality — 2800 Northwestern Ave.
Saturday, Jan. 30 — 8 P.M.

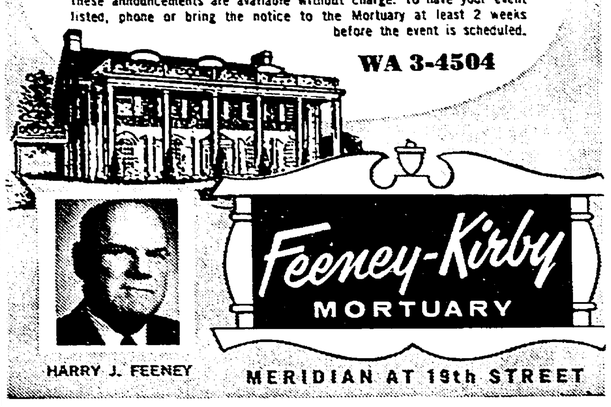
CARD PARTY
Marydale School Guild
Sisters of the Good Shepherd — 111 W. Raymond St.
Sunday, Jan. 31 — 2 P.M. and 7 P.M.

SOCIAL MEETING — Daughters of Isabella
Mother Theodore Circle 56
Tuesday, Feb. 2 — 8 P.M.
K of C Hall — 1305 North Delaware

SWEETHEART DANCE
St. Susanna Women's and Men's Club — Plainfield
Saturday, Feb. 6 — 9 P.M. - 1 A.M.
Holy Family K of C Hall — 220 N. Country Club Road
Free Snack and Coffee $3.00 Per Couple

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



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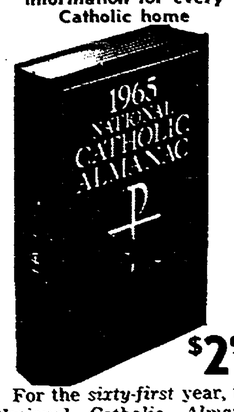

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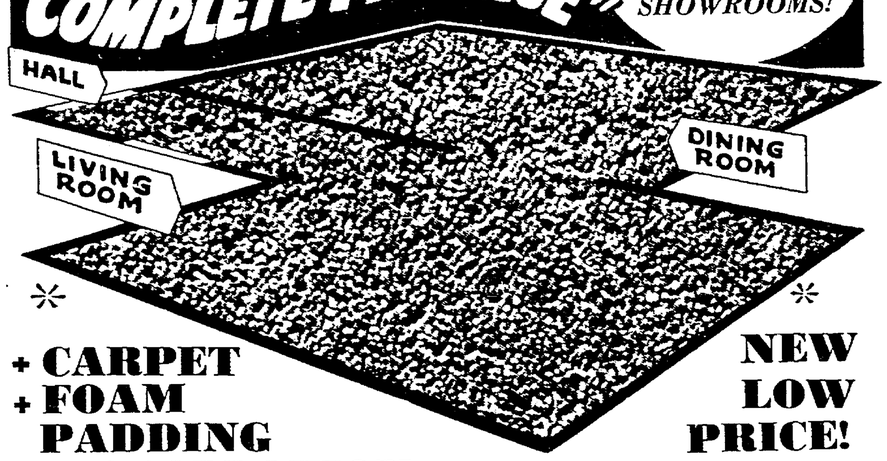

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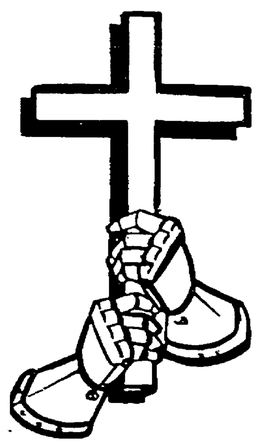

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