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Pope makes fervent plea for world peace

the CRITERION

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VATICAN CITY — Pope Paul VI, in an obvious reference to the crucial situation in Southeast Asia, made an impassioned plea for peace, warning that after a promising easing of tensions, the world "seems to be returning to discord and conflicts."

"The hour is grave," he told thousands of Romans and foreign pilgrims at his midweek general audience in St. Peter's Basilica. His talk coincided with reports of the fourth retaliatory air strike in less than a week by U.S. and South Vietnamese planes against Vietcong targets in North Vietnam. It followed the blasting of a U.S. barracks by invaders.

The Pope did not mention Southeast Asia by name, but his meaning was unmistakable when he said: "Once more humanity must fear for the fate of peace. Once more, clouds threaten to return and thicken over noble nations already so sorely tried by the sad situation in which they find themselves."

DECLARING that "international institutions capable of preventing the use of force should be strengthened"—meaning, apparently, the United Nations—Pope Paul said "we turn to all interested men on whatever side they may be so that innocent populations may be saved from new trials and new tears."

Referring to World War II, the pontiff went on:

"It seems almost impossible that while the memory is still fresh of the horrendous suffering that caused so many victims and so much pain, that while the wounds that were opened have still not been completely closed, there is anyone who still thinks of war.

"Have the pains and the sufferings, the immense ruin, the cruel slaughters taught nothing, then? The consideration of the helpless torment of so many families, of torn bodies, of devastated cities—can this have no effect on the minds of responsible people?"

After speaking of "the terrible power of the weapons which, it is to be feared, men would use if they forget they are brothers and sons of God," the Pope said that "in the name of all humanity, we appeal to those who run the risk of pushing events into very dangerous paths to think and meditate on the consequences."

"Let relations between states," he added, "be re-established in reciprocal respect and reciprocal faith, on moral principles which are natural and for that reason Christian. Let inter-

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PAPAL AUDIENCE—The young lad at the left gazes in wonderment at the Holy Father as he examines a memorial book presented to him during a special audience. During the past week Pope Paul VI made a fervent appeal for world peace in the face of a deteriorating international situation.

'FINANCIAL FACTS'

Pastors give reasons for dropping grade 1

By PAUL G. FOX

"It's an unfortunate situation, but when the facts and figures were spelled out in detail they realized the necessity of the decision."

Speaking was Father Earl Feltman, pastor of St. Simon's parish, one of two Indianapolis parishes which last Sunday announced curtailment of their schools.

Because of lack of classrooms and teachers, St. Simon's and crosstown St. Gabriel's parishes will have no first grades next September. Each parish has about 200 youngsters reaching school age this year.

The decision to eliminate the class, made by Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, was announced in the respective parishes last Sunday during Mass.

"They," referred to by Father Feltman in the opening sentence, are the parents of more than 2,100 youngsters in his parish under 14 years of age.

THE PASTOR of the four-year-old parish, located amid sprawling housing developments in the northeast of Marion County, told The Criterion this week that his parish census indicated that there are 1,128 preschool children seeking admission to the parish school within the next five years—or an average of 225 each year.

"Our present 20-classroom school has a capacity of 850 youngsters, in grades one through eight, staffed by six Sisters of Providence and 14 lay instructors," he related.

"We have another 164 boys and girls in the parish who are now attending public schools and who receive weekly religious instructions in the parish school on Saturday mornings."

"It is simply economically impossible for us to shoulder the additional financial burden of adding to our school and hiring more teachers," he said.

Father Feltman stated that the parish has been without a convent, "at great inconvenience to our teaching Sisters," who commute daily from the convent of neighboring Holy Spirit parish.

He added that he has received the necessary permission to erect a convent this year in time for late-August occupancy. "This expense will hike our parish debt to about $700,000."

Because of the huge operational costs in maintaining the educational center, Father Feltman indicated that the parish has been able to retire only $11,000 principal on the parish indebtedness since it opened in 1961.

"Interest payments last year alone amounted to more than $17,000," he stated.

Asked if he thought the dropping of the first grade would be temporary, Father Feltman said he could not foresee admitting first graders "for three or four years."

MEANWHILE, similar circumstances exist in northwest Marion County at St. Gabriel's School.

Father Victor F. Wright, pastor of the two-year-old parish, told The Criterion that his parishioners "were greatly disappointed at hearing the news last Sunday" but he thought they would adjust "rather well."

St. Gabriel's opened in the fall of 1963 with 550 youngsters in grades one through six, with the seventh and eighth graders finishing their schooling at neighboring St. Christopher's, St. Michael's and St. Monica's.

When the full eight grades were admitted last fall, the school's enrollment zoomed past the 700 mark.

St. Gabriel's teaching faculty consists of five Sisters of St. Francis, Oldenburg, and 12 lay teachers. The nuns commute daily from their living quarters at St. Michael's parish.

Both pastors indicated that religious education would be provided on a weekly basis for youngsters who will attend public schools next fall. Each parish is currently offering such instruction for a limited number of youngsters.

Father Feltman estimated that his parish would need about 25 to 30 adult instructors to handle the Confraternity of Christian Doctrine classes, which will be attended by nearly 400 youngsters.

"Up until now we have not provided any transportation for these Saturday morning classes," he said. "But we might find it necessary next fall to operate our school buses on regular parish runs."

Cardinals to be raised in new rite

VATICAN CITY—The presentation of red hats has been eliminated from the public consistory ceremonies when Pope Paul VI raises more than a score of new cardinals in St. Peter's basilica on February 25.

A complete new ceremonial for the cardinals' elevation has been drawn up by the Congregation of Rites, working at the Pope's direction, to give the historical occasion greater religious significance and to put less stress on pageantry.

The red hat with its tassels was never actually worn by cardinals. But in the older

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Fair bus bill evokes 'spirited' hearing

By Staff Writer

The General Assembly

As the Indiana Legislature moves toward its final busy weeks, the House of Representatives fair bus bill continues to get priority attention from friends and foes alike. The controversial measure (H.B. 1387) would require public school systems in the state to provide school bus transportation in private as well as public schools.

At this writing the bill still was in the House Education Committee. If it is reported to the floor, with or without recommendation, the House will act on it. If it is passed, it then will go to the Senate. There is no Senate version of the bill.

The "fors" dominated an Education Committee night hearing on the measure in the crowded House chamber last week. Proponents came from all points of the state. The hearing was spirited but orderly.

EDWARD MURPHY of South Bend, representing Citizens for Educational Freedom, said the bill is designed to recognize the rights of children, not the rights of schools or institutions. Co-sponsors of the measure, Representatives Leo F. Costello (D-Indianapolis) and Burnett C. Bauer (D-Granger) answered committee questions about the bill.

Other proponents — lawyers, legislators, members of the clergy, housewives and mothers —argued that the bill primarily is a child-safety measure, that it is constitutional, that it has ample precedent in practice, and that there is no legal precedent which would deny to one group of children what others enjoy.

Dr. Byron Stroh read a statement by Methodist Bishop Richard C. Raines charging the bill is but an opening wedge to more demands by parochial schools. This was vigorously denied by several speakers. Edward Door of Protestants and Other Americans United said the bill has little to do with safety but seeks simply to subsidize private schools. This, too, was denied.

Representative Valjean L. Dickinson (D South Bend) pointed out that a private school for retarded children which he directs is not parochial, but that his pupils also are denied the use of public school buses.

In other actions, a rewritten $1 an hour minimum wage bill (H.B. 1012) was passed by the

(Continued on page 9)

Propagation of the Faith drive opens

Archbishop Schulte this week urged Catholics to give generous support to the annual membership campaign for the Society for the Propagation of the Faith now in progress.

The Archbishop's appeal is contained in a letter to be read in all churches on Sunday, Feb. 21.

The letter emphasizes the obligation of every Catholic to support the mission apostolate by prayer and almsgiving.

THE ARCHBISHOP reminds the faithful that "no work of the Church is more important" than her missionary endeavors.

The letter points out that Pope Paul VI has attended only one of the working sessions of Vatican Council II — the session

(Continued on page 9)

Scientists, youth of U.S. challenged

By FRED W. FRIES

ST. MARY-OF-THE-WOODS, Ind.—Two groups of Americans —scientists and youth—could indirectly help to neutralize the current stepped-up atheism campaign behind the Iron Curtain.

This is the opinion of Dr. Ferenc Nagy, exiled former prime minister of Hungary, now residing in Washington, D.C.

Dr. Nagy, who was on the St. Mary-of-the-Woods campus last Thursday and Friday for a series of lectures on international topics, urged the nation's scientists and young people to emphasize the theocratic concept in their seminars and conferences.

"The Russians hold Americans in high regard, despite the dissimilarity in idealogies," the former prime minister said. "Their prompt adoption of American dances and musical trends point up their readiness to imitate the U.S. pattern."

Information from scientific and youth conferences in the U.S. have a way of "seeping through" the Iron Curtain, the speaker stated, and once translated into the native language, such documents "could have a profound influence on Russian opinion."

AT AN EARLIER session treating of the internal affairs of Hungary, Dr. Nagy told his audience that Cardinal Mindszenty, now residing in the American Embassy in Budapest,

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Busy prelate

Twenty-nine parish Confirmation ceremonies highlight the spring schedule of Archbishop Schulte, the Chancery office announced this week. His schedule also includes nine deanery clergy conferences and 14 graduation ceremonies. A complete appointment list, along with the Confirmation schedule of Bishop Henry A. Pinger, O.F.M., can be found on Page Three.

OLDENBURG PRODUCT

Develop confession hearing aid

(Special to The Criterion)

OLDENBURG, Ind.—A new confessional hearing aid, developed by two Franciscan priests from Cincinnati, is the major work project of students at St. Joseph Brothers School here, who are busily engaged in constructing the sets.

The device, called the "Hear-All," was developed over a two-year period by Father Dacian Batt, O.F.M., and Father Maynard Tetreault, O.F.M., both of St. Clement Friary, Cincinnati.

A "Hear-All" system includes two telephone instruments, power supply, wiring, light, two signs, and numerous connectors. A patent is pending now on this new hearing aid.

ST. CLEMENT'S parishioners were delighted with the new invention. Soon Catholics from outside Cincinnati with a hearing difficulty were coming to the church for confession.

According to Father Dacian, the most satisfying feature of the device was the acceptance by the penitents. The sets were merely installed and the signs attached. These people easily understood how to use them from the signs.

In discussing the problem with 30 Cincinnati pastors, Father Dacian found them dissatisfied with their present hearing aids. Common complaints were: "the batteries are always dead," or "by the time you get the controls set, the confession is over."

HOW TO MAKE parishioners use the new sets without instructions was the biggest problem confronting the Franciscan priest. Father Dacian decided to utilize a telephone hand set. A high fidelity speaker in each telephone amplified a signal, placing all controls on the priest's side of the confessional.

However, after consultation with a noted Cincinnati ear surgeon, the Franciscan discovered that hard of hearing people can hear low fidelity best. High fidelity confuses them, especially by the overtones and timber of the human voice.

"The initial models from electronic firms had many 'bugs' in them, such as squealing, defective tubes, pilot light trouble, etc.," he added.

After the accompanying frustration, Father Dacian then purchased German-made phones and 35 assorted parts from the United States and began assembling. Three months later he devised a system with a power supply rectifier.

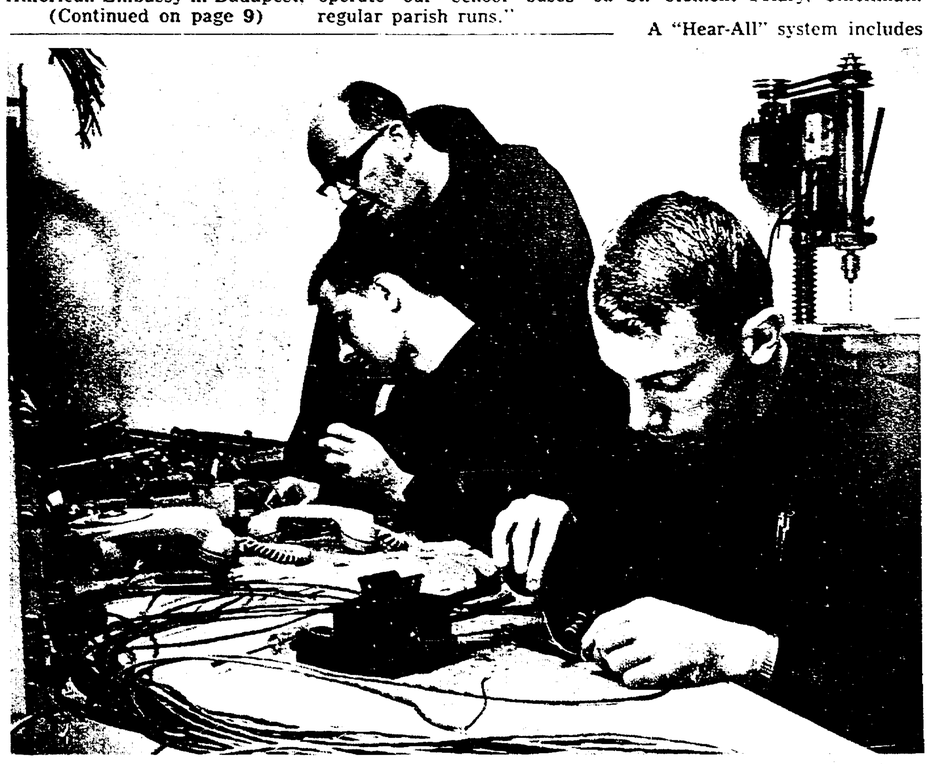
"Now I had a model that required no warm-up time and free of feedback; had no tubes to burn out. I merely set the volume control. A red signal light flashed when the penitent lifted the telephone from the hook and began to talk," the priest continued.

Father Dacian assembled 15 sets in the friary basement. When the demand became so great from pastors in Franciscan parishes, it was decided to move the entire operation to Oldenburg, and put the Brothers to work.

CONSTRUCTION operations there are under the supervision of Father Elmer Von Hagel, O.F.M., Assistant Director of the Brothers' School.

Father Elmer, upon the request of Very Rev. Sylvan R. Becker, O.F.M., Minister Provincial of the Cincinnati Province, was placed in charge of the manufacturing and merchandising of the "Hear-All" last November.

The latest model of the new hearing aid now being assembled at Oldenburg has been used successfully since January, 1964. Over 200 orders have been filled thus far, with new orders coming in daily.



BROTHERS PRODUCE HEARING AIDS—Under the watchful eye of Father Elmer Von Hagel, O.F.M., assistant director of the St. Joseph's Brothers School, Oldenburg, two Francisan Brothers splice wires in the initial phase of assembling hearing aid sets. At left is Brother Bart Wolf, while Brother Kevin Duckson is shown on the right. The manufacture of the hearing aids for confessional use has become a major project at Oldenburg.

Enthronement set

COLUMBUS, O.—Bishop John J. Carberry, will be enthroned here as the seventh bishop of Columbus on March 25. Bishop Carberry who has served in the Lafayette, Ind., diocese since 1956, was named Jan. 20 by Pope Paul VI to head the Columbus See, succeeding Bishop G. Issenmann, now coadjutor bishop of Cleveland.

St. Barnabas sets groundbreaking

Groundbreaking ceremonies marking the construction start on St. Barnabas parish, located in Hill Valley Estates in southern Marion County, will be held at 3 p.m. Sunday, Feb. 28.

Very Rev. Leo Schafer, V.F., pastor of St. Mark's parish and dean of the South Indianapolis Deanery, will preside. Archbishop Schulte will be represented by Msgr. Cornelius B. Sweeney, Chancellor.

St. Barnabas parish will begin with approximately 300 families as charter members. About 350 youngsters are expected to enroll in the parish school in September.

Rome bans 'Deputy'

(Earlier story, Page 12)

ROME—Rome's prefecture of police has banned performance of the play "The Deputy," in which German author Rolf Hochhuth criticized Pope Pius XII for not doing enough to help Jews during their persecution by the nazis.

The evening of the day (Feb. 15) the prefecture issued its decree, the actors who had been attempting to put on a private performance of the controversial play in an abandoned church slipped away to give a performance at the bookshop of the play's Italian publisher, Feltrinelli.

The decree banning the play applies only to Rome. It is based on article one, section two of the concordat between Italy and the Holy See, and on article seven of the Italian constitution. The section of the concordat says: "In consideration of the sacred character of the Eternal city, the episcopal See of the supreme pontiff, the center of the Catholic world and goal of pilgrimages, the Italian government will take care to prevent in Rome anything that may be contrary to that character."

Article seven of the constitution says: "The state and the Catholic Church, each in its own sphere, are independent and sovereign. Their relations are governed by the Lateran pacts."

Meanwhile, Rome and Vatican police are investigating a mysterious bomb explosion about 100 yards from the Pope's apartment. The blast damaged a Swiss Guard barracks. No one was injured.

POPE JOHN XXIII—From Peter's Chair . . . a message.

MESSAGE SWAYED KHRUSHCHEV

Says Pope 'eased' Cuban crisis

NEW YORK — Magazine editor Norman Cousins has revealed that former Soviet Premier Nikita Khrushchev told him the appeal for restraint by Pope John XXIII during the dark days of the Cuba missile crisis had "considerable weight" in deciding the eventual solution.

Writing in an edition of the Saturday Review devoted to the international seminar on Pacem in Terris scheduled to begin here February 18, Cousins said he spoke to Khrushchev when he went to the Soviet Union in 1962 to negotiate for the release of Ukrainian Archbishop Josyf Slipji f rom imprisonment in Russia.

During their conference, he wrote, "the matter came up of the Pope's moral intervention during the week of the Cuban missile crisis. Mr. Khrushchev said at that time that the Pope's appeal for restraint had had considerable weight in his thinking. In fact, he said, it was the first ray of light in the developing darkness."

LATER, WHEN Cousins reported this to Pope John, he said the Pontiff was grateful his appeal had some effect on Khrushchev and the Russian people.

"The Pope said he had deliberately avoided polemics against the Soviet Union in recent years because of his belief that maningful and useful communication would at some time be critically essential," Cousins wrote. "Besides, he added, it was much too late for denunciations; there was only time to try to prevent an unspeakable holocaust.

"He (Pope John) had no way of knowing during Cuba week whether his appeal would make any difference; even so, he said, it was important to try. He could not take the responsibility for withholding any moral power he might possess. And when his appeal was given prominent attention inside the Soviet Union, he felt his faith had been justified."

COUSINS SAID that in April, 1963, he brought an advance copy of Pope John's encyclical Pacem in Terris to Khrushchev and read parts of it to the Soviet premier.

"Chairman Khrushchev listened very carefully as I called attention to some of the key ideas in the encyclical," said Cousins. "At several points in the text, especially in those sections dealing with the specific responsibilities of statesmen in a nuclear age, Mr. Khrushchev nodded in agreement.

"The Chairman responded by saying he was profoundly impressed by Pope John's dedication to peace. He knew that Pope John was critically ill and that not much time was remaining to him. The Chairman said he was moved that the Pope insisted on devoting his remaining strength to an attempt to save humanity; this could not help but inspire even those who had regarded themselves as polar opposites from Catholicism."

Saturday Mass fulfills Sunday obligation in Ecuador

QUITO, Ecuador—The Catholics of Ecuador may henceforth fulfill their obligation to assist at Sunday and holy day Mass by participating in the Holy Eucharist on the previous afternoon or evening.

The Bishops' Conference of Ecuador announced it had petitioned the Holy See for this privilege, and that its request had been approved by the Congregation of the Council. The permission is in line with the revelation made in Rome last June that the Sunday and holy day Mass precept could be anticipated the previous afternoon or evening in certain dioceses of Italy, Switzerland and Argentina.

It was announced at the time that the concessions were made to alleviate the scarcity of priests in some dioceses, and to make it more easy to fulfill the obligation of attending Mass on holy days.

'RAGGED YOUNGSTERS'

Physician tells why he entered seminary at age 41

WESTON, Mass.—The World War II sight of a group of ragged, dirty, frightened youngsters scrounging through a row of GI garbage cans in France led Dr. Martin A. Funk to swap his stethoscope for a seminarian's cassock.

"That scene left an unforgettable impression on me. It started me thinking about the true meaning of life and I resolved to do something constructive, not destructive, with my life," Dr. Funk related. He had been a paratrooper serving in the European theater during the war.

First he tried the medical field — binding up the physical wounds of his fellow man. He was graduated from the Stritch School of Medicine at Loyola University, Chicago, in 1956. He served as a staff member at four Chicago hospitals and built up a lucrative practice.

IN THE MIDST of success, Dr. Funk felt that medicine wasn't the answer to the life goal he had set. He said: "I knew something was missing. Then I realized that the medical profession merely had pinpointed the real essence of life—the spiritual. Only through religion can mankind be helped in the ultimate measure."

So last September 7 Dr. Funk, 41, was one of the 52 students accepted in the first class of students at Pope John XXIII National Seminary for Delayed Vocations, founded here by Cardinal Richard Cushing of Boston.

And today the physician-turned-seminarian wonders why it took him so long to make his decision to study for the priesthood—but still fresh in his mind is that scene of the dirty, ragged, frightened youngsters . rummaging through garbage cans.

Dr. Funk said the idea of becoming a priest was nurtured when he was a senior medical student and used to give physical examinations annually to students at the Maryknoll seminary in Glen Ellyn, Ill. He clinched his decision after reading a pamphlet published by Cardinal Cushing about the delayed vocations seminary. He was encouraged to carry out his decision in conferences with Cardinal Albert Meyer and several pastors in Chicago.

THE POPE JOHN Seminary is unique in the western world —the only one of its kind for delayed vocations to the diocesan priesthood. Its first class of 52 students, ranging from 29 to 59 years, comes from 28 archdioceses and dioceses. Mainly they are men who were successful in various fields—politics, education, business and so on—but then realized they had missed their calling to the priesthood.

The rector of the seminary, Msgr. George Schlichte, 42, discovered his vocation after he was graduated from the U.S. Naval Academy, Annapolis, Md., and was decorated for his World War II service aboard a cruiser which fought in 70 engagements in the Atlantic and Mediterranean.

Of the first class at Pope John Seminary, the monsignor said: "These men have a total dedication to God and their character was formed by the necessities of their various worldly professions."

Asks 'holy discontent' of graduates

CHICAGO—A prominent Protestant ecumenical leader and theologian suggested to graduates of Loyola University, a Roman Catholic school here, that they develop a "holy discontent" with their Church and the world.

Dr. Robert McAfee Brown of Stanford University, a delegate-observer at the Second Vatican Council, explained to the students at commencement that he did not mean they should question their Catholic faith, but that which is "human, fallible, corruptible and therefore reformable."

HE SAID HE was proposing a body of laity similar to "Her Majesty's Opposition" in England which would discuss or criticize the Church in its temporal and not doctrinal aspects.

"The creative voices within the Church in this age of the laity," the United Presbyterian minister said, "will be those who criticize the Church when that is necessary, not because they dislike her, but precisely because they love her."

Students and other lay persons, he said, "must cultivate a holy discontent with the Church, for the sake of the Church . . . and a holy discontent with the world for the sake of the world."

Dr. Brown went on to say that church laymen in today's world are being challenged to apply the Gospel and their teachings to the civil rights struggle, foreign aid, population growth, and such things as "senatorial filibusters, payroll kickbacks and academic intrigues."

HE URGED the graduates to "make common cause with your Protestant and Jewish and secular neighbors in as many areas as you can without denying the integrity of your own faith."

What laymen learn about one another in such contacts may drive them to greater shame for their divisions and thus force them into deeper levels of confrontation and action, he added.

Dr. Brown was among recipients of honorary degrees at the graduation ceremonies presented by Father James F. Maguire, president of Loyola.

Future missioners earn pilots' wings

OSSINING, N.Y.—Nearly 50 students at the Maryknoll seminary here are earning their wings as pilots thanks to the efforts of three flying seminarians and a veteran airline pilot who is a Methodist.

The program will make it possible for the future missionaries to use airplanes to cover their rugged, farflung mission territories in place of the more usual jeeps, outboard motors, canoes, mules and horses.

The training began more than a year ago after Terence Cedar, 27, of Panorama City, Calif., a licensed flight instructor, entered the seminary.

REQUESTS from fellow students to teach them to fly prompted Cedar to start giving lessons. He was joined by two other seminarian-pilots; John Kelly, a former Army helicopter pilot, and George Rosenbaum.

Also pitching in to help were Howard Joseph of Lake MacGregor, N.Y., a veteran commercial airline pilot who also holds a mechanics rating, and other pilots and mechanics.

Joseph, 33, father of four and a Methodist, recently got a citation from the religious community praising his "patience and total giving" and naming him an honorary member of Maryknoll.

Instructions for the future missionaries have stressed jungle flying, short field take-offs and landings, hilltop take-offs and landings, and aircraft maintenance.

AT FIRST THE seminarians rented planes for their lessons, but, finding this too expensive, pooled their funds and bought two light aircraft.

So far the program has made it possible for eight seminarians to earn licenses as pilots. Eleven more are ready to solo and 25 are on the waiting list for lessons.

The Maryknoll missioners have missions in Africa, Central and South America, Korea, Formosa, Japan, Hong Kong and the Philippines.

Formosa Catholics

TAIPEI, Formosa—Catholics in Formaso now number 265,564, out of a total population of about 12 million, according to the 1965 Catholic Year Book published here. It said 16,968 adult baptisms were reported in 1964.

700 CASES ON DOCKET

U.S. prelate heads up Church's 'high court'

By REV. JOHN P. FOLEY

ROME — The "supreme court" of the Catholic Church is located on the second floor of an old Vatican-owned palace on one of Rome's main thoroughfares, the Corso Vittorio Emmanuele.

While it is the pope himself who is by right the final judge in any Church case, most of the judicial cases appealed to the Vatican go to the venerable court known as the Sacred Roman Rota. (Why it is known as the Rota or "wheel" is not certain — perhaps because the judges once sat at a circular table.)

The "chief justice" or dean of the Church's supreme court is Msgr. Francis J. Brennan, an American now in his 25th year as a judge on the high court.

The other American on the Rota is Father William Doheny of Merrill, Wis. Named to the court in January was Msgr. Giovanni Abbo, Italian-born prelate who served until his appointment as a member of the faculty of sacred theology at the Catholic University of America in Washington, D.C.

IN HIS OFFICE overlooking the slowly moving lines of automobiles on Rome's overcrowded streets, Msgr. Brennan presides over the work of 18 "justices" or auditors of the Rota. The Rota's judges, working on cases in teams of three, are this year slated to consider over 700 cases — most of them appeals from lower Church courts and a large majority of them dealing with the validity of marriages.

The Rota can probably claim to be the oldest court in the world in continuous operation. Its records only go back as far as 1171, when the court's judgments affected the destiny of empires, but it is known that the work of the Church's judicial arm extended well into the first millenium. St. Augustine, the Roman Benedictine who became the apostle of England and the first archbishop of Canterbury, was an auditor in the papal judiciary, and his image graces the Rota's seal.

Today, the Rota offices work on an 11-month schedule, from September 20 to August 10, and the Rota auditors are also engaged in most significant extra-judicial activities, such as exercising advisory roles for the Second Vatican Council and in the projected revision of the Code of Canon Law.

While the Rota's auditors occupy an important position in the hierarchy of Vatican officialdom, they enjoy few of the prerogatives of executive or judicial position usually granted to men of their rank in the world's political capitals. The Rota offices are starkly plain; the judges receive very modest incomes; and they have no real secretaries or clerks assigned to aid them—as they once had even in an age when leisure was more abundant and the annual case load less burdensome.

This reporter found Msgr. Brennan at his typewriter, engaged in the task of diminishing a formidable pile of correspondence — correspondence which he ruefully admits increases enormously every time a Rota decision receives widespread publicity.

While those appellants who can afford to do so are expected to meet the court expenses of their cases, a large percentage of the cases are considered "in forma pauperum" (A Latin expression signifying the gratuitous service provided to those who cannot afford to bear the costs of legal appeal).

WHILE THE Code of Canon Law describes the status of the Rota's dean as a "first among equals," the shy, retiring manner of Msgr. Brennan would suggest that he much prefers to emphasize his role as a self-effacing "equal" in the work of the Church's highest court, although he is reluctant to speak at all of himself or his work.

A native of Shenandoah, Pa., Msgr. Brennan was first introduced to the Eternal City as a student at the Pontifical Roman Seminary. Ordained on April 3, 1920, Msgr. Brennan continued his studies at the Pontifical Roman Seminary for Juridical Studies, where he received a doctorate in both Church and civil law in 1924.

After serving from 1928 until 1940 as professor at St. Charles Seminary, Overbrook, Pa., Msgr. Brennan was recommended by Cardinal Amleto Cicognani, then Apostolic Delegate to the United States and a former professor of Msgr. Brennan in Rome, for a vacancy on the Sacred Roman Rota.

Msgr. Brennan arrived in Rome as World War II was breaking out and he remained under the protection of neutrality as a Vatican official even after the entry of the United States into the European conflict.

As the senior Rota judge in years of service, Msgr. Brennan became dean of the court in 1959 upon the appointment to the cardinalate of his immediate predecessor, a Scot, Cardinal William Heard of the Roman Curia. As dean of the Rota, Msgr. Brennan carries the Pope's miter, the symbol of the law, in solemn ceremonies in St. Peter's basilica.

TO DISCUSS "OTHER LIFE"—Dr. I. M. Levitt, scientist-astronomer and director of Fels Planetarium, Philadelphia, will speak on "Other Life in the Universe?" at 10:30 a.m. Thursday, Feb. 25, in the Marian College auditorium. The scientist has a regular network television series entitled "The Universe Around Us." A limited number of seats to the convocation address are available to the public.

Concelebration rite possible for consecration

ST. PAUL, Minn.—The Mass at which Bishop-elect James P. Shannon will be consecrated will be the first concelebrated consecration Mass in the United States, if requested permission is granted by the Vatican.

March 31 has been tentatively set as the date of the consecration of Bishop-elect Shannon, who has been named Titular Bishop of Lacubaza and Auxiliary to Archbishop Leo Binz, of St. Paul.

These plans were disclosed at a press conference by the bishop-elect at St. Thomas College where he has been president since 1956. He will continue to hold that post.

Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, will be consecrator at the ceremonies in the Cathedral of St. Paul. The co-consecrators will be Archbishop Binz and Archbishop James J. Byrne of Dubuque, Iowa.

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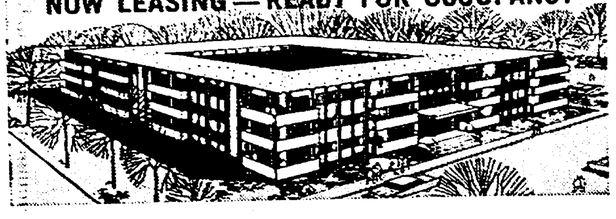
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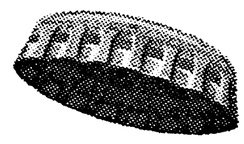
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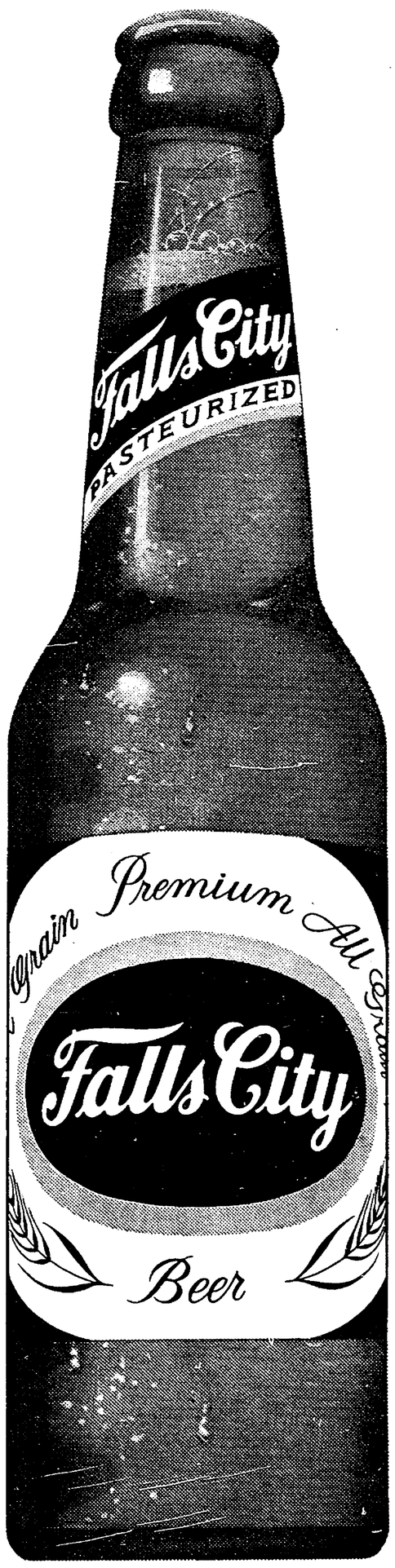

AT POVERTY SEMINAR—Some of the Archdiocesan participants in the recent Poverty Seminar held at St. Meinrad Seminary are shown in the photos here. At left, Paul Barker, Indiana Director of the National Conference of Christians and Jews, holds the attention of (from left): Mrs. Fay H. Williams, social worker at St. Rita's parish; Thomas Stumph, college senior; Father Donald Schmidlin, Director of Catholic Charities Bureau; Donald Haake, college senior; and Mrs. Peg Smith, preliminary planning coordinator of the Economic Opportunity Program for Indianapolis. In the center photo, Father Leo Kiesel, Evansville, talks with third theology students Richard Keil, center, and Larry Crawford. At right, Father Owen F. McAteer, Chicago, the seminar keynoter, speaks with from left): Larry Hammerstein, president of the Evansville Catholic Interracial Council; John Kiefer and Robert Scheideler, both college juniors. (Photos by Paul G. Fox)

ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

Saturday, March 6 — Terre Haute Deanery Conference, 10 a.m.

Sunday, March 7—Indianapolis: Nativity, 2 p.m.; St. Bernadette, 4 p.m.; Holy Cross, 7:30 p.m.

Tuesday, March 9—Indianapolis: North Deanery Conference, 2 p.m.

Wednesday, March 10—Indianapolis: South Deanery Conference, 2 p.m.

Friday, March 12 — Bedford Deanery Conference (at Bloomington), 10 a.m.; Tell City Deanery Conference, 3 p.m.; St. Meinrad, Tonsure, 8 p.m.

Saturday, March 13—St. Meinrad, Minor Orders, 8 a.m.; St. Meinrad Parish, 2 p.m.; Tell City, 7:30 p.m.

Sunday, March 14—St. Meinrad, Subdiaconate and Diaconate,, 8 a.m.; Lanesville, Dedication of New School, 4 p.m.

Monday, March 15—New Albany Deanery Conference (at St. Mary), 10 a.m.

Saturday, March 20—Connersville, 7:30 p.m.

Sunday, March 21—Richmond: Holy Family, 9 a.m.; St. Mary, 2 p.m.; St. Andrew, 7:30 p.m.

Monday, March 22—Richmond Deanery Conference (at St. Andrew), 10 a.m.; Lawrenceburg Deanery Conference (at Brookville), 2 p.m.; Brookville, 7:30 p.m.

Tuesday, March 23 — Batesville, 8 a.m.; North Vernon Deanery Conference, 11 a.m.

Thursday, March 25—Columbus, Ohio: Installation of Bishop Carberry.

Sunday, March 28 — Indianapolis: St. Matthew, 2 p.m.; St. Andrew, 4 p.m.; St. Lawrence, 7:30 p.m.

Sunday, April 4—Indianapolis: St. James, 2 p.m.; St. Catherine, 4 p.m.; Sacred Heart, 7:30 p.m.

Sunday, April 11 — Indianapolis: Cathedral, Blessing of Palms, 11 a.m.; Greenwood: Our Lady of Greenwood, 3 p.m.; Indianapolis: St. Jude, 7:30 p.m.

Thursday, April 15—Indianapolis: Cathedral, Blessing of Holy Oils, 9:30 a.m.

Sunday, April 18 — Indianapolis: Cathedral, Pontifical Mass and Sermon, 11 a.m.

Sunday, April 25 — Indianapolis: St. Simon, 2 p.m.; Holy Spirit, 4 p.m.; Our Lady of Lourdes, 7:30 p.m.

Tuesday, April 27 — Midwest Canon Law Convention, 7 p.m.

Sunday, May 2—St. Meinrad, Ordinations.

Sunday, May 9—Indianapolis: St. Roch, 2 p.m.; St. Mark, 4 p.m.; St. Patrick, 7:30 p.m.

Tuesday, May 11—N.C.C.W. Convention.

Wednesday, May 12—N.C.C.W. Convention.

Sunday, May 16—Indianapolis: St. Philip Neri, 2 p.m.; Little Flower, 4 p.m.; St. Francis de Sales, 7:30 p.m.

Sunday, May 23—Terre Haute: St. Benedict, Centennial.

Tuesday, May 25—Oldenburg: Immaculate Conception Academy, Graduation, 10 a.m.

Thursday, May 27—Indianapolis: St. Michael, 7:30 p.m.

Friday, May 28—Clarksville: Providence High School, Graduation, 8 p.m.

Sunday, May 30 — Madison: Shawe Memorial High School, Graduation, 3 p.m.

Monday, May 31—North Vernon: Golden Jubilee of Very Rev. Omer Eisenman, V.F., 11 a.m.

Wednesday, June 2—Indianapolis: Sacred Heart Central High School, Graduation, 8 p.m.

Thursday, June 3—Indianapolis: Scecina High School, Graduation, 8 p.m.

Friday, June 4—Indianapolis: Ladywood, Graduation, 10 a.m.; Beech Grove: Our Lady of Grace Academy, Graduation, 8 p.m.

Sunday, June 6—Indianapolis: Marian College, Graduation, 3 p.m.; Terre Haute: Schulte High School, Graduation, 8 p.m.

Monday, June 7—St. Mary-of-the-Woods College, Graduation, 10 a.m.; Indianapolis: Cathedral High School, Graduation, 7:30 p.m.

Tuesday, June 8 — Indianapolis: St. Agnes Academy, Graduation, 8 p.m.

Wednesday, June 9—Indianapolis: St. Mary Academy, Graduation, 8 p.m.

Sunday, June 20 — Indianapolis: St. Vincent School of Nursing, Graduation, 3 p.m.

Friday, June 25 — Beech Grove: Our Lady of Grace Veiling and Perpetual Vows, 9:30 a.m.

Sunday, June 27 — Indianapolis: St. Patrick, Centennial, 5 p.m.

Sunday, July 4—Beech Grove: Our Lady of Grace, Temporary Vows, 9:30 a.m.

Thursday, Aug. 12 — Oldenburg, Profession.

Sunday, Aug. 15—St. Mary-of-the-Woods, Profession.

BISHOP PINGER'S SCHEDULE

Sunday, March 7—Indianapolis: St. Ann, 3 p.m.; St. Joseph, 7:30 p.m.

Saturday, March 13 — Terre Haute: St. Ann, 2 p.m.; Sacred Heart, 7:30 p.m.

Sunday, March 14 — Terre Haute: St. Margaret Mary, 7:30 a.m.; Gibault Home, 10 a.m.; St. Benedict, 2 p.m.; St. Patrick, 7:30 p.m.

Saturday, March 20—Jeffersonville: Sacred Heart, 2 p.m.; Clarksville: St. Anthony, 4 p.m.; New Albany: Holy Trinity, 7:30 p.m.

Sunday, March 21—New Albany: Holy Family, 10:30 a.m.; Our Lady of Perpetual Help, 2:30 p.m.; Shelbyville: St. Joseph, 7:30 p.m.

Sunday, March 28—Indianapolis: Holy Angels, 3 p.m.; St. Bridget, 7:30 p.m.

Sunday, April 4—Indianapolis: St. Christopher, 3 p.m.; St. Gabriel, 7:30 p.m.

Sunday, April 25 — Indianapolis: St. Pius, 3 p.m.; Christ the King, 7:30 p.m.

Sunday, May 9—Indianapolis: St. Monica, 3 p.m.; St. Joan of Arc, 7:30 p.m.

Sunday, May 16—Indianapolis: St. Luke, 3 p.m.; Immaculate Heart, 7:30 p.m.

Sunday, May 23—Indianapolis: St. Rita, 3 p.m.; Beech Grove: Holy Name, 7:30 p.m.

STATE CHAPLAIN — Msgr. Joseph Crowley, editor of Our Sunday Visitor, Huntington, was recently appointed state chaplain of the Indiana Fourth Degree Knights of Columbus. He succeeds the late Msgr. Paul A. Deery, of Vincennes.

Postulants to help out in schools

WASHINGTON—Twelve public schools in poverty-stricken areas of the nation's capital will soon get 24 teachers' aides—all postulants of the Sisters of Notre Dame de Namur.

"We welcome them and are enthusiastic about their cooperation," said the superintendent of District of Columbia public schools, Dr. Carl F. Hansen.

"We mean it as a Christian gesture of service to the community," said Sister Mary Leo, sparkplug of the plan and a veteran of community action programs in a large blighted area of northwest Washington.

The dynamic nun, who teaches part-time at Notre Dame High School here but spends most of her time as director of the Walker-Jones Area Community Action Program, said the postulants will serve in the public schools for five weeks beginning Jan. 26.

"They will be assigned to a public school principal who will send them to assist teachers in the primary grades," said Sister Mary Leo.

"They will be engaged in child-directed activities," she elaborated, "helping in any way they can, such as story-telling, being extra help on the playground and reading with the children."

THE PROJECT is a follow-up to another which has attracted national attention since its inception more than one year ago. This is Sister Mary Leo's after-school "study hall" for grade school children, most of them from public schools.

Gathering three times a week for one hour at Terrell Public Junior High School, pupils are tutored by volunteer students from Notre Dame High School and Gonzaga High School.

"As of Feb. 1," Sister Mary Leo said, "we will be joined by volunteers from a Jewish youth group."

The postulants going into the public schools will receive no salary. They will come from the motherhouse of the Baltimore province of the community in Ilchester, Md., and wear their postulant's dress.

APART FROM the primary motive of service to the community, Sister Mary Leo said, other reasons for the unusual venture are the potential value to the postulants.

"We think it is an experience that young women, as future teachers, need. It will offer enlightenment as to their own social responsibilities and those of the children they will be teaching," she said.

"In addition, we would hope our community could provide some 'urban missionaries' and this experiment will permit us to tell from the reaction of the postulants whether we will have Sisters to put into this kind of work."

Twenty of the postulants, all high school graduates, will work full-time in the school program. The other four, college graduates, will participate on a part-time basis, Sister Mary Leo said.

Report on number of Negro priests

BAY SAINT LOUIS, Miss.—The number of U.S. Catholic Negro priests is expected to pass 150 this year, according to the Divine Word Missionaries.

As of June, 1964, there were 146 Negro priests counted by the annual survey of the Divine Word Messenger. Early returns on this year's survey indicate about 13 more will be ordained in 1965, bringing the total to 159.

The southern province of the Divine Word Fathers will ordain four Negro priests, giving it a total of 60.

THE CHURCH AND THE WORLD

Motu proprio — Seek to reduce Italy Sees

The Vatican

♦ A motu proprio, or papal directive, is being prepared to set forth the norms covering membership in the college of cardinals of the three Eastern patriarchs who will be elevated to the college in a consistory February 22. Details of the document are unknown, but it is thought likely it will be made public just before or during the consistory. Some reports have said that the patriarchs will be given precedence over all non-patriarchal cardinals with the exception of the dean of the college.

♦ Pope Paul VI will go to the basilica of St. Paul's Outside the Walls to baptize and confirm 12 African converts to Catholicism on February 27. The ceremonies will cast back to the canonization of the Uganda martyrs last October and are intended to call attention to the fact that out of the blood of martyrs there are conversions to the Faith even today.

♦ Documents dealing with the Holy See's relations with nazi Germany before and during World War II are being made ready for publication in the near future. The documents, many of which have come from the archives of the Holy See and from other archives in Germany and other countries will cover many aspects of the relations during the troubled years after the Church signed the concordat with Germany in 1933 up to the outbreak of the war. Another volume of documents will be published covering the war years.

At home

♦ NEW YORK — Members of the National Council of Churches' new Division of Christian Unity were assured by a Catholic ecumenical executive present at their first meeting here that the doors between the Churches are open for serious conversation. The Catholic spokesman was Msgr. William Baum, executive secretary of the newly-established Ecumenical Affairs Committee of NCWC.

♦ WASHINGTON — A Catholic civil liberties group has submitted a brief to the U.S. Supreme Court attacking Connecticut's anti-birth control law. The amicus Curiae (friend of the court) brief by the Catholic Council on Civil Liberties challenges the 85-year-old law on constitutional grounds without dealing with moral issues connected with birth control. The Supreme Court agreed last December to consider a challenge to the law, the second in four years.

♦ CHICAGO — A legislative commission on birth control has voted to recommend to the state legislature a program under which unmarried mothers on relief aged 15 and up would be eligible for tax-paid contraceptives. The commission, set up in 1963 in the wake of a heated controversy over the issue of birth control for relief recipients, acepted the plan by a vote of 10-1. All Catholic bishops in the state strongly opposed tax-paid birth control for unmarried women on relief.

♦ ST. LOUIS—More than 125 Catholic and Protestant seminarians joined in the first interfaith worship service in the St. Louis archdiocese. The service, held at Kenrick Catholic Seminary, brought together students from Kenrick, Concordia Lutheran Seminary, the Eden (United Church of Christ) Seminary, and Covenant (Baptist) Seminary. Their common worship took the form of a Bible service, with three Protestant seminarians serving as readers. A Lutheran student was commentator and a Catholic seminarian gave the homily.

Abroad

♦ ROME — Plans to reduce gradually Italy's enormous number of dioceses are under study by the Italian bishops and offices of the Holy See. Officials of the Consistorial Congregation and of the secretariat of the Italian Bishops' Conference have refused to comment on a recently published article in Bologna's Catholic paper on the effort to curtail the number of Italian dioceses. But it can reliably be reported that such a project is under study. Italy has 322 Sees to serve a population of 52 million.

♦ BONN—Negotiations to conclude separate Church-state treaties between the Holy See and individual German states inside the Federal government have become a subject of controversy here. It has been revealed that three states — the Rhineland-Pfalz, North Rhineland-Westphalia, and Lower Saxony have been negotiating with diplomatic representatives of the Holy See for a treaty which would stabilize relations between them, particularly regarding education. The difficulty arises from the fact that the Catholic Church and West Germany are still operating under a treaty concluded by the nazi Third Reich in 1933.

♦ BERLIN—The overall Protestant organization of Germany has set up a commission to start discussions with representatives of the Catholic Church on the problem of mixed marriages. The action of the Council of the Evangelical Church in Germany —which groups both the top organizations of the Lutheran and Reformed Churches—was taken to remedy the lack of an authorized spokesman for German Protestants in this field.

♦ VIENNA — The Catholic Workers' Movement of the Vienna archdiocese has asked the Austrian government to consider paying larger subsidies to mothers to avoid the necessity of their having to find work. "A mother," declared the group, "must be able to decide freely and without economic pressure whether she will seek employment outside the home or not."

♦ MADRID — During the past century and a half, while Spain's population has tripled, the number of Spanish priests has decreased by 50 per cent. In 1800, when Spain had about nine million people, the nation was served by some 65,000 priests. Today there are only approximately 33,000 Spanish priests to work among 31 million Spaniards.

♦ PERTH, Australia—The leaders of the two political parties contending in the West Australian parliamentary election have promised to expand government aid to private and parochial schools if they win at the polls. Catholics make up about 15 per cent of West Australia's population.

♦ LA PAZ, Bolivia—More than one-third of the 120 savings and credit unions of Bolivia are located in Catholic parishes. Since the formation of the first credit union in 1960 by an American priest, Father Daniel McClellan, M.M., the 120 groups have a membership of 21,000 and a capital of $700,000.

♦ ATHENS—The three Catholic bishops resident in Athens all attended an ecumenical meeting here in which a leading Greek Orthodox theologian gave a major address. The talk was given by Dr. Hamilcar Alivizatos, former professor of theology at the University of Athens, who is now the government representative in the ruling Holy Synod of the State Church of Greece.

♦ BATHURST, Gambia—Catholics in Gambia, the small British possession on the West Coast of Africa, which became an independent nation on February 18, comprise only 1.8 per cent of the total population of 284,000. A predominantly Moslem country, it has but one diocese with seven parishes, 15 priests and 13 teaching nuns. There are about 5,000 Catholics in the entire diocese.

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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.

Fair bus bill

The English novelist Thomas Hardy once remarked that the British Constitution owed its success in practice to its inconsistencies in principle. Indeed, such a measured judgment might well be made of any workable body of law that deals with the vagaries of human nature.

We were reminded of Mr. Hardy while puzzling over arguments made by opponents of the fair bus bill. The measure now before the Indiana House of Representatives provides for tax-supported bus transportation for pupils of non-public schools.

The bill is a recognition of the safety and welfare needs of children. It parallels in content and spirit a host of bills, both on the state and national level, that already have been made into law. Its religious orientation or implication exists largely in the minds of those seemingly unable to distinguish strongly enough between institutions and people.

But opponents of the measure insist upon being engaged on their own field of battle.

They have mounted the wall of separation between church and state.

This wall, they contend, is constitutionally inviolable, legally impregnable. They eschew Hardy's theory that there can be any inconsistency in principle, no matter how practicable or humane.

By their own judgments, then, their battle has been lost, and long ago.

In every private school in the land, there are tax-supported services available to non-public school students.

Tax money is being used to feed these children, to provide them with books and other educational equipment, to protect their health and guard their safety.

In community after community right here in Indiana, non-public school children **already** are riding public school buses, sitting alongside their public school contemporaries.

Under the stringent standards of these same opponents, then, the law is being violated. This transportation is given at the discretion of local public officials. To date, however, none of these officials has been impeached, jailed or fined.

Perhaps those who contend the fair bus bill is the wedge that will pry open the door to wholesale tax support of religious education should take a look out the window and see what's going on in the world.

•

Bishop Raines

With our good friend, Methodist Bishop Richard C. Raines, kicking up such a fuss over the fair bus bill, we want to go on record publicly as expressing our gratitude that we haven't got any enemies who have entered the fray.

We are a wee bit disappointed in our friend, however, for his argumentation is scarcely worthy of him. He doesn't argue that the use of tax money to transport parochial school children is contrary to the First Amendment forbidding the establishment of a religion. Such an argument might be interesting and certainly worthy of an intelligent discussion since it would be an honest attempt to reverse a U.S. Supreme Court decision.

Bishop Raines says that he is opposed to any financial help to the parents of parochial school children on the grounds that parochial schools are undemocratic. As he sees it, the financial problems of parochial schools "are a boon to democracy."

This is an argument that presumes two things: (1) that parochial schools are divisive and (2) that the best way to train citizens in a democracy is in a uniform and monopolistic public school system.

There are no studies that we know of that will prove or disprove the first presumption. But we find highly significant and interesting the fact that in the Middle West, where the majority of Catholics have been educated in parochial schools, relations with Protestants and Jews have been remarkably better than in the Eastern States, where the majority of Catholics have been educated in public schools.

The other presumption is based upon a principle that has been a part of the philosophy of democratic movements inspired by the French Revolution. In theory such democracies always looked good, but as in France they never seem to come off as planned—perhaps because ornery human nature refuses to conform to theories. Anglo-Saxon democracy, which fits itself to human nature because it doesn't bother so much about theory, somehow seems to come off better.

England has muddled through with compromises that permit tax-supported schools to thrive along side private and religious schools that are partially aided by public money. The French are horrified by such a slip-shod approach to political life, and only in recent years and not without considerable bitterness has the French government granted a pittance to the parents with children in religious schools.

We have an idea that the practical, common-sense approach this country inherited from England will eventually bring some fair compromise into the parochial school issue.

And we have enough confidence in the sense of fair play and the appreciation of the art of compromise in men like Bishop Raines to hope that soon they will repudiate the dogmatism of continental democracy and accept the pragmatism of the English-American brand.

•

Segregated prayer

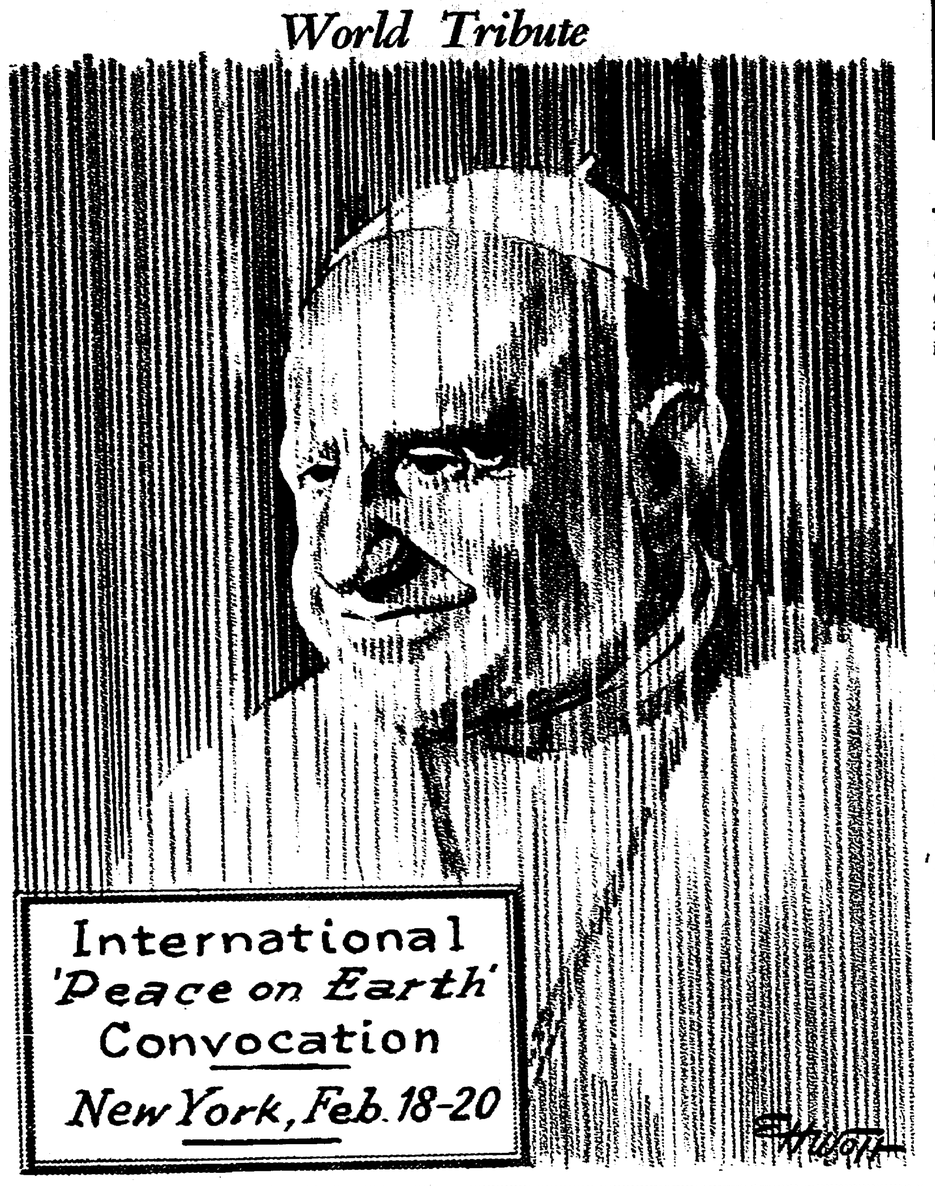
One day last week Sheriff James Clark of Selma, Ala., forced 160 Negro vote demonstrators to run and dog-trot three miles out into the country.

"You've been wanting to march. Now let's go," Clark told them. Then he and his deputies used cattle prods and night sticks, demonstrators charged, to keep them moving on the double.

Two days later Clark went to the hospital with chest

(Continued on page 9)

World Tribute



● QUESTION BOX

Why can't girls be servers?

By MSGR. J. D. CONWAY

Q. While Father was walking in the school yard I ask him, "Why can't girls be servers." He said, "Write the Question Box and maybe they will put it on the front page." Would you please give me a good answer; I will look in or on the paper for it. I will start a "Girls' Servers Campaign." So please give a sensible answer.

P.S. I am very thankful, or are we not capable. We were made by the same God and are (Brothers) and (Sisters).

A. It is very hard to give a good answer to a question so challenging. Worriers take note! Cease wasting anxious energy about the "new breed" and prepare for the "breed of the future."

Girls are capable; no doubt of it. They might gossip in the sacristy and giggle on the altar; but boys are not angels, either.

St. Paul would probably not approve of altar girls. He wrote to the Corinthians: "Let women keep silence in the churches, for it is not permitted them to speak, but let them be submissive." (I Cor. 14, 34).

However, today, the successors of the Apostles, including the successor of St. Peter, are urging women to speak out in church; to join loudly and heartily in the responses and the singing. So maybe St. Paul would write differently today; he sponsored many shocking changes in his own day.

Present church law permits girls to answer the prayers at Mass, but forbids them to go near the altar during the services. Maybe, someday that will be changed. Meanwhile I am wondering what the altar girls should wear. We put altar boys in skirts: maybe the girls should wear trousers.

I am pleased that St. Paul is not around to discourage my school girls from speaking out and singing loudly at daily Mass. Without them our participation would wilt. Our boys are bashful—or half-hearted.

Why not start a girls' participators campaign?

•

Q. When one receives Holy Communion, should the response be "Amen" (A as in acorn) or "Amen" (A as in ah—as we said it in Latin).

A. When the priest holds the host before you and says, "The Body of Christ," your answer should be "ayemen"—the preferred English pronunciation. But "ahmen" is also acceptable English, and would be preferable if the priest is still saying "Corpus Christi."

Anyway, say it forcefully, to express your faith and love: "yet, verily, truly, indeed; I am witness to it."

● YOUR WORLD AND MINE

Brazil: worst is yet to come

By GARY MacEOIN

BRASILIA, Brazil — I have just traveled several thousand miles through this vast and tortured land. It is a continent, bigger than was the United States before Alaska joined us, enjoying an immense variety of climates and natural resources. Today, nevertheless, life is grim. Many of its seventy million people lack food, clothes and housing.

Are things getting better or worse since the military ousted the constitutional government in a bloodless coup nearly a year ago? To answer this question, it is necessary to distinguish two elements in Brazil's problem. One is the level of production, the total quantity of goods and services turned out by the efforts of all the citizens. It ultimately determines how much there is to share and consequently how well people can afford to live. The other is the way this total is divided among the citizens. If some can hold on to a large part of the cake, there may not be enough left to keep the others alive.

"Ever since World War II we have been in a crisis of production," Jose de Silva, a Rio businessman told me. "Some of us lived very well and most of us lived poorly, but between us we consumed more than we produced. Much of our income went into unproductive or long-term projects, of which our new capital is the most obvious example. Even if they were desirable, we just couldn't afford them."

•

Others add that additional major waste of income occurred in graft and corruption, bribing of customs and other officials, padding of the public payrolls, and the maintenance of an army, navy and airforce constantly at war with each other and vastly out of proportion to the nation's needs.

"We kept the ball rolling," said my friend, "by borrowing abroad as long as we could. When even the United States stopped lending, we just turned the printing presses faster. The result is an inflation which has wiped out all savings held in banks or currency, and which creates constant turmoil because salaries and wages lag behind living costs."

Inflation has speeded the movement of surplus farm workers to the cities, lured by the chimera of rising wages. There they squat where they find an empty space, in a shack without light or water. Slum dwellers in Rio number half a million. They have their spokesmen and are creating their institutions, can easily become a political nightmare comparable to that of the slaves in Rome during the decline of the Empire. In other cities, they live even worse, for example, in the swamps of Belem at the mouth of the Amazon or in the "floating city" of Manaos a thousand miles upriver.

Was last year's military coup justified? I have found general agreement that a continuation of the methods which created Brazil's political mess could only aggravate it. Not all are convinced that the inflationary policies were in themselves wrong, but even those who defend them tend to agree that they were badly applied, and that whatever benefits they might have produced were dissipated in waste, corruption and disorganization.

Opinions differ violently regarding the level of Communist influence in the old regime. Most of those I consulted say that ideologies played a minor part. "What we had was mostly a gang of self-seekers and opportunists," said Joao Teixeira, a Catholic newsman who has little sympathy with the new military regime. "The Communists were few. But I cannot exclude the possibility of their taking advantage of the chaos, if things had continued to slide. Their motto was: 'The worse things get, the better for us.'"

The immediate effect of the Revolution has been to transfer control of economic and financial policy to the business men and industrialists who incited the army to move in the first instance. With the Army's backing, they are moving to stop the inflation and create a better balance between production and consumption.

•

The process is slow and difficult. Inflation has cut the monthly income of most workers to under $20, even in cities. "I

(Continued on page 9)

OPINIONS

Homework

To the Editor:

As a housewife, the mother of four minor children, and a Catholic, I rise in objection to a practice prevailing in our parish school.

It is this:

Teacher loads extra homework upon the whole class if one member of that class misbehaves or falls down in his day's assignment. Both nuns and lay teachers do this, so I am not "just picking on the lay teachers."

The idea seems to be that this group punishment, or the threat thereof, will result in better all-around individual performances.

Perhaps it does do that. Adolf Hitler's hostage system, whereby all were shot or hanged for the disobedience of one, probably made the policing of prison camps easier, too.

This is a terrible misuse of homework! Is it any wonder so many children look upon after-hours assignments as punishment—even that which is necessary to the learning process?

Moreover, are we to expect our children to develop freemen's concepts of Godliness and justice by borrowing from totalitarian principles which are alien to the teachings of Mother Church? I think not.

How come some of our teachers get away with such practices?

And what do other parents think about it?

(Name withheld)

Indianapolis

Commendation

To the Editor:

I commend you and I salute you for your courage to print that editorial in the January 8th Criterion in regard to the Birch Society.

Indeed, you must be commended for your inspiring Christian editorials in The Criterion, especially fostering brotherhood and goodwill among all men.

As far as I can ascertain, the Birchers, the extremists and "super patriots" are against the UN, Civil Rights, the Supreme Court, labor unions and the Democrats. What are they FOR?

I am very much concerned that they are sowing the seeds of disunity, distrust and division of our people, rather than HELPING our country, which is the important thing at this time.

I am privileged to be a Catholic, and I am happy to say I am active in Church work and supporting it likewise, and it is a privilege.

Keep up the good work.

A Friend

Indianapolis

For nuns only

To the Editor:

I have read with interest various letters appearing in The Criterion giving advice and criticism for our good Sisters. My letter offers neither, but I would like to suggest that you use your good influence to explore the possibility of doing something for their enjoyment.

There is now showing at the Lyric Theatre in Indianapolis the movie 'Mary Poppins." This is indeed good, clean and desirable entertainment. Why not a special showing at a convenient time for our good Sisters in Indianapolis and surrounding communities? I'm sure each parish could afford the cost of their Sisters' tickets.

Other cities do things of this nature for their Sisters. Why not Indianapolis, too?

A friend of the Sisters

Indianapolis

School bus bill

To the Editor:

Your editorial in The Criterion of February 5, relative to the public school system's furnishing bus transportation for pupils attending parochial schools, is inconsistent with Catholic teaching.

The Catholic hierarchy teaches the "lay" members of the Catholic Church that it is a sin for them to attend the worship service of any other church. In other words, they cannot in any way encourage or support any other religion. But now you come along in your editorial arguing that non-Catholic taxpayers should supply transportation for Catholic school children.

I believe it is unfair and unjust to force anybody, by way of taxation, to support any religion he does not believe, whether it be Catholic, Protestant or Jewish.

Your argument that the school bus is for protection and, therefore, the Catholic children should have the buses furnished by the public school system is illogical. The school building is also for protection from the weather; therefore, if the Catholic parochial schools are due bus service on the grounds of your argument, it is just one short step to the public school system's furnishing buildings for parochial schools.

How can the Supreme Court rule it constitutional to support any church school and, at the same time, rule it unconstitutional to read the Bible in public schools?

I believe that it is constitutional and fair for the public school system to furnish school buildings and transportation to every Catholic child in America, provided he goes to the public schools where no specific religion is taught. When the Catholics began the parochial schools they did not expect any money from the government. It was unconstitutional then. How did it get to be constitutional now? It is not a matter of money; it is a matter of conscience. Let us keep the state and the church separate.

W. L. Totty,
Evangelist
Garfield Heights Church of Christ
Indianapolis, Ind.

Expresses fear of 'Federal control'

To the Editor:

When you cited the Supreme Court's ruling concerning the constitution of "free buses" for schools, public, private and parochial—I believe you overlooked the ruling that those whom the government endows the government must control.

Do you honestly believe our schools are to get a "little bit of Federal control?" If so, how long will this last? If we accept Federal aid, when will our parochial schools be totally controlled by the Federal government?

Now, about the bleeding hearts and the minimum wage law it is pure heresy and defies all the tenets of nature, economics and Christian morality. Economics are based on certain truths.

Among these are:

1. All payroll and employment come from customers and the only worthwhile job security is customer security, and if there are no customers there can be no payroll and no jobs.

2. Customers' security may be achieved by the worker only when he cooperates with management in doing the things which win and hold customers. Job security, therefore, is a partnership problem that can be solved only in a spirit of understanding and cooperation. A man must *EARN* his increase in wages. You are saying that every job has a future instead of every Human Being has a future. The individual uses the ladder to reach higher goals and you are knocking the bottom out of the ladder and making everyone equal. Equal to nothing!

3. Because wages are the principal cost of everything, increase in production increases the cost of the product and therefore if the product is sold, must increase the cost of living.

Finally, each of us is endowed by God with certain rights and privileges which we must fulfill with well defined responsibilities.

First, we must establish ourselves as citizens; second, we must learn to earn a living and provide for a home and family. How in heavens name can I be charged by the government to provide a living for a man who will not live up to his Christian duties and provide for his family. Right at this moment my 5th grade son is asking: "How important is the right to property to the individual?" He is doing his Catechism lesson. Page 110. SHARING THE GOODS OF THIS WORLD.

We don't seem to interpret the 7th and 10th Commandments alike. Charity given freely is Christian and good but forced to give by the Government is just public theft. Karl Marx said—"from each according to his abilities and to each according to his needs." Sounds a bit like President Johnson's "take from the haves and give to the have nots."

I can detect that you have read from cover to cover the Jan. 26th issue of the Look Magazine. Now compare those articles with the articles in the Dec. 13th issue of the Communist Worker and you will see where you are getting your Communist propaganda.

What better mouthpiece could they have than for a Catholic paper to pick up their propaganda? Now if Philbrick claims that Look is one of the Communist fronts then I think he ought to know. You will have to admit that you have echoed Communist propaganda. HOW do you think the Communists have been making all these conquests? And without firing a shot? Stop and think about this!

No, it does not make a particle of difference whether the members of the National Council for Civic Responsibilities are Republican or Democrat. What's the difference between a Rockefeller-Lodge ticket and a Johnson-Humphrey ticket. What does make a difference is whether you are a Liberal or a Conservative when it comes to preserving our way of life and the freedom we enjoy.

In the Courier-Journal Jan. 31st. Upton Sinclair, the man who ran for Congress, the Senate and Governorship for California on the Socialist ticket says "I thought the Republican party dead but the American people put them in their places. I have a new respect for the American people. Now I can die happy. I'm not terrified of the Birch Society because I saw the American people settle their hash." Norman Thomas is just as confident that we have socialism. Remember the picture of Gus Hall and Hubert Homphrey extending birthday greetings to Norman Thomas? Now if it quacks like a duck, walks like a duck and looks like a duck then, by gosh, it's a duck!

What is an Extremist? On one hand you have an anarchy (no government) and on the other a totalitarian government. Where does that put the so-called radical rights? Right in the middle of the road with a constitutional government. The Extremists are you Liberals. You know very good and well you are! The Communists know you are and say time and again they will work hand in hand with the Left. It's for sure it's not members of the Birch Society that are taking the 5th Amendment. Page after page the official organ of the Communist Party U.S.A. the WORKER hammers away at Gold Waterism and The John Birch Society and now, of course, it's the grass roots that are also disturbing them like the D.A.R. and the Cardinal Mindzentys, etc. Why would they have to do

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"I HAD A NICE SURPRISE FOR YOU, SISTER... BUT I GUESS HE GOT AWAY."

● *THE YARDSTICK*

Europe and Schema 13

By MSGR GEORGE HIGGINS

Not the least important of the many prime benefits of a trip to Rome—where this column is being written between long-drawn-out commission meetings on the Vatican Council's famous Schema 13 — is that one has ready access to a wealth of periodical literature, in French and Italian, which normally would not come to his attention in the United States.

A random sampling of this literature purchased last week in a fascinating tour of the city's many bookstores and its extraordinarily well-stocked newspaper kiosks—the like of which are nowhere to be found in America—reveals among other things that division of opinion in France and Italy on the role of the Church in the modern world is much deeper and gives rise to much sharper controversy than in the U.S.

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At the moment, for example, France is in the throes of a rather bitter controversy over a sensational novel by Michel de St. Pierre entitled "Les Nouveaux Pretres" (The New Priests), which charges, in effect, that many if not most of the younger priests engaged in the workers' apostolate in the so-called "Red" industrial suburbs of Paris are, consciously or unconsciously, guilty of collaborating with communists.

De St. Pierre, a devout Catholic, has been publicly censured by at least two French archbishops and by a number of literary critics for his sweeping attack on the so-called "new priests."

All of his critics contend that he is woefully misinformed about the work of these self-sacrificing priests, and a few even go so far as to suggest that he is completely out of sympathy with everything that the council is currently trying to do to bring about an aggiornamento in the pastoral life of the Church.

In reply to these charges, de St. Pierre has addressed an open letter to a number of Catholic periodicals in France. This letter, together with a sampling of critical reviews of his book, is published in a recent issue of the Dominican magazine, Signes du Temps.

As an outsider who is not familiar with all the ins and outs of the controversy over the new priests, I must say that de St. Pierre seems to do rather a poor job of defending his position.

After repeating the basic charge of his novel—namely, that the so-called "new priests" are guilty of playing the communist game—he goes on to say in effect that priests should confine themselves exclusively to preaching the gospel of love, and should never under any circumstances get involved in temporal matters.

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What this seems to mean, when read in the context of his novel, is that priests should never, for example, get involved in the labor problem. ("One finds nothing about trade unionism in the Gospel," one of the characters in his novel says, by way of putting the so-called "new priests" in their place.)

It's little wonder, then, that many of his critics have accused de St. Pierre of trying to perpetuate the tragically short-sighted view that priests should stay in the sacristy, so to speak.

The paradoxical parallel between this myopic view of the priest's pastoral role and the role assigned to priests in communist-dominated countries is pointed out in Signes du Temps by M. de Chalandar, who himself is the author of a book on the priesthood. The type of a priest held up as a model by de St. Pierre, says de Chalandar, is one who hears confessions, prays throughout the night and does strictly spiritual work.

This is exactly the sort of priest, he points out, that communist governments dream of. "But every effort of the Church to tackle the real problem of men, to educate them . . . and to help adults carry out their temporal responsibilities as Christians conscious of the demands of God—and every such effort on the part of laymen as well as priests to be present (as Christians) in the world is," he concludes, "curiously dreaded both by the Marxism of countries coming to grips with a large number of priests and also by the author of 'The New Priests'."

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Controversy in France over de St. Pierre's slashing attack on the so-called new priests has already spilled over into certain right-wing magazines in Italy, notably Il Borghese, which regularly spices its frantic anti-communism with generous doses of sexy photographs and cartoons.

But the real significance of the controversy lies in the fact that, in varying degrees, de St. Pierre's brand of pure spirituality is to be found among certain Catholics in almost every other country in the world. Presumably it will be one of the purposes of the Vatican Council's Schema 13 (The Church in the Modern World) to show that this kind of truncated spirituality is really a distortion of the Gospel and one which in recent centuries has seriously hampered the apostolate of the Church in the temporal order.

Double Take

"Boy, did I hear about YOU in religion class today!"

INDIA'S HOPE: SISTER KOSKA

THE HAUNTING EYES OF A HUNGRY CHILD LOOK PLEADINGLY AT SISTER KOSKA. In Ku-mara-kom, a village in India's backwaters, she is God's answer to the poor . . The American visitor is moved to anger, then to tears. He attends the funeral of a newborn baby For lack of simple care, the mother died as well . . "There is no need for this hunger, suffering, sorrow," you hear Sister Koska say. "These people need proper instruction, that's all. We Sisters are here to teach them." . The mud-brick hovel the Sisters live in will be replaced this year, thanks to a gift (for the convent chapel) from a reader of this column. Sister Koska can complete the convent for $900 more . . . She must have outside help because the villager earns only 21c. a day (by making fiber out of cocoanut husks). For five months each summer, drinking water (from the village well) is rationed . . . A school for 600 youngsters can be built for $3,200. A church for the village (Father Thomas Kanjirathinkal, 41, is pastor) will cost only $2,800. How little it will take to wipe out human agony! . . Will you please help Sister Koska and Father Thomas? They are India's hope . . . Name the church (or the school) for your favorite saint, in your loved one's memory, if you build it all by yourself. Send as much as you can, something at least—$100, $50, $25, $5, $2. You'll be helping the Holy Father erase one spot of misery!

Near East Missions

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"CINDERELLA SWEETHEART"—Susan Luichinger, above, of St. Agnes Academy, Indianapolis, was crowned "Cinderella Sweetheart" at the sixth annual Junior Heart Dance, sponsored recently by the Marion County Junior Heart Board. Her "ladies in waiting" were Colleen Collins, left, of Ladywood School, and Linda Brooks, of Chatard. As "Cinderella Sweetheart," Miss Luichinger will appear on television numerous times in support of the 1965 Heart Fund.

● *WHAT OF THE DAY*

Who controls news?

By REV. JOHN DORAN

I make a reasonable job of reading the papers and the national magazines, and have a fair memory. Hence it began to disturb me recently, as I read a book "The Fabric of Terror" about the day of slaughter in Angola in 1961, that I had no practical knowledge of the event. Since the Angola is a favorite whipping boy of the United Nations, and since the terrorism was organized by Uniao das Populacoes de Angola (UPA) which exists in the Congo under the benevolence of the United States and the United Nations, I began to wonder if the terrorism had ever been reported. Checking back, I find that in all reality, it really was not.

On the fifteenth of March 1961, a band of terrorists from the Belgian Congo, from around the Stanleyville area once controlled by Patrice Lumumba, came into the northern section of Angola on a mission of slaughter. In the early hours of the morning of March 15th they struck Luvo, the Primavera Plantation, McBridge, Quitexe, Fazenda and Mavoio. Later the same day the marauders struck Carmona. As these terrorists struck, they killed everyone, white or black, hacked women and girls to pieces after raping them, kicked little children to death, disemboweled and castrated living men, beheaded others leaving their heads impaled on pikes, and in one place sawed living people lengthwise upon a buzz saw.

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Have you read of these atrocities? Have you seen the accounts and the horrible pictures which are existent to prove the massacre of both white and blacks in this foray into Angola from the Congo? If you have, you read different papers and mazagines than I do. Let me tell you what my research into the press coverage of these events produced.

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No reports in our local newspapers here in Phoenix on the Angola Massacres on March 15, 16th or 17th. Time on March 18th in a paragraph at the end of a story about the United States voting on the Angola question, mentions the killing of dozens of Portuguese plantation settlers in northern Angola in a "savage blood bath" and of children being hacked to pieces; but makes no mention of the killing of the local Africans by the Congolese. On March 22nd the local papers report the activities of the Portuguese planes and paratroops against these invaders "alleged to have come from the Congo." On March 20th an editorial concerning Angola in the morning paper indicates an absolute lack of knowledge on the part of the writer about any of the terrorist campaign there.

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In its March 31st issue, Time magazine reported the Portuguese retaliation against the "Mildly left wing group" the U.P.A. *(ours);* and tells of Holden Roberto (who appears to have directed the pillage) "deploring the slayings in Angola, he insisted that his men had been ordered to begin a campaign of sabotage and general dis-obedience, but had gotten out of hand when the Portuguese ordered a series of brutal oppression." This is quite interesting, since the attack by Holden Roberto's men was made suddenly, and had done most of its bloody work of destruction before the Portuguese were able to assemble any type of protection. It is also interesting in view of Roberto's own admissions to the Paris paper LeMonde, July 1961, in which he boasted of the carnage.

My purpose in writing this column is simply to wonder out loud who controls our news. Why is it that we can hear so much about the "colonialism" of the Portuguese in Angola, and nothing about the attacks upon not only them, but the very natives of Angola who live at peace with them? As Robert Ruark says, "The tragedy of the last outposts of what is called 'colonialism' by the same people who gutted Hungary and Poland and the rest of the satellite states is that the so-called "freedom" movements are directed from outposts in Russia, China, Algeria, Tanganyika and the Congo. None of these states can manage its own business. The 'freedom-fighters' never lived in the countries they are 'freeing.'"

It makes a man wonder.

Sees Constitution on Church as vital

HARTFORD CITY, Ind. — Bishop Leo A. Pursley of Fort Wayne-South Bend, Ind., predicted here that the Second Vatican Council's Constitution on the Church "will determine the course of the Church for centuries to come."

Bishop Pursley, speaking at St. John the Evangelist church, his native parish, said that "the interior renovation of the universal Church is the primary purpose of the Second Vatican Council."

Stating that current "change" in the Church is largely a matter of emphasis, he said that at the time of the Reformation, the Council of Trent recognized an "urgent need to stress the authority of the Church, her organizational structure, her visible institutional character, precisely because these very truths were under attack by the major heresies of the day."

"These truths are still true," Bishop Pursley said, "and they will remain true, but they tended to freeze this idea of the Church, to define it almost exclusively in the same terms, to show only this partial image of the Church."

Through the "inspired judgment" of Pope John XXIII and the council, he said, the Church is attempting to "show the world a new facet, a new face" that represents its reality more fully.

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Prison HNS

SAN FRANCISCO — One of the oldest Catholic societies in the United States now has a branch in one of the oldest U.S. prisons. The San Quentin Holy Name society is under the guidance of Father Thomas Ahern, Catholic chaplain at the prison. The branch has adopted as its primary project an increase in Mass attendance within the prison.

'Fine Film Series' slated at Marian

INDIANAPOLIS—Six award-winning films from the United States and other countries will be shown at Marian College beginning Friday, Feb. 19, in the college auditorium.

The Fine Film Series, sponsored by the college English department, will include open discussion of the production, the author's interpretation of the story, and the projection of the cast.

According to Sister Margaret Ann, O.S.F., Ph.D., English department chairman, the series is designed "to emphasize the individuality of the film as an art form, as well as to recognize the relationship of films to other literary works."

Films and showing dates are: Feb. 19, Stanley Kramer's "Death of a Salesman" (U.S.A. 1951); March 5, Orson Welles' "Citizen Kane" (U.S.A. 1941); March 12, Grigori Chukhrai's "Ballad of a Soldier" (U.S.S.R. 1959); March 19, Robert Helpmann's "Red Shoes" (Britain 1948); March 26, Frederico Fellini's "La Strada" (Italy 1954); and April 2, Engmar Bergman's "The Seventh Seal" (Sweden 1956).

Admission to the series is $2, with individual films at 50 cents. The films will begin at 8 p.m.

Blizzard relief

VATICAN CITY—Pope Paul VI ordered the Rome vicariate and the Pontifical Relief Association to rush clothing and food to the poor families of Rome to alleviate suffering caused by the nine-hour blizzard February 9.

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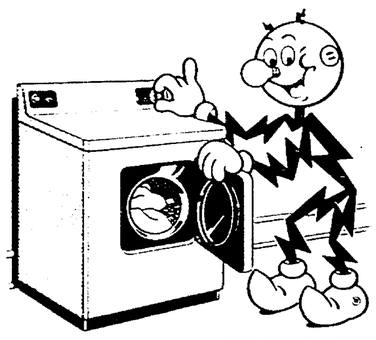

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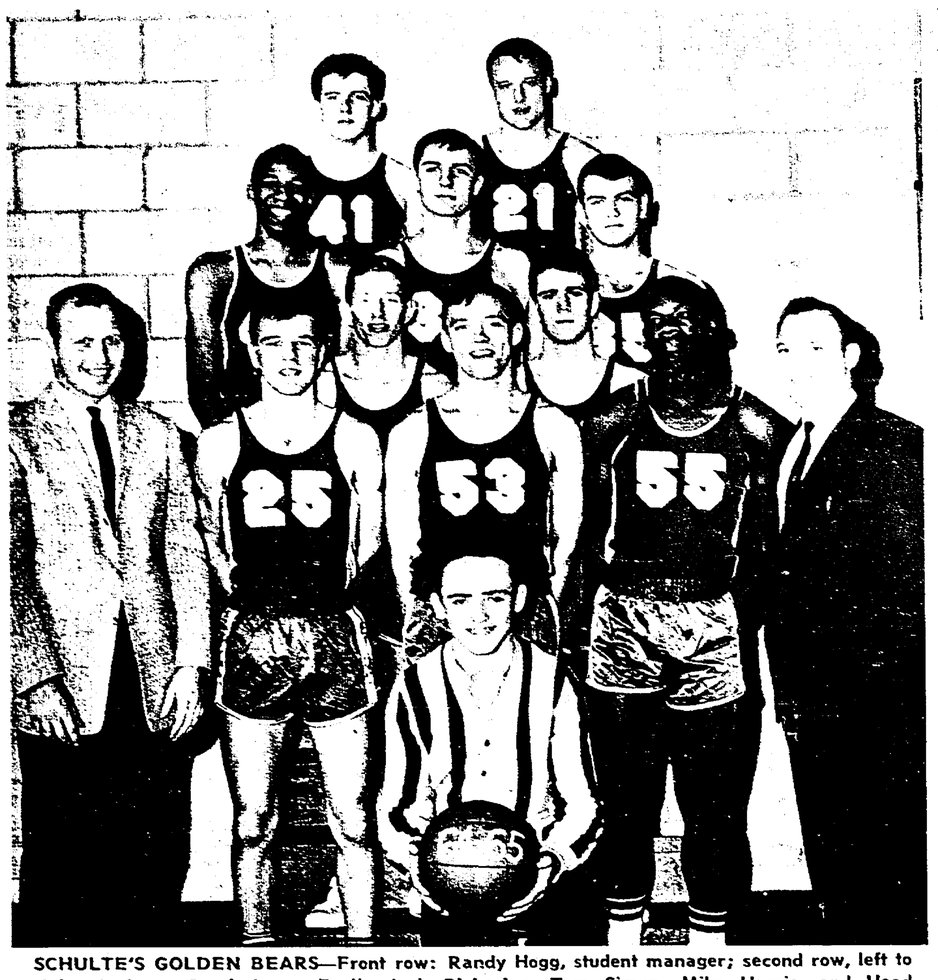

SCHULTE'S GOLDEN BEARS—Front row: Randy Hogg, student manager; second row, left to right: Assistant Coach James Fuelle, Andy Pickering, Tom Simon, Mike Harris, and Head Coach Mark LaGrange; third row, Al Barcus and Jim Bindley; fourth row Don Wycliff, Steve Little and Mike Fread; fifth row, Don Walker and Pat Sullivan. Not present for picture was injured Ned Avelis.

NEWSPAPER 'BLACKOUT'

Press clippings are no problem for Schulte's Golden Bears

By FRED W. FRIES

TERRE HAUTE, Ind. — There's one thing to be said for the Schulte High School basketball team: their press clippings will never go to their heads.

For more than three months, the Terre Haute daily papers have been immobilized by a strike, with the result that the exploits of the Golden Bears — enjoying one of their best seasons in history — have gone largely unreported.

Fries

(Incidentally, the Schulte football team was treated to the same news blackout during most of the season—a season which saw them post a glittering 9-0-1 record and rack up the Western Indiana Conference, Vigo County and Wabash Valley championships. They won so much "hardware" that the school trophy case is bulging at the seams.)

DESPITE THE paucity of press clippings (or, more likely, **because** of it) the Schulte basketball team has won 13 of 17 games and is given a good chance to capture their first sectional title, when the IHSAA tourney opens next week.

The "experts" expect the Golden Bears to meet crosstown rival Garfield in the sectional finals, if the form sheet pans out. Garfield inflicted one of the four losses suffered by the Bears two weeks ago in a "cliffhanger" that drew a capacity house.

Schulte's basketeers—with an all-senior starting five—ran up 11 straight victories in early and mid-season play. Three of the losses came during the absence of first string center Ned Avelis, who was sidelined with a kidney infection. He is expected to return to action in time for the opening of sectional competition.

COACH MARK LaGrange is hoping for great things from his boys—four of whom top the 6'3" mark—in this year's state tourney.

"If we get through the sectional," LaGrange says, "I believe we have a good chance of taking the regional."

Last year Schulte went all the way to the final game in the sectional only to lose out in a quadruple overtime to—wouldn't you know it—archrival Garfield.

If Coach LaGrange's boys manage to take their regional, they would reach a tourney plateau enjoyed only once before by a Catholic team—the 1964 Rex Mundi team from Evansville, which ended up in the final four last March.

Rex Mundi is highly regarded in the Pocket City area again this season, and should they come through their regional, they might well be pitted against Schulte's Golden Bears in semi-state play.

FATHER JOSEPH Beechem, Schulte's popular principal, and, of course, one of the team's most vocal supporters, hopes that the city's newspaper strike is settled by tournament time.

"Maybe we could use a few press clippings," he laughed.

"Especially a 96-point gothic headline," he added, "reading 'Schulte's Golden Bears Win State Crown.' "

Lourdes cagers capture Holy Spirit tourney

Our Lady of Lourdes, Indianapolis, won the championship title in the annual Holy Spirit Invitational basketball tournament for the CYO Freshman-Sophomore teams.

The East-siders survived a draining schedule of four games in three days and beat St. Patrick, a surprising finalist which jelled late in the season. The score was 37-30. The finals were played last Sunday.

PRIOR TO the championship game, in the consolation contest, St. Monica defeated St. Lawrence, 39-36. In the afternoon semi-final action St. Patrick advanced to the finals with a narrow 27-26 victory over St. Lawrence while Lourdes had a slightly easier time with St. Monica, 41-33. Ron Bray, of St. Lawrence, was presented with the Sportsmanship Plaque in special ceremonies at the end of the tournament.

A full complement of 30 teams participated in the tournament which began Feb. 5 and was sponsored by Holy Spirit for the seventh consecutive year.

ANOTHER basketball tournament, for which there is no Archdiocesan counterpart, the Holy Cross "67" Tournament, will complete its second round of play this week-end with eight games slated at Holy Cross gym Sunday, Feb. 21. The quarterfinals are scheduled for Monday and Tuesday, (Feb. 22 and 23) and the big wrap-up will be on Sunday, Feb. 28 with afternoon semi-finals and evening championship and consolation contests.

Meanwhile, St. Anthony of Clarksville, won the championship of the New Albany Deanery's fifth and sixth grade tournament by edging St. Mary-of-the-Knobs 27-25. Holy Trinity of New Albany won third place with a 26-16 triumph over its city rival, St. Mary.

Finals set in Junior tournament

By FRANCIS CAMERON

Two CYO Junior Archdiocesan basketball teams from the Indianapolis Deaneries and two teams from deaneries outside the See city will battle this week-end for the most coveted trophy of the CYO cage program . . . the Archdiocesan Basketball trophy. All games will be at Scecina High School, Indianapolis.

The first semi-final game in the Archdiocesan tournament will be played between St. Mary of Greensburg and Holy Trinity of Indianapolis at 12:30 p.m. Sunday, Feb. 21. The 1:45 p.m. game will be a contest between St. Paul, of Tell City, and St. Thomas, of Indianapolis.

The losers of the afternoon games will return to the Scecina gym at 6:30 p.m. for the consolation game to determine third and fourth places in the Archdiocese. The big game, to decide the championship, will be played at 7:45 p.m.

IN LAST SUNDAY'S opening tournament action at Shawe Memorial High School, Madison, St. Paul of Tell City ran over the hosts from the Madison CYO by a score of 61-36, and St. Thomas of Indianapolis outdistanced St. Mary of New Albany, 71-53.

On the same day at Scecina, the other two semi finalists were determined. St. Mary of Greensburg fought off a late comeback by St. Mary of Richmond and won in overtime, 55-51. In the second contest, Holy Trinity of Indianapolis defeated last year's tournament runner-up, St. Ambrose of Seymour, 61-51.

Admission prices per session for all sessions of the Archdiocesan tournament are 35 cents for adults and high school students and 15 cents for grade school pupils. All games will be played on Eastern Standard Time (Indianapolis time). The Scecina High School cafeteria will be open all afternoon and will have food available for the participants and fans between the two sessions.

WHILE THE Junior CYO is winding up the Archdiocesan tournament, the Cadets will be beginning theirs. The games also will be played simultaneously at Scecina and Shawe High Schools with the first of the Cadet play slated to start in Madison at 2 p.m., Sunday, Feb. 21.

The perennial contender, St. Paul of Tell City, which has won four previous Archdiocesan titles, will meet the New Albany Deanery winners, St. Joseph of St. Joseph Hill. Then at 3:15 p.m., St. Mary Michael of Madison, representing the combination of the North Vernon and Bedford Deaneries, will play St. Joan of Arc from Indianapolis.

At Scecina High School, immediately following the last semi-final game of the Junior CYO tournament, St. Gabriel of Connersville, Richmond Deanery champs, will play St. Michael of Brookville, Lawrenceburg Deanery winners, at 3 p.m. St. Patrick, of Terre Haute and St. Mark of Indianapolis will face each other for the 4:15 p.m. game.

The four survivors of the first round will meet at Scecina Sunday, Feb. 28, for afternoon semi-finals and evening consolation and championship games.

Sister Formation meeting planned

CHICAGO—"Sociological Factors Involved in the Formation of the Sisters in the Church" will be among the subjects discussed at the eighth midwest regional meeting of the Sister Formation Conference, to be held here Feb. 26-28.

Some 800 Sisters are expected to attend the sessions. The invocation will be given by Cardinal Albert Meyer of Chicago. Speakers will include Father Bernard Cooke, S.J., of the theology department of Marquette University, Milwaukee; George Shuster of Notre Dame University; Father Thomas Clarke, S.J., Woodstock (Md.) College; Father Andrew Greeley, sociologist and author; Sister Claire Marie of the National Catholic Conference for Interracial Justice; and Paul Mundy of Loyola University.

STYLE SHOW TROPHY WINNERS—These young ladies were named the outstanding entrants in five divisions of competition at the recent Junior CYO Style Show at Holy Name parish, Beech Grove. Shown with Archdiocesan CYO Director Father John Elford, they are, left to right: Terry Kuntz, Nativity, Sportswear; Theresa Renie, St. Christopher, Tailored Dress and Unlined Suit; Deanna Brown, St. Joan of Arc, Party Dress; Diana Berger, St. Roch, Tailored Suit and Coat; Ann Speth, St. Roch, Skirt and Blouse. St. Roch girls, in addition to capturing two first place awards, dominated the gift certificate awards, too, winning ten of the twenty-six $5.00 awards offered in the Show. A total of 165 entries were judged in the 11th annual Show.

Tourney Scores

ARCHDIOCESAN TOURNAMENT SCORES
JUNIOR TOURNAMENT

At Shawe High School, Madison: St. Paul, Tell City 61, Madison CYO (North Vernon) 36; St. Thomas, Indianapolis 71, St. Mary, New Albany 53.

At Scecina High School, Indianapolis: St. Mary, Greensburg (Lawrenceburg) 55, St .Mary, Richmond 51 (overtime); Holy Trinity, Indianapolis 61, St. Ambrose, Seymour (Bedford) 51.

DEANERY TOURNAMENT SCORES
RICHMOND DEANERY
Cadet Tournament

Semi-finals: St. Gabriel, Connersville 65, St. Mary, Richmond 36; St. Anne, New Castle 44, St. Andrew, Richmond 42.

Final: St. Gabriel, Connersville 56, St. Anne, New Castle 35.

INDIANAPOLIS DEANERIES
Junior "A" Tournament

Final: St. Thomas Aquinas 62, Latin School "B" 47.

Junior "B" Tournament

Final: Holy Trinity 58, St. Joan of Arc 57.

Cadet "A" Tournament

Quarterfinals: St. Joan of Arc 27, St. Joseph, Shelbyville 21; St. Rita 33, St. Patrick 20; St. Bridget 41, St. Andrew 32; Sacred Heart 47, St. Malachy 40.

Semi-finals: St. Joan of Arc 56, St. Rita 42; Sacred Heart 43, St. Bridget 30.

Cadet "B" Tournament

Quarterfinals: Little Flower 42, St. Matthew 37; St. Mark 34, Holy Spirit 18; St. Simon 47, Immaculate Heart 43; St. Bernadette 53, St. Christopher 34.

Semi-finals: St. Mark 34, Little Flower 33; St. Simon 32, St. Bernadette 28 (overtime).

Holy Spirit Freshman-Sophomore Invitational Tournament

Round Two (partial): St. Monica 43, St. Joan of Arc 38; St. Mark 49, St. Michael 48; Our Lady of Lourdes 56, St. Catherine 39.

Quarterfinals: St. Lawrence 37, Holy Spirit 23; St. Patrick 37, Holy Trinity 35; St. Monica 39, Little Flower 17; Our Lady of Lourdes 48, St. Mark 33.

Semi-finals: St. Patrick 27, St. Lawrence 26; Our Lady of Lourdes 41, St. Monica 33.

Finals: St. Monica 39, St. Lawrence 36 (consolation); Our Lady of Lourdes 37, St. Patrick 30 (championship).

CYO-HOLY CROSS TOURNAMENT

First Round (partial): St. Matthew 30, Holy Cross 25; Little Flower 28, Our Lady of Greenwood 11; St. Joan of Arc 27, St. Mark "B" 15; St. Pius X 35, St. Monica 14; St. Mark "A" 2, St. Ann 0 (forfeit); St. Philip Neri 39, St. Malachy 14; St. Andrew 30, Christ the King 19; Nativity 30, St. Michael 16; Holy Spirit 34, Our Lady of Lourdes 12; St. Gabriel 34, St. Bernadette 33.

NEW ALBANY DEANERY
Cadet Tournament

Semi-finals: Holy Trinity, New Albany 42, St. Mary-of-the-Knobs 41; St. Joseph Hill 52, St. Augustine, Jeffersonville 47.

Finals: St. Augustine, Jeffersonville 33, St. Mary-of-the-Knobs 32 (consolation); St. Joseph Hill 50, Holy Trinity, New Albany 35 (championship).

5th and 6th Grade Tournament

Semi-finals: St. Mary-of-the-Knobs 20, Holy Trinity, New Albany 18; St. Anthony, Clarksville 39, St. Mary, New Albany 22.

Finals: Holy Trinity, New Albany 26, St. Mary, New Albany 16 (consolation); St. Anthony, Clarksville 27, St. Mary-of-the-Knobs 25 (championship).

NORTH VERNON-BEDFORD DEANERIES
Cadet Tournament

Final: St. Mary-Michael, Madison 60, St. Vincent, Bedford 35.

TELL CITY DEANERY

First Round: St. Michael, Cannelton 2, St. Pius, Troy 0 (forfeit); St. Paul, Tell City 55, St. Augustine, Leopold 34; St. Mark, Perry County 53, St. Boniface, Fulda 24.

Semi-finals: St. Meinrad 45, St. Michael, Cannelton 30; St. Paul, Tell City 60, St. Mark, Perry County 24.

Final: St. Paul, Tell City 42, St. Meinrad 18.

Cy Cipher

The deadline for the Junior CYO Table Tennis Tournament is Wednesday, Feb. 24, the CYO office announced. Entrants are entitled to enter any number of alternates in all the events and in case there is room, they will be used. The names of the alternates are to be listed on the back of the entry blank. The tournament starts Sunday, Feb. 28, at Little Flower parish. There will be singles competition on the first day with the Freshman - Sophomore singles being played from 1-5 p.m. and the Junior-Senior singles from 5-9 p.m. The play will continue on Monday and Thursday with doubles action. Next week's Criterion will carry more details.

●

The annual CYO Parochial School Songfest will be held at 3 p.m. Sunday, April 25, at the Butler University Fieldhouse. The CYO office asks that other groups in the Archdiocese take note of the date to avoid conflict with the date and time.

●

The eighth annual Junior CYO Archdiocesan convention will be held at Scecina High School Friday evening, April 30, Saturday, May 1, and Sunday, May 2.

●

Entry blanks go out this week for the wrestling tournament, summer baseball, and the Cadet boys' track and field dual meet season.

Play directors' workshop on docket

A two-hour workshop for directors of the CYO One-Act-Plays will be held Monday, Feb. 22, at the CYO office at 7:30 p.m. Mrs. Helen Zapp, Lloyd Eden and Bill McPherson will conduct the workshop which will include tips on developing plays, acting and characterization, technical information, makeup and costumes.

More than 60 plays are entered in the contest which will include three categories: serious drama, comedy and classic comedy. Directors are reminded that the scheduling meeting for the upcoming contest will be held Tuesday, March 2, at the CYO office at 7:30 p.m. The contest starts March 21.

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● *FAMILY CLINIC*

Dying mother worried about family's future

By JOHN J. KANE, Ph.D.

What can a young mother do for her husband and three children when she is dying? There are no relatives to rear them. How can I assure myself they will be properly raised spiritually, mentally and emotionally? I say emotionally since I believe my death will be deeply disturbing to these young children. I am not afraid for myself, not spiritually anyway, but it crushes me to think of my children.

●

Your letter, Catherine, is an unusually sad one. It is almost inevitably a tragedy for young children to lose a mother, and the home broken when youngsters are below the teens presents greater problems than later. The fact that there are no relatives to help rear the children further complicates matters.

But you should take heart by placing your trust in God and taking certain steps now when you are able to do so. You do not mention the nature of your illness except to indicate it is fatal. Let me begin right here to question some matters.

Has your physician informed you that your illness is fatal? I must assume he has or you would not write in such a vein. But physicians are trained in medicine, not prophecy. What he, in effect, means is that statistically speaking the type of illness you have is almost inevitably fatal. More than one patient has been given up by medical science only to recover and live for years.

●

This is no reflection on medical science and one would be rash not to consider most seriously such a statement from a physician. But at the same time one can pray that if it be God's will, you may be spared to see your children reared. Don't forget that hope is a virtue to be encouraged by all in all.

At the same time you can recognize the possibility that you may die. How much time is left as far as medical science can gauge it? This may be most important. You indicate you have made your peace with God, spiritually you are prepared for death. Here, at least, is an advantage not shared by all persons.

During these final weeks or months, it is easy, or to put it more strongly, it is difficult for you not to become discouraged, pessimistic and depressed. Your husband and children will carry memories of you with them during the rest of their lives. The kinds of memories they hold will depend in part, and for the young children almost entirely on how you behave during these trying days ahead.

So far as your health permits, you can spend whatever time possible in teaching your children about God, virtue and in giving them a truly religious outlook on life. At the same time you will have to try to keep up your husband's spirits. He too must be suffering keenly if he knows of your probable impending death.

●

If you have any property, real or personal, you should consider how you wish to dispose of it. If it is of any significant value, you should call an attorney and make a will. Talk this over with your husband and the lawyer. The latter can offer sound advice if you have money or investments, particularly if you wish to establish a trust for your children.

But while the disposal of property is a mundane matter, it must be dealt with. Your spiritual outlook seems excellent and there remains the important question you raise of how you can assure yourself that your children will be reared soundly.

Of course, no one can ever be entirely certain of what will happen in the future, whether he is living or dead. The future belongs to God, and I repeat now what I said earlier, entrust your family to His Goodness.

But your own letter contains the ingredients of the recommendation I wish to make for you. You fear your death will be emotionally disturbing to your children and you worry about their future rearing for lack of a mother. So perhaps the best possibility would be for them to acquire another mother through your husband's remarriage.

You indicate that you are young and I assume your husband is too. Life will be quite lonely for him and while some widowers do an outsanding job of rearing children without help, it is quite difficult. He must be absent from the home during most of the day. A housekeeper will help and sometimes they make marvelous foster mothers. But there are not the ties that would exist if your husband remarried

Talking to more than one husband who has suffered a recent bereavement, I invariably hear the same remark. So long as the children are around in the evening, things are fine. But when the children retire, or if older, go out, he feels a sharp pang of loneliness for his late wife and companion.

It may not be easy for you to do this, but you should sound your husband out on this matter and encourage him. Obviously, it will be difficult for him to discuss it at all and he probably will not want to do so. A great deal depends upon your approach. If you do this on the basis of the mutual love you have for each other and for the children, as well as the welfare of all, I think he will understand.

●

In the event of your death and your husband's eventual decision to remarry, he will want someone like you. He will also need someone who is not merely willing, but eager, to assume the role of mother to three young children. So his choice will have to be made prudently and after some interval of time.

I would not recommend a quick marriage after a short interval of mourning. He will be too emotionally upset to make a careful decision. Furthermore, his memory of you will still be strong within him and he will make constant comparisons between his widow and his wife.

During this interval a housekeeper will have to fill in and, in fact, it may be you already have such a woman because of your illness. If so the transition, in the event of your demise, will be somewhat eased.

There are several alternatives to the course of action I have suggested. Perhaps an older woman could be employed to live in the home and give most of her attention to child rearing, while another could carry on the household chores.

Or as the children grow older they could be placed in boarding schools coming home during vacation periods. This I would definitely not recommend because it deprives children of a true home life, in which they can learn what marriage and family loving really are. There are cases in which such procedure must be followed and there are some fine boarding schools. But at best they make a poor substitute for a good mother in a good home. The remarriage of your husband may make this possible for your children.

Sexagesima Sunday

THIS IS CATHOLICISM

Sacred objects

By REV. JOHN WALSH, S.J.

Q. What other objects closely akin to sacramentals are held in reverence by the Catholic Church?

In addition the Church venerates the relics of Christ's passion: the nails which fixed Him to the cross, the cross itself, and the shroud which wrapped His dead body in the tomb.

Q. Are these the sole relics which the Church reveres?

No, the Church honors also the mortal remains of the saints, because their bodies, once temples of the Holy Ghost, are infallibly destined to rise again in glory on the Last Day.

Q. Is it possible for a Catholic to err in the manner in which he regards relics and sacramentals?

Yes. He must avoid either extreme. On the one hand, a Catholic should not adopt a snobbish attitude toward these objects, snubbing them as fit only for children and the illiterate. In personal union the Son of God united to Himself a portion of the material universe, human flesh, thereby sanctifying, in a very real sense, all of creation.

A Catholic, then, ought not be Manichaean, loathing matter simply because it is material. Nor may a Catholic be a philosophic idealist, regarding matter as an illusion. It is an essential tenet of Christianity that the supreme spiritual Power operates through the machinery of matter: God saved mankind through blood of His Son; He sanctifies it by the water of Baptism; He will raise up the flesh of the just to His abode in heaven on the Last Day.

In his respect for sacramentals and relics a Catholic must shun the opposite extreme of idolizing them, endowing them with hocus-pocus powers as if they were capable in themselves of winning patronage and stemming evil. Sacramentals and relics possess no intrinsic magic. There is no infallible assurance that a swimmer wearing a medal will never be drowned, or that a motorist with a St. Christopher plaque on his dashboard will never dent a fender. Above all it would be consummate absurdity to imagine that, so long as one is armed with his sacramental or his relic, he may sin with impunity and need have no fear of sudden death and God's just retribution.

The Catholic should preserve, then, a balanced Christian outlook regarding sacramentals and relics, recognizing their legitimate place in the whole Catholic pattern. He should also acknowledge that alongside the Mass and the sacraments, this place is relatively trifling. The knowledgeable Catholic values sacramentals and relics because of their connection with prayer: they inspire prayer; they occasion the graces of prayer; their efficacy springs from prayer; they exist to aid prayer. Divorced from prayer (of the Church and of the individual), they are nothing.

Q. Besides sacramentals and relics, what other aids to prayer does the Catholic Church provide her members?

The Church also fosters what are called "devotions." This is a generic term applied to the well-nigh countless prayers and pious exercises which the Church has devised to honor God, the Virgin Mary, the angels, and the saints. Thus, to cite but one category as an example, there exist in the Church a multitude of devotions honoring Jesus Christ: His Holy Name, His Birth, His Circumcision, His Infancy and Childhood, His Fast of forty days in the desert, His Passion and Death, His Resurrection, Ascension, and Eternal Kingship, His Sacred Heart, His Precious Blood, His Presence in the Eucharist, and so on. Futhermore, these devotions are expressed in a variety of ways: through pilgrimages and processions, special fasts and festivals, novenas, retreats, triduums and holy days, congresses and jubilees, pious societies and confraternities, public solemnities and private prayers.

Q. Is a Catholic obliged to practice all these devotions?

No, of course not. In fact it would be physically impossible for him to practice even a fraction of them. It must be stressed over and over again that the sole religious ceremonies in which a Catholic must participate are those which Christ Himself instituted; namely, the Mass and the sacraments. These a Catholic may not entirely neglect without committing serious sin. Apart from the Mass and the sacraments, all the other religious functions and devotions and exercises of piety which the Church conducts were instituted not by Christ but by the Church herself. Although the Church exhorts Catholics to practice some of these devotions, none of them is obligatory.

Q. Why has the Catholic Church devised so many different devotions?

(Continued on page 8)

● *WORKING TO BEAT HELL*

Don't be a worry wart

By JOSEPH T. McGLOIN, S.J.

During World War II there was the story of the young inductee who seemed to get along all right with everyone and even with the army, but every evening after dinner his buddies would see him go off by himself and sit down for a few minutes alone, with a very worried look on his face. Then, after these few minutes, he would rejoin them, obviously his usual cheerful self. Finally, one of his friends could stand the mystery no longer, so he asked the boy what was up.

"Well," his friend answered him, "the way it looks to me, there's a lot of danger in this racket, and a guy could get hurt pretty bad, or even killed. That means there's quite a bit to worry about." "Now," he went on, "I don't like to worry at all, and I don't want to waste any more time on it than I have to. So I set aside five minutes after dinner each night just for worrying. And that's the only time I allow it."

It would be nice indeed if we could all restrict our worrying to five minutes a day. (As a matter of fact, don't be sure you can't come close to doing it, at least until you take a crack at it.) Apparently there's always plenty of matter for worry available. There's money — something which always causes a good bit of anquish when it's unattainable and even a little bit when it's present sometimes. There's "the bomb," which was worrisome enough in its infancy, but which becomes increasingly worrisome as more and more unsavory characters get hold of it.

We can do a lot of worrying too, about even spiritual things

The dedicated worrier isn't thinking of anyone but himself (herself).

—about saving our souls and even about the souls of others.

But you needn't just speculate about the possible existence of worry. Just encounter any given person and you've met a worrier of some degree or other. The trouble today is that you run into not just the normal type worrier, but even some who seemingly devote their lives to little else. You encounter those who are not just concerned about their health, but who are absolutely dedicated to worrying about it. You find those who are not just a bit envious of the worldly success of others and their own relative failure, but who are completely thrown by it, into a real psychological tailspin.

●

Generalizations are always risky because there are always exceptions to them. But, even at the risk of over-generalizing, it does look like the ladies have the edge when it comes to full-scale worrying. This is natural in a way, since a man's outlook is often that he has enough to worry about all by himself, while a woman tends to take on the worries of everyone else around her or even at a distance. She will worry about her own faults, real or imagined, her seeming lack of "popularity," and so on. And often enough she will stew about things like not keeping up with the Joneses, or not being married in her mid-twenties (a worry not always helped along by mother, who gets hysterical when she thinks of what a terrible disgrace it would be to her to have an old maid in the house).

Now, worry is a natural human tendency—in small doses, of course. But there shouldn't normally be any huge amounts of it in any life, and, in fact, it ought to be eliminated from our lives as far as possible. And like everything else which bugs us unnecessarily, we can help to eliminate worry from our lives if we really understand it and face it squarely for what it is.

There is, of course, the "type" who simply must have something to worry about, and if she (or sometimes he) can't find anything earth-shaking to stew about, she'll look on some trifle as earth-shaking and use it as the current subject for worry. You will find, in fact, that the chronic or dedicated worrier is almost invariably concerned with trifles rather than with big items. Maybe a priest is in something of a unique position here, and there are times when it is all he can do to keep from telling a given worrier of this type that he or she ought to have heard the last one who came in for a conference! But of course he doesn't, both because of his professional secrecy and because he treats everyone's problems with the seriousness they deserve. At times, however, it should help all of us to realize that there are others whose problems make ours seem pretty insignificant.

It's hard though to get the worrier to look at anyone else, because, paradoxically enough, he is quite self-centered, he will also be saddled with the ever-present burden of the immature—self-pity.

But to dig a bit deeper—the fact is that the worrier is looking so closely and constantly at himself that he is not growing up, to God. And, almost invariably he is not worried so much about anything present as about something in the future. He is, if you analyze his situation, making the very serious mistake of anticipating tomorrow's problems with today's graces. With some objectivity and some maturity, a person can come to realize that there is no use anticipating difficulties this way, since, in the first place, they may never come, as we are just not infallible in predicting the future, and secondly, should they come, God will give us His grace to handle them, not before they come (which is what worries the worrier), but when they arrive. After all, why carry around a shovel before you have to start digging a grave?

Above all, worry shows a lack of faith and trust in God—the two virtues most basic to our salvation. And worry often enough destroys the very grace God gives us to believe and trust Him.

●

This is not to say that we expect miracles and near miracles from God even for our preservation, but it does mean that we use all we have and then leave the rest to Him. It means to work as if everything depends on us, and to pray as if it all depends on God. Having done that, then we have to have the humility to accept ourselves as we are and not worry because we are not reaching as high, apparently, as someone else. The worrier, besides being somewhat immature, is also quite proud. The humble man of faith is simply not a worrier.

Christ constantly tried to tell us this. Maybe He said it most beautifully, though, when He mentioned that the birds of the air don't do much planting and yet they are fed by God, and that God considers us more important than a lot of sparrows. ". . . as for clothing," Christ said, "why are you anxious? Consider how the lilies of the field grow; they neither toil nor spin, yet I say to you that even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which flourishes today but tomorrow is thrown into the oven, how much more you, O you of little faith!" (Matthew 6)

If you want a good example of what it means to turn in on your self and become a worrier, look at Judas. But if you want an example of someone who had just as much as Judas to worry about and just as many faults, but who turned to Christ instead of himself, look at Peter. And take your choice.

No lay cardinal planned

VATICAN CITY—The Vatican weekly, L'Osservatore della Domenica, has published an article saying that reports that Pope Paul VI might create laymen cardinals is "completely without foundation."

In an article on the universality of the Church as demonstrated by the College of Cardinals, the weekly stated: "Having been officially made clear that the choice (of candidates for the college) will fall upon 'ecclesiastics,' the inference which has appeared in some dailies that there would be a possibility even of a layman being invested with the dignity of a cardinal is to be held as completely without foundation. The times in which an eminent layman could have become a cardinal are gone and in the past."

The weekly has made no reference to names but the comment undoubtedly was prompted by many reports that French philosopher Jacques Maritain was being considered for such an honor. French writer Jean Guitton has also been mentioned in this connection.

THRU GOD-COLORED GLASSES

ORTHODOXY

By GILBERT ROXBURGH, O.P.

So few of us in the United States ever encounter Christians of the Orthodox Churches of the East that we are inclined to forget their enormous numbers. Since these groups are generally oriental in nationality and customs, shaped by cultures with which we are unfamiliar, we forget that their beliefs—to what extent, unfortunately, we cannot tell—are substantially identical with Catholic beliefs.

Estimates can only be approximate, since there is general disorder in those regions where Orthodoxy exists, but probably the Russian Orthodox, Greek Orthodox, Rumanian Orthodox, Bulgarian Orthodox, Syrian Orthodox in Asia and in India, Armenian Orthodox, Copts, and similar groups, includes something more than two hundred million. In addition, there are some hundreds of thousands of Christians from still earlier separations, remnants of early Christian heresies: Nestorians and Monophysites.

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Many of these enormous oriental churches have corresponding communities united with the Catholic Church. These groups, which either never separated or have returned, are, for all practical purposes, indistinguishable from their larger Orthodox counterparts.

These Christians maintain the same sacramental system, the same dogmas (in great part at least), the same hierarchy, the same apostolic powers as the Catholic Church, though of course these are all attired in the terms natural to the Far East.

The emphasis in Orthodoxy is on the local church, under its own bishop. Thus the highly centralized form of the Catholic Church since the Middle Ages disturbs them, and leads them to repudiate papal primacy and papal infallibility without objectively seeing it in the light of their own tradition.

The reasons for separation, now and in the past, are complicated. The division began with some arguments about some language descriptive of the dogma on the Trinity, but political squabble swiftly exaggrated what may have been mere haggling into real separation. The areas of controversy are more reflective of differences between mentalities of oriental and occidental than they are of differences of religious belief.

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Experts in this field are hesitant about pointing to any specific doctrine with certainty nowadays as the item of contention—even the dispute about the Trinity or even papal infallibility—since the differing approaches of East and West—West: rational and restrained; East: mystical and enthusiastic—bar objective discussion. It is simply impossible at this stage to know if Catholics and Orthodox are really talking about the same things.

One Russian Orthodox theologian in America said recently that there were no doctrinal differences between Catholics and Orthodox. Other Orthodox leaders would not, of course, go so far.

In any case the ancient relationship cannot be totally destroyed. In 1951, when Orthodox had a celebration in Greece to honor St. Paul, the Patriarch of Rome, the Pope, was invited. Neither the Pope nor his delegate went in that non-ecumenical era, but two priest-observers returned from the celebration to report that if the Pope had gone to the Orthodox celebration, he would have had waiting for him a seat in the first place before all other patriarchs, archbishops, and bishops of the Christian world.

Attorneys are told of new challenges

WASHINGTON — Attorneys representing dioceses across the country were told here that expansion of federal involvement in civil rights, education and antipoverty programs will bring them new challenges.

William R. Consedine, director of the Legal Department of the National Catholic Welfare Conference, said growing federal action in educational and social welfare fields promises " a vastly increased confrontation of government with private welfare organizations, both religious and non-denominational."

"Given the pluralistic society in which we live," Consedine told the nearly 150 attorneys, "it is inevitable that Church-State tensions will exist."

"In the ecumenical age," he continued, "it is our responsibility to treat these tensions as opportunities to explain the position of our Church and to vindicate the freedom she needs to carry out her ecumenical mission.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Feb. 21 SEXAGESIMA SUNDAY. Even in these days of liturgical reform, we still hear people distinguishing between "personal prayer" and "common (or congregational, or liturgical) prayer." As if there could be any Christian prayer that is not personal prayer. It is perfectly legitimate and proper to speak of private prayer as distinct from common prayer and public worship. But both are personal.

And it would be the greatest irony if a liturgical reform dedicated to personal involvement in the sacramental life of the Church should produce some kind of anti-personal cult. Today, as we continue to prepare for the season of personal re-commitment, the Lent which prepares us for the celebration of Jesus' saving death and resurrection, both readings in the Mass emphasize personal response.

The first passage, unusual in the New Testament, is an intimate illustration of the operation of the paschal mystery in the life of a Christian. Christ's death-resurrection must be ours also, and not only sacramentally. It must be the fabric of our daily existence and Paul today is the case history. The Gospel is no less concerned with the personal element in redemption, but the parable expresses this concern in a general and universal way.

Feb. 22 THE CHAIR OF THE APOSTLE PETER. The testimony of Peter (First Reading) radiates confidence, the confidence we should experience anew in every Eucharistic celebration. "Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: . . . a birth into a salvation that stands ready to be revealed in the last time."

In Jesus, we know where we are going. In Jesus, we already have a vision of the terminus of the whole historical process, of creation. The "how" of it we have to struggle with like everybody else. But what confidence! That fundamentally all growth and progress and development in time are intelligible in him.

Feb. 23 ST. PETER DAMIAN, BISHOP, CONFESSOR, DOCTOR OF THE CHURCH. We gather around the holy book and the holy table—our two great teachers in Christ—to honor an "assistant teacher," a Christian and a bishop, who served to interpret bible and altar in the context of one age and generation.

And since all of us Christians are called to be teachers in one way or another, witnesses to the same Word and deed of God, it is healthy for us to reflect on our essentially subordinate role in this process.

Feb. 24 ST. MATTHIAS, APOSTLE. "For this yoke of mine lies easy; this burden of mine is light" (Gospel). This is not only a happy pre-Lenten thought but a psychological truism.

The kind of total commitment Christ asks is in fact the greatest relief for humans already overburdened by disparate appeals to their sense of duty. In Him it is possible to find that unity of being, that sense of being "whole," which man so badly needs.

Feb. 25 MASS AS ON SUNDAY. Christian emphasis on grace, on the utterly free gift of God's love and favor, must not deny the reality of personal responsibility. " 'The seed in good ground' are they who hear the word with nobility and goodness of heart, and retain it, and bear fruit in perseverance" (Gospel).

We are both utterly dependent on God and co-workers with Him. We accept a love which we cannot merit and yet we must strive to merit that love.

Feb. 26 MASS AS ON SUNDAY. All this is apparent in the Mass, in our worship, where our sacrificial gift of selves is inextricably united to the Christ's offering of perfected humanity. To speak of the Mass only as Christ's offering of Himself to the Father is to reduce it, to deprive it of its full meaning as the sacrifice of the Church, of the People of God. Christ's offering becomes ours so that we may offer ourselves, a living sacrifice.

Feb. 27 ST. GABRIEL OF OUR LADY OF SORROWS, CONFESSOR. Simplicity and singleness of heart find strong recommendation in both the readings of today's Mass. The familiar reference to childhood and childlikeness, the advice to the young man seeking eternal life, and the first reading's bluntness about the world's mortality—these present us, not with an ideology, but with an appeal for serious and wholehearted personal acceptance of the easy yoke.

VIEWING WITH ARNOLD

'Greatest Story Ever Told' is full of Biblical distortions

By JAMES W. ARNOLD

The worst moment in George Stevens' "The Greatest Story Ever Told" is undoubtedly either Pat Boone's appearance as an angel at the Tomb on the first Easter or the flat, gravelly reading by John Wayne, as a helmeted and armor-plated-to-the-jawbone Roman centurion, of the famous Biblical line, "Truly this Man was the Son of God."

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This four-hour, $20 million production of the life of Christ, in the usual eye-straining distortion of Cinerama, has its artful moments, too. Included are an absolutely spine-cracking dramatization of the raising of Lazarus, which is sure to provoke intense controversy, and perhaps the strongest characterization of St. John the Baptist ever put on film. But the word best describing the movie, which had its world premiere this week, is disappointing.

One had hoped that the artistic quagmire which traditionally awaits those who dare to film the New Testament would spare the veteran Stevens, a gifted director "Shane," "Anne Frank") with a reputation as a perfectionist. But expectations of greatness begin to dip early during a crassly inept version of the Slaughter of the Innocents. Things slip a bit further when Stevens uses static, pretty holy card images of Christ preaching to the Apostles, and plummet out of sight when an actor refers to the Baptist as "standing day after day in the water spreading sedition."

Stevens is victimized by several forces. One is the fact that everyone knows the story and dialogue. Everyone has a personal image, both of Hero and supporting cast, too often based on faulty understanding or inferior pious art. Too bold an attempt at freshness or originality might shatter too many preconceptions and cause a backlash at the box-office, where fantastic sums must be recouped if hundreds of studio executives and stockholders are to avoid becoming eligible for the poverty program.

Related to this are difficulties in theology, casting and visual imagery. If the film is to draw customers on the international market, no major group can be offended, the cast must include celebrities (many spectacularly untalented) and scenes like the Last Supper must look the way people expect the Last Supper to look. (Worse are the Resurrection, which seems presented amid cardboard rocks and palm trees by the YMCA Players, and the Ascension, which shows a Barclay Street Savior rising among the clouds like a reproduction from the fourth grade reader).

●

Catholics will find nothing offensive to faith here, although liberties are taken with the Scriptures for dramatic economy or emphasis. Thus, quotations are freely transposed to different times and places, Lazarus is a combination of several Biblical characters, and a Negro of Cyrene in a symbolic stroke (Sidney Pointer) plays Simon that is both ingenious and too obvious. Christ is presented as divine, but there are many escape hatches for unbelievers. The general approach is the less orthodox one that the human Christ came only gradually to know and understand His Messianic mission.

The main objective is that Jesus is again softened, watered-down, dehumanized to satisfy everyone and no one. The role is given to lean, rangy Max Von Snydow, from Bergman's Swedish repertory group, who comes over as gentle, ascetic, plagued by self-doubt — characteristics which may have belonged to Christ but could not have defined Him. The fault is not that of Von Sydow, who is capable of great force, but of the compromise Christ imposed on this kind of movie.

The only people, as usual, who seem really alive are the villains—José Ferrer as a cynical, deftly underplayed Herod Antipas, Martin Landau as a harrassed Caiaphas, David McCallum as an intellectually disturbed Judas. Telly Savalas also offers a refreshingly different Pilate—a tough military commander in contrast to the sophisticated Vincent Price-type usually set in the part.

The chief exception to the Villains-Have-All-the-Good-Lines tradition is Charlton Heston's magnificent John the Baptist, a raging primitive touched with heroic eloquence and intellect. Heston's performance, which fairly leaps off the screen during its brief exposure, may be the most successful theft of expensive property since the retirement of Jesse James.

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The most disastrous casting is of the Apostles, a group of pallid, largely unkown young actors, who strive to resemble Gallilean fishermen, much like male models pretending to be longshoremen. Neither they nor Von Sydow are helped much by the dialog, which is sonorously rounded and stuffy.

It is typical of our age that McCallum's Judas is almost cohero with Christ. We are made constantly aware of him and his growing disenchantment as Jesus gradually changes from social revolutionary to Messias. The irony is that Judas becomes so convincing and three-dimensional that his betrayal seems even more puzzling than that by the historical Judas.

We should not leave the impression that "Story" is utterly without merit. Stevens' taste and restraint are generally impeccable. The best example is the beheading-of-the-Baptist sequence, normally an orgy of blood, sex, over-acting and purple prose. Here it happens offstage, while Herod broods alone in his huge, torchlit throne room and Salome dances among the shadows fully costumed and hardly noticed by the Camera.

The movie is permeated by a sense of locale — the barren mountains and craggy deserts of Utah, in reality — and the constant contrast of small men and vast space is overpowering. The filming of the Way of the Cross, among other scenes, is impressive: Christ alone, surrounded by crowds, but with the soundtrack turned down so that we hear the scraping of the cross on the stones and the thunk of the wood as Jesus fails.

The Lazarus scene is clearly the one on which Stevens has lavished his attention. It is so exciting, so imaginative, that occurring at the end of the first act it seems only to emphasize the pallid triteness of the rest. Many will argue, however, that its strength is diluted by the loud "Hallelulia" chorus on the soundtrack and the climax, which requires Van Heflin, Sal Mineo and old Ed Wynn to run what seems like a hundred miles from Bethany to the gates of Jerusalem.

In sum: this is a respectful film, with some excellences and many flaws. The great film about Our Lord is yet to be made, and one suspects that what it needs most of all is a small budget, a small screen, and a director with absolutely no business sense.

PLAN SCECINA MARDI GRAS—The Mothers of Scecina Memorial High School will sponsor the annual Mardi Gras there on Shrove Tuesday, March 2, starting at 8 p.m. in the cafetorium, 5000 Nowland Ave. Shown above with many of the prizes and decorations to be awarded are Mrs. Arthur L. Pretti, chairman, seated. Standing (from left) are: Mrs. Robert J. Dangler, publicity committee; Father Harry Hoover, Scecina principal; and Mrs. John W. Meyer, candy chairman. Among the prizes to be awarded will be a "bushel of money." (Staff photo)

Fr. Walsh

(Continued from page 7)

The Catholic Church is deadly serious about prayer. For prayer in the case of an adult is necessary for salvation, the indispensable prerequisite for a correct reception of Christ's sacraments. Prayer, however, is not always easy or naturally attractive for man. Despite his best efforts, his attempts to pray often tend to falter, to peter out, to end in ennui. The Catholic Church, since she understands this human frailty, has instituted her voluminous devotions to help men to overcome their natural repugnance to prayer. Like a mother trying to interest a fractious brood of youngsters on a rainy day, the Church reaches deeply into her resources to supply her children with fresh inducements to prayer, with new motives, with enlarged perspectives for religious fervor. This is the purpose of the Church's gargantuan devotional menu. It represents her endeavor to provide something for everyone, to cater to every variety of taste, to meet the devotional needs of every nationality and social condition—of the old and the young, the sick and the hale, the solitary and those burdened with family cares, the happy and the distraught, the learned and the dull, the saint and the sinner.

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

VARIETY IN BOOKS

The Barth doctrine

"Feast for a Week: A Retreat for Housewives," by Solange Hertz. Newman, Westminister, Md. 119 pp. $3.75.

Divided into seven chapters, one for each day of the week, this book presents meditations on seven utterances of the Blessed Virgin in the New Testament account of the seven days of creation. It is intended for slow, meditative reading by housewives. It's theme is that selfless love and unending giving of self constitute the housewife's true vocation.

"Feast for a Week" is an antidote to some of the more strident feminist literature that has appeared in the last few years, and it may help married women achieve a happier attitude toward their tasks. One of the most comforting thoughts expressed by Mrs. Hartz, a mother of five, is that there is such a thing as a delayed vocation to the life of a housewife. Harassed wives and mothers who have begun to ask themselves, "Is this really what I was cut out for?" can find reassurance here—and guidance in the counsel to pray for such a vocation if one does not already have it.

The book does, however, have a disturbing tendency to change or strain the meanings of words to fit the author's points. If one does not read with sympathy, there is a possibility that parts of the book will seem hopelessly unrealistic or even meaningless. The discussion of the spiritualizing of sex is rather unclear.

But the book has much to recommend it — including the fact that it offers something for every group of married women up to and including grandmothers. For instance: "The grandmother who thinks she's doing her children a favor out of the goodness of her heart by occasionally babysitting with her grandchildren or otherwise helping the harried young married generation, has a very poor grasp of her plain duty to them and to humanity as a whole. Grandmothers are sorely needed in our society if they will be truly grand mothers, in other words, mothers raised to a higher power!"

Liberally laced with Scriptural quotations, "Feast for a Week" provides both inspiration and food for thought. It can readily be recommended for the young Catholic mother with many small children — along with somebody to help out with the children so she can read it in peace.

(Reviewed by Mrs. Carmen Shaw, who read the book while her husband, Russell Shaw of NCWC News Service, alternated them from the little Shaws: telling stories to and hearing Mary, 4; Emily 3, and Janet, 2.)

MARIAN LECTURERS—Msgr. John J. Doyle, Ph.D., chairman of the Marian College philosophy department, and Miss Emilie Murray, Ph.D. Cand., of the college English department, will speak on the continuing Marian Lectures series next week. Msgr. Doyle will discuss the contemporary political scene in Ireland at 7 p.m. Tusday, Feb. 23. James Joyce's "Portrait of an Artist" will be the topic of Miss Murray at 8:15 p.m. February 25 on the "Apsects of Man in Modern Literature" series. Tickets to individual lectures are available at the door.

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)
Sunday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
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 Crucified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 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 ....WEOA
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

Good reason

MANHASSET, N.Y.—It's a rare thing when a winning basketball team loses its coach in mid-season, but at St. Mary's High School here the squad understands. Coach Jim Volkland is calling it a career at age 24—to enter the religious life. On Sunday, Feb. 14, basketball and baseball coach Colkland, who also teaches history at St. Mary's, began his postulancy as a member of the Marist Brothers.

JOIN THE SOCIETY FOR THE

PROPAGATION OF THE FAITH

IN YOUR PARISH DURING THE WEEKS OF

FEBRUARY 21 & 28

In Africa, priests rely on the OLD to teach the YOUNG. The Church in Africa must gain support from ALL Catholics. Out of every 10 converts in Africa, 8 now become Moslems, 1 a Protestant, and only 1 a Catholic. To spread more quickly in Africa, the Church must have native African priests. Support a young man for the priesthood! It costs only $12.50 per month or $150.00 for one year.

FOUR TYPES OF MEMBERSHIP. Living or deceased persons may be enrolled.

INDIVIDUAL ANNUAL enrolls one person only. Offering $1.00 per year for each person. You cannot enroll Mr. and Mrs. John Smith, for example, for a year for $1.00; it takes $2.00, that is, $1.00 for each; and it must be renewed each year. High school and college students may enroll for 50c per year.

SPECIAL ANNUAL includes all the members of one family, that is, father, mother and their children and must be renewed each year. Annual offering $10.00.

INDIVIDUAL PERPETUAL enrolls ONE forever. Offering $50.00 and is given only once. This offering may be made in sums of any amount at any time during the course of a year, just so the whole amount of $50.00 is given within 12 months from the date of enrollment.

FAMILY PERPETUAL includes the father, mother and their children of any one family unit, enrolls them forever as members. Offering $100.00 and is given only once. This also may be made in sums of any amount at any time during the course of a year, just so the whole amount of $100.00 is given within 12 months from the date of enrollment. Certificates for Perpetual Memberships will be issued by the Archdiocesan Office.

DECEASED PERSONS as well as the living may be enrolled in any of these classes of membership. Members share 30,000 Masses each year as long as they be in need of them.

The Society for the Propagation of the Faith aids 150,000 WORKERS LIKE THESE in the missions.

They receive no salary;
they work for love of God only;
they help all people of every race, color, or creed;
they cure, heal, feed, and clothe the poor through YOUR sacrifices.

Enroll your beloved dead in the Society for the Propagation of the Faith. Make the annual membership offering of $1 for each person. Your deceased husband, wife, father, mother, or anyone else is thus enrolled for a year. During that time they share in no less than 30,000 Masses.

SOCIETY FOR THE

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RT. REV. VICTOR L. GOOSSENS, Archdiocesan Director

136 West Georgia Street
Indianapolis, Ind. 46225

Tic Tacker

NAMES IN THE NEWS—Three members of the 1964 graduation class from **Cathedral High School,** Indianapolis, were elected president of their freshmen classes at their respective colleges. They include: **Charles Reynard,** of **Christ the King parish,** St. Joseph's College, Rensselaer; **James Schnieders,** of **Immaculate Heart of Mary parish,** Bellarmine College, Louisville; and **William Shattuck,** of **St. Thomas Aquinas parish,** Denison University, Granville, O. . . . **Father Leo Schafer, V.F.,** pastor of **St. Mark's parish,** Indianapolis, has promised 300 families of his parish who will be charter members of the newly-established **St. Barnabas parish** two handsome "parting gestures." He has offered a station wagon to transport the teaching nuns and a school bus. The new parish will "shrink" St. Mark's to about 500 families. . . . Senior **Margaret Curley** of St. Mary-of-the-Woods College has the lead in "Royal Gambit," a play featuring college students which will be shown at **St. Agnes Academy, Ladywood School** and **Chartrand High School** in Indianapolis during March. The tour will include several other Indiana and Illinois cities. . . . Serving as regional chairmen of the 1965 Heart Fund campaign in Indianapolis Sunday, Feb. 21, will be: **Mrs. Joseph Kelly** and **Mrs. Rita J. Sisson,** both of **St. Andrew's parish.**

SCRAP FOR CURCH FUND—The CYO of **Holy Family parish,** Richmond, is conducting a county-wide scrap drive to raise funds to furnish the baptistry for the proposed new parish church. Iron, steel, copper, aluminum, old wire, motors, batteries, newspaper, household articles and Nehi bottle caps are being solicited. Collections will be made on the last Saturday of each month. To be contacted, call or write Holy Family Church.

HERE AND THERE—Fourteen students of **St. Mary-of-the-Woods College,** attending the recent Catholic Action conference in Milwaukee, passed out handbills and carried posters supporting author John Howard Griffin, whose scheduled appearance at the conference had been summarily canceled at the last minute. Griffin was a recent visitor to the Woods campus. . . . Adult lip reading classes, sponsored by the Indianapolis Speech and Hearing Center, will begin Tuesday, March 2, at 7 p.m. in Room 107 of the English Foundation Bldg., 615 N. Alabama St. Two classes for teen-age and adult stutterers are also scheduled at the center. Call for additional information. . . . Two Benedictine nuns were "capped" last Sunday at Indiana Central College. Among the 35 freshmen in the college's nurses' training program to be "capped" were: **Sister Mary Lucien** and **Sister Mary Frederic,** both members of **Our Lady of Grace Convent,** Beech Grove.

WOODS DISCUSSION—Dr. Ferenc Nagy, exiled Prime Minister of Hungary now living in Washington, D.C., appeared at St. Mary-of-the-Woods College this past week where he delivered a series of lectures on various current international topics. One of his talks—on "Communications Media in Hungary"—was presented to the college journalism class. Dr. Nagy (left) is shown above after the session chatting with Charles Cremer, journalism instructor, and Donna Dufour, of Our Lady of Lourdes parish, Indianapolis, a senior member of the class. (Staff photo)

Opinions

(Continued from page 4)

this if we were doing so much good for them?

Say what you want about Robert Welch, but I challenge you to say anything against the members of the Council. If you think Mr. Welch is such a Kook (word used in the worker) why not suggest that we pray for the poor misguided man? It seems the charitable thing to do, if you really believe such a way. Now, I'm quite certain Philbrick, Smoot and Scousen, who are all ex-F.B.I. men, know and understand this Communist conspiracy a lot better than you do and while we work with all of the grass roots of Conservatism our action steps are greater so it stands to reason that we get the real blasting from the Communists and their Liberal friends.

Incidentally, I wrote over two weeks ago to Senator Church asking for his documentations that prove what statements in "None Dare Call It Treason" are false. No reply to date. Wonder if I'll receive one?

It is very disturbing to me how you as a Catholic priest can get away with writing all this socialist propaganda and gobbledegook.

I am a Catholic, intend to die as one. I am a member of the John Birch Society and I intend to be one as long as it is necessary to do so. I will continue with my interests in the Blue Army, the Cardinal Mindzenty Foundation and other worthwhile Conservative groups. Liberals do not oppose Communism and the Communist's say so themselves. I will remember you in my prayers and hope you will do the same for me even though I'm a *radical* right-winger.

Mrs. Earl P. Reasoner, Jr.
Bedford, Ind.

AT POP CONCERT—A successful "Pop" Concert is being discussed by the group above before last Sunday's benefit performance at Clowes Memorial Hall, Indianapolis. Sponsored by the Indianapolis District Council of Catholic Men, the concert featured the Indianapolis Symphony Orchestra, under the direction of associate conductor Renato Pacini, and the 66-voice chorus of Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, directed by Sister Rosemary. The concert drew an audience of nearly 2,000 persons. From left above are concert committee members: Charles E. Stimming, Joseph B. Sackenheim, David J. Fox, and Edmund J. Bradley. Sackenheim is DCCM president. (Staff photo)

Segregated prayer

(Continued from page 4)

pains. His office described him as being "worn out."

That night more than 200 Negroes knelt in the rain to pray for the man who had so meanly used them and their colleagues in Selma's racial strife.

This return of good for bad probably did not impress the Alabama town's hard-shell bigots the way it should have.

But surely the thought crossed the minds of many throughout the land that no Negro ever had prayed in their churches. As Dr. Martin Luther King so strikingly has commented, "Eleven o'clock Sunday morning is the most segregated hour in America."

Retreat master is announced

INDIANAPOLIS — Father Charles Lees, S.M., Ph.D., English professor at Dayton University, will conduct the spiritual exercises at Our Lady of Fatima Retreat House the week-end of February 26-28 for the women of St. Christopher's parish, Speedway, and Holy Name parish, Beech Grove.

Father Lees

Reservations may be made with the retreat house.

Fr. Raban to give Cana Conference

INDIANAPOLIS—Father Raban Hathorn, O.S.B., editor of Marriage Magazine, will conduct a Cana Conference at Holy Angels parish, 28th and Northwestern Ave., at 7:30 p.m. Sunday, Feb. 28.

Topics to be discussed include: "Family and Society" and "Religious Education in the Home." The conference is open to the public.

Pope

(Continued from page 1)

national institutions capable of preventing attacks be reinforced. Surrounded by general respect, let them be used to insure the loyal fulfillment and the loyal observance of all international agreements."

POPE PAUL concluded by beseeching God's help, "so that, with hatred extinguished, mistrust eliminated and pride confounded, justice and love may become the basis of human relationships."

In the opening part of his talk, the pontiff noted that the general audience which would ordinarily have been held on Wednesday had been delayed a day to coincide with the Feast of the Apparition of the Blessed Virgin Mary at Lourdes (France) in 1858, and with the 36th anniversary of the signing of the Lateran Pacts between the Holy See and Italy.

"However," he said, "we must speak to you about peace instead of about these topics, because once more humanity must tremble at the fate of peace."

Bus bill

(Continued from page 1)

House. Exemptions include allowance for tips. Also, a $1.25 minimum to be effective in 1967 was deleted.

PROSPECTS for the elimination of capital punishment appeared brighter this week despite some initial confusion over the bill passed by the House, now in Senate committee, and two passed by the Senate, now in the House.

By a vote of 39-3, the Senate has passed and sent to the House a measure requiring migrant labor camps to have a license from the State Board of Health. It has a strong punishment clause. This same bill easily passed the House in 1963 but did not reach the Senate floor because time ran out. Therefore, its chance of becoming law looks good.

A move reportedly is afoot in the House to restore enforcement powers to S.B. 115, an open housing bill. It was passed by the Senate after enforcement was limited to public housing and that financed by the federal government.

More than 100 Negroes and whites picketed the state Capitol on Lincoln's birthday in protest against the "watered down" fair housing bill. "Must There Be a Third Party?" and "Whitewash Housing Will Lose Black Votes," picket signs read.

Meanwhile, legislators tangled this week with the measure upon which other legislation, and operation of state government itself, depend. That was the budget bill.

Propagation

(Continued from page 1)

which dealt with the missionary role of the Church. He considered the program so important that he chose to present it personally to the council Fathers, the Archbishop adds.

ARCHBISHOP Schulte urges the parishes to strive for "100% enrollment of every adult member" in the Society for the Propagation of the Faith.

There are four classes of membership in the Society. **Individual Annual:** enrolls one person, living or deceased, for one year for $1.00. **Family Annual:** enrolls an entire family—father, mother and children—for one year for $10. **Individual Perpetual:** enrolls one person, living or deceased, forever for $50. **Family Perpetual:** enrolls an entire family (father, mother and children, living or deceased) forever for $100.

Cardinal

(Continued from page 1)

ceremony it was held just above his head while the Pope said a prayer. Now the hat, known as the galero, will be delivered to the cardinals' residences the afternoon of February 25 after the ceremonies are completed at St. Peter's.

The completion and publication of the new ceremony for the creation of cardinals ends a number of rumors and half truths which have been in circulation around Rome for weeks.

THE PROBLEM has been that many of the particulars were not worked out until very recently and that the Pope and Archbishop Enrico Dante, himself a cardinal-elect, have been working together on details of the numerous ceremonies for the creation of cardinals. Various ideas were considered and adapted as seemed best.

The new ceremony is divided into five parts: preparation, entrance of the Pope into St. Peter's, the Liturgy of the Word, creation of the new cardinals, the Eucharistic Liturgy (concelebrated), and the presentation of the cardinals' rings and birettas.

ONE OF THE features of the new ceremony is the prayer which the Pope says at the time of the actual creation of the cardinals during the Mass. The text of the prayer is as follows:

"Most beloved brothers, a great and magnificent dignity is conferred on you as you are called to form part of the College of Cardinals of the Holy Roman Church and of the apostolic ministry of concern for all the churches. You will, in fact, be our collaborators and advisors in guiding and governing the Holy Catholic Church. Therefore, brothers and collaborators, be ardent in charity and fervent in zeal for the House of God. And know that you are most particularly obliged to engage yourselves with all your energies for the exaltation of the Catholic faith, for the peace of the Christian people and for all peoples, for the defense of ecclesiastical liberties. May this be granted to you by Him who together with the Father and Son lives and reigns for ever and ever. Amen."

Cathedral parents to sponsor dance

INDIANAPOLIS—The Marble Room of the Marott Hotel, will be the scene of the dance sponsored by the parents of Cathedral students on Saturday, Feb. 20. A dinner will precede the dance.

The Cathedral dance band will play for the affair beginning at 9 p.m. Honored guests will be Brother James Sullivan, C.S.C., principal; Brother Edgar Plas, C.S.C., and Brother Eugene Wiesenberger, C.S.C. Mr. and Mrs. William Howard are chairmen, assisted by Mr. and Mrs. William Sullivan, co-chairmen.

Alverna to hold its 3d Cursillo

Alverna Retreat House, Indianapolis, is hosting its third Cursillo this week-end. Participating are 40 laymen from Indianapolis, Muncie, Anderson, Elwood and Carmel.

Spiritual director of the Cursillo, which began on Thursday evening, is Father Eustace Struckoff, O.F.M., of San Antonio, Texas.

YCM sets social

INDIANAPOLIS—The Northside YCM will sponsor a social on Sunday, Feb. 21, in the CYO assembly room, 1502 West 16th St., from 8 p.m. to 12 midnight.

Calendar

FRIDAY, FEB. 19

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, FEB. 20

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.

SUNDAY, FEB. 21

Dual Card Party in Assumption school hall, 1105 S. Blaine Ave. Playing begins at 2 p.m. and at 7 p.m.

A Fun Party in St. Catherine's parish hall, Shelby and Tabor Streets from 5:30 p.m. to 10:30 p.m.

SATURDAY, FEB. 27

Assumption . "Mardi - Gras" Ball at 8 p.m. in the school hall, 1105 S. Blaine Ave.

Scientists

(Continued from page 1)

is rarely mentioned in the daily press.

"Both the Hungarian government and the United States would be happy if the Cardinal left the Embassy," Dr. Nagy believes.

"The matter," he added, "is in the Cardinal's hands, however, and so far he has chosen to stay."

WITH REGARD to the reunification of Germany, Dr. Nagy is of the opinion that the importance of physical reunification is overstressed.

The speaker said that there is some thinking in world political circles that any reunification of Germany could best be effected in the context of an over-all readjustment of Eastern Europe as a whole.

In the political sphere, the former Hungarian official feels that the reunification of Germany would certainly result in a reduction in influence on the part of the Christian-Democrat Party, since East Germany is predominantly non-Catholic.

Dr. Nagy, who came to the United States in 1947, has lectured at more than 50 American universities and colleges during the past two years. During his period of exile, he has traveled extensively and has participated in numerous international conferences.

St. Mark's slates card party series

INDIANAPOLIS—A series of monthly card parties sponsored by St. Mark's Altar Society, will begin Friday, Feb. 26, at 8 p.m. in the church hall, 551 E. Edgewood Ave. Euchre and bridge will be played. There will be door prizes and refreshments.

Mrs. Hilard Henning is chairman and Mrs. William Kennedy, co-chairman.

Plan 'Hat Party'

INDIANAPOLIS—The ladies of St. Lawrence Church, 46th and Shadeland Ave., are having a Hat Party Tuesday, Feb. 23, at 8 p.m. in the cafeteria. Refreshments will be served. The public is invited. Reservations may be made by calling Mrs. Donald Sensback, LI 5-0893.

Apostolate session

CHICAGO—The Midwest Assembly of the Sodality Lay Apostolate will be held here September 3-6.

MacEoin

(Continued from page 4)

just don't know how they feed their families," a priest said to me in Manaos. And the worst is yet to come. All the government promises for 1965 is to hold inflation to a 35 per cent increase. International financial institutions regard this as an heroic effort and are willing to help with substantial loans.

Two questions remain. Can inflation be stopped without slowing down the economy and adding to the already enormous pool of unemployed and underemployed? And will the military-business government break out of the traditional molds and devote a significant part of the new wealth to creating human living conditions for the submerged masses? I shall comment on these points next week.

Plan card party

INDIANAPOLIS—St. Catherine's parish Altar Society will sponsor a luncheon-card party on Monday, Feb. 22, in the church hall, 2200 Shelby St. Luncheon will be served at 11:30 a.m. followed by cards and bunco at 1:30 p.m. There will be a bunco game for children. The public is invited.

Scouts, leaders receive awards

Eighty-nine Archdiocesan Boy Scouts received the Ad Altare Dei Awards from Archbishop Schulte last Sunday at Holy Name Church, Beech Grove. At an honors dinner, sponsored by the Catholic Committee on Scouting, held at Chartrand High School following the church ceremonies, three adult scouters were given the St. George Award.

The adult scouters, honored for their notable service in the promotion of the Catholic aspects in the Boy Scout program, were Hubert L. Kress, of St. Lawrence parish, Indianapolis; Edmond Aksamit, Holy Name parish, Beech Grove, and R. V. Achatz, St. Lawrence parish, Lawrenceburg. The St. George Award was established by the National Catholic Committee on Scouting.

Senior CYO units schedule dance

INDIANAPOLIS — The three Senior CYO groups from Indianapolis are sponsoring jointly a dance Friday, Feb. 19, from 9 p.m. until midnight at the Knights of Columbus Hall, 13th and Delaware Streets. Russ Carlyle's orchestra will play for the dancing.

Members and their friends are invited to attend and may get their tickets at the door. The Senior CYO is an organization for single young adults aged 18-30.

Academy dance

INDIANAPOLIS—The anuual father-daughter dance sponsored by students at St. Agnes Academy, will be held Sunday, Feb. 21, in the school cafeteria. Jimmy Mack, popular disc jockey, will spin old and new tunes for the event.

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AROUND THE ARCHDIOCESE

Pre-Cana series is set at Tell City parish

TELL CITY, Ind.—The first of a series of six Pre-Cana conferences for couples contemplating marriage this year will be held at St. Paul's Church on Sunday, Feb. 28. Eligible couples are asked to register at St. Paul's rectory.

TROY

St. Pius P.T.A. will sponsor a social in St. Pius hall on Sunday, Feb. 21, beginning at 2 p.m. The menu will include chili, hot dogs, pie, cake and coffee.

RICHMOND

Holy Family parish will observe March as Vocations month with a program on the priesthood and religious life. Plans are being made for a panel discussion on the aspects of the religious life. Guest speakers will include a priest, a Brother and four Sisters.

A card party, sponsored by St. Andrew's Parent-Teacher organization, is scheduled Thursday, Feb. 25, at the school.

The annual St. Mary's parish dance is planned for Saturday, Feb. 27.

$1 million gift announced by ND

NOTRE DAME, Ind. — The University of Notre Dame has received two $500,000 gifts toward construction of a mammoth athletic and convocation center. Father Theodore M. Hesburgh, C.S.C., university president said both donors are alumni and former Notre Dame athletes who prefer to remain anonymous.

The athletic and convocation center is a major objective of the university's three-year, $20 million program. The Ford Foundation has pledged a $6 million matching grant provided the university at least doubles that amount in gifts from its alumni and friends.

As of Dec. 31, Notre Dame received gifts and pledges totalin $10,153,346. Matching funds bring the total to $15,230,019.

Marian College lists 50 students on 'Dean's List'

Fifty Marian College students, including 28 from the Archdiocese, have been named to the Dean's List for academic excellence during the past semester.

"Straight A" grades were acvhieved by: Judith Pille, Fort Harrison senior; Karen Lee, Indianapolis sophomore; and Maureen Northcutt, Indianapolis freshman.

Others receiving grades of 2.5 (B-plus) include: Kathleen Kiley, Lois LeFeber and Richard Powell, all seniors; Elaine Christen, Constance Knoll, Evelyn Looney, Rose Kalker, William Willmering and Daniel Armstrong, juniors; Cheryl Grady, Paula Nugent, Stana Jo Peloza, Carol Russell, Ellen Scanlin, Mary Sue Steele and Elaine Zimmer, sophomores.

Patricia Dangler, Michael Moxley, Frank Sekula and Mrs. Nina King, freshmen. All are from Indianapolis.

Also from the Archdiocese are: Patricia Ortman and Mary Jane Scheidler, both of Greensburg; Sandra Whitman, Brazil; Betty Seufert, Brookville; and Laura Schaefer, Richmond.

AN INFORMED STUDENT BODY—Dennis Hardesty, seated, an eighth grader at St. Vincent de Paul School, Bedford, makes an announcement to the student body over the school's modern public address system. Looking on are classmate Steve Ohl and their teacher and principal, Sister Rita Ann, O.S.F. St. Vincent's School has an enrollment of 270, taught by five Sisters of St. Francis, Oldenburg, and three lay teachers. (Staff photo)

Doctrinal renewal 'necessary but risky'

CHICAGO—The renewal of doctrine underway in the Church is "necessary" but involves the "terrible risk" of undermining the Church's teaching authority, Father Gergory Baum, O.S.A., said here.

Father Baum gave the annual McGeary Foundation Lecture sponsored by the Thomas More Association. It was held (Feb. 14) at Mundelein College in conjunction with the presentation of the Thomas More Medal for "the most distinguished contribution to Catholic literature" in 1964 to Harper and Row, New York publishers, for publishing "The Future of Man" by Father Pierre Teilhard de Chardin, S.J.

FATHER BAUM, a theology professor at St. Michael's College in Toronto, told the capacity audience that reform is necessary "because the Church as a community of men belongs to history and is perpetually called upon to respond to new challenges and to declare the meaning of the Gospel in new situations."

The task of doctrinal renewal, he said, is to distinguish between those teachings which are part of apostolic witness, and therefore unchanging, and those which are capable of change because they depend on the terminology of a particular age.

Much of the latter teaching has long been considered part of the ordinary magisterium, or teaching authority of the Church, and regarded as infallible because it is widely taught, he said. Some such teachings have been modified, resulting, he said, in "consternation and shock" because they were previously considered infallible.

"THE CATHOLIC theologian must face this problem," Father Baum said, and examine Church teaching to determine the limits of infallibility. In doing this, however, the teaching authority of the Church could be weakened, by casting doubt upon its authority "to bind the conscience of believers," he said.

But, he added, while doctrinal renewal "may involve a risk," it does not "ultimately threaten the Christian believer."

"He is not tempted to become a free-lance in his faith, to make himself independent of the Church and thus initiate doctrinal disintegration," he said. "On the contrary, more than ever will he feel dependent on his brethren in the Church, on the community, on the teaching of the bishops and popes who are appointed by the Spirit as ministers of God's Word in the community."

New unity center opened by clergy of two faiths

OXFORD, England—A group of Anglican and Catholic clergymen here are turning the place where Cardinal Newman was an Anglican vicar—and then became a Catholic—into an ecumenical center.

The place is the part of Oxford called Littlemore, where Newman had an Anglican parish, and the nearby group of almshouses that he dubbed "the college" where he officially entered the Catholic Church.

A year ago a group of Oratorian Fathers from Birmingham bought "the college" and converted it into a Catholic oratory. Soon afterward, the newly appointed Anglican vicar of Littlemore, the Rev. V. Fletcher, suggested that it would be an appropriate place for Catholics and Anglicans to have unity meetings.

On Dec. 8 a group of 20 Anglican and Catholic clergy held a day of prayer in the Catholic church during the morning and in the Anglican church during the afternoon.

During the Week of Prayer for Christian Unity in January pairs of Anglican and Catholic clergy took turns making a prayer vigil in "the college" oratory.

Honored by France

VATICAN CITY — Vittorino Veronese, former director general of UNESCO and a leader of Italian Catholic Action, has been named to the French Legion of Honor by President Charles De Gaulle.

'Annunciator' wins patent for priest

ASHEVILLE, N.C.—The U.S. Patent Office has awarded a patent to Father William G. Wellein of this city. His invention, which has patent number 3,159,827, is for "An Annunciator for the Entrance of a Dwelling or the Like."

Father Wellein said the device will signal callers at the door of a home, office or rectory that the occupant has heard the doorbell or knock, and is on his way to answer.

While the basic idea is not new, the patent was won on the grounds that the present invention is novel in several respects. Unlike the more sophisticated and expensive intercoms, the new device is simple to manufacture and install, Father Wellein said. No voice communication is used and it can be installed by almost anyone in any type of house, old or new. In addition, the number of remote "stations," from which the occupant can relay his message, may be multiplied indefinitely at any distance with very little expense or trouble, he added.

Father Wellein is the rector of St. John Vianney Hall, a pre-seminary for the Raleigh diocese.

Announce lecture at Marian College

Parents' rights as primary educators will be the subject of a Jesuit ethics professor who will address members of the Marian College Student Education Association next Wednesday evening at the college.

Father Jerome A. Petz, S.J., of the Bellarmine School of Theology, North Aurora, Ill., was also a recent participant in the college's fall Marian Lecture series.

He is expected to suggest positive action by parents interested in exercising their rights and liberties in the education of their children in private schools.

President Johnson's "Elementary and Secondary Education Act of 1965" will also be brought into focus by the visiting lecturer.

The public is invited to attend the lecture, to be held in the college auditorium at 7 p.m. There is no admission charge.

Undecided

VATICAN CITY — Whether Pope Paul VI will attend an international Marian congress in the Dominican Republic in May has not yet been decided, Vatican sources declared (Feb. 13). Reports that the Pope had made a decision not to attend the Caribbean meeting have no authoritative basis, the sources stated.

FARMER'S VIEW

Black snow

By DANA C. JENNINGS

Driving through Minnesota in November after the season's first snowfall, I was astounded at the number of completely black snowdrifts I saw along the road and piled behind snow fences. Here soil has blown off the rich black fields and in many places completely covered the snow.

Soil conservation as a formal activity of the federal government has been going on for so long—something over 30 years—and has progressed so well and has enlisted the encouragement and assistance of such diverse segments of our society as banks and non-profit societies as well as farmers and businessmen—that some people think soil conservation is all done.

This reminds me of the story of the high school girl who happened to sit next to a famous astronomer at a school banquet. She asked him what he did for his living and he said he was an astronomer. She said, "What?"

He said, "I'm an astronomer. I study the stars."

"That's funny," she said. "I finished astronomy last year."

Soil conservation, like astronomy, food production or plain old dishwashing, is never done. When it's wet we have to watch out to keep our soil from washing away and when it's dry we have to take care to keep it from blowing away. The Minnesota phenomenon was related to fall plowing. Where corn stalks still stood, or meadow aftermath, they protected the soil. Even fall-sown wheat, barley and rye held it so there was little or no soil lost.

These columns have spoken often enough of the farmer's moral obligation before God to preserve, protect and enrich his soil. We need not belabor the moral here.

Richmond CYO schedules dance

RICHMOND, Ind.—The Catholic Youth Center will hold its last dance before Lent on Sunday, Feb. 28, from 7 to 10 p.m. at Holy Family School. Dave Parks, WING radio station disc jockey, Dayton, Ohio, will spin the records.

The Richmond Deanery CYO will meet at 6 p.m. prior to the dance. All CYO members are invited to attend.

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OBSERVE CATHOLIC BOOK WEEK—St. Agnes Academy, Indianapolis, will mark Catholic Book Week, February 21-27, with a special exhibit of recent books by Catholic authors. Helping arrange the library display above are, left to right: Michelle Wuensch, Ann Kiesle and Diane Roberts.

† Remember them in your prayers

INDIANAPOLIS

† **AGNES C. BUSH**, 79, St. Catherine's Church, Feb. 12. St. Joseph Cemetery. Mother of John P. and Richard E. Bush; Margaret Cromwell and Elizabeth A. Wilmoth.

† **MARIE M. MAHONEY**, 64, Holy Trinity Church, Feb. 13. Holy Cross Cemetery. Mother of Norman, Robert and Rosemary Mahoney; sister of James Bennett.

† **FRANK ZUPANCIC**, 82, Holy Trinity Church, Feb. 15. St. Joseph Cemetery. Father of Josephine Smerdel, Frances Allen, Antonia Medjesky, Rose Ivancic and Mary Shampfel.

† **JOHN SULLIVAN**, 39, SS. Peter and Paul Cathedral, Feb. 16. Calvary Cemetery. Son of Mildred Sullivan; brother of David M. Sullivan, Betty Ann Fassnacht, Margaret Scott and Frances Flynn.

† **ROSE ZINK**, 80, Christ the King Church, Feb. 17. St. Joseph Cemetery. Mother of Catherine Johnson and Olivia Lynch; sister of Sophie DeHoff, Lucy Rickle.

FRENCHTOWN

† **EVELYN BRISCOE**, 49, St. Bernard Church, Feb. 11. Wife of Carlton; daughter of Mrs. Dovie Webster, of Marengo. Also surviving are four half-sisters.

LANESVILLE

† **JOHN J. ROCHNER**, 80, St. Mary's Church, Feb. 13. Father of Norbert and Francis Rochner, Mrs. Audrey Courtney, Mrs. Juanita Banet and Miss Wilma Rochner, all of Lanesville.

RICHMOND

† **PAUL O. CANARY**, 68, St. Mary's Church, Feb. 15. St. Malachy Cemetery, Brownsburg. Husband of Kathleen; father of Mrs. Kime and Mrs. Donald Morgan, of LaPorte; sister of Lowell Canary, of Indianapolis.

Recollection set for YCS members

INDIANAPOLIS—Father William Cleary, assistant pastor of St. Philip Neri Church, will conduct the spiritual exercises for an evening of Reflection sponsored by St. Patrick's Y.C.S. on Monday, Feb. 22, beginning at 7 p.m. at St. Patrick's Church.

All high school Y.C.S. members of Indianapolis are invited to attend.

Assumption sets dual card party

INDIANAPOLIS—A dual card party will be held Sunday, Feb. 21, in the Assumption school hall, 1105 South Blaine Ave. Playing begins at 2 and at 7 p.m.

Euchre and social games will be played and refreshments served between sessions. Mrs. Charles McElfresh and Mrs. John Hoff Jr., are co-chairmen. The public is invited.

Plans are underway for the annual "Mardi Gras" ball sponsored by the Assumption Parent-Teacher Organization. The event will be held Saturday, Feb. 27, in the Assumption school hall. The affair is open to the public.

For the engaged

The spring pre-marriage course for engaged couples, sponsored by the Archdiocesan Confraternity of Christian Doctrine, will be held at St. Mary's Academy, 429 E. Vermont St., beginning Tuesday, March 9, at 8 p.m. Classes will be held on Tuesday and Friday evenings for five consecutive weeks. An application card, signed by a parish priest, must be brought to the first lecture.

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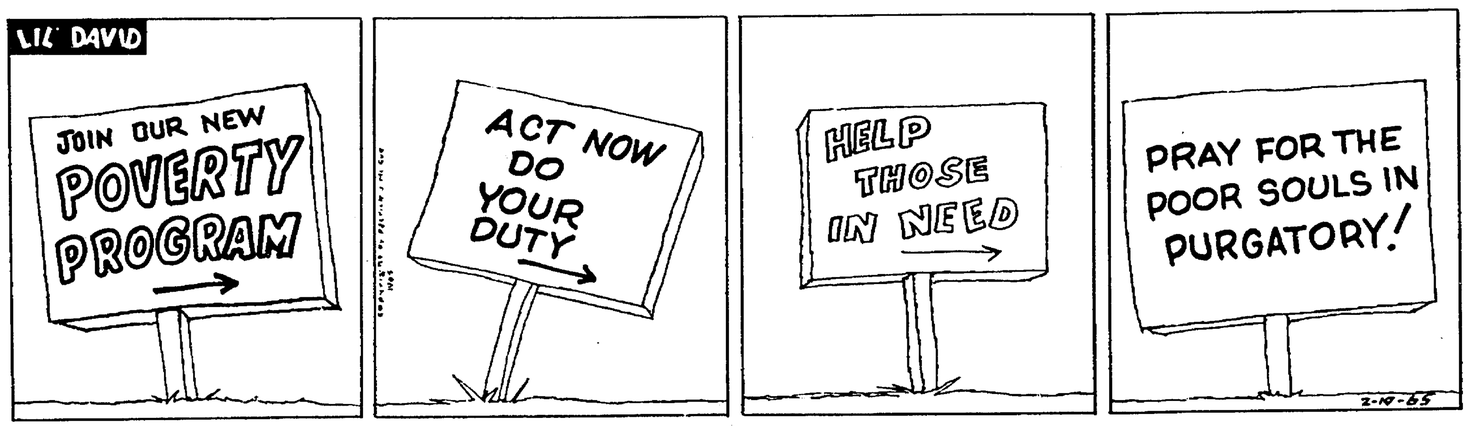


ORTHODOX HEAD

Sees 'ultimate' union

LONDON — Union between the Greek Orthodox Church and the Roman Catholic Church is quite possible in the near future, according to Metropolitan Athenagoras, Greek Orthodox leader in Britain.

He spoke at a symposium on Christian unity arranged by the Catholic Society of Queen Mary College at the University of London. Five hundred students attended. One questioned the Metropolitan about the primacy of the Pope and received this reply:

"A lot of our differences are based upon sematics, upon misunderstandings, upon snobbism. I think the time will come when both sides will meet in complete agreement as to the primacy of the Bishop of Rome.

"We in the Orthodox Church consider the Pope to be the first Bishop of Christendom provided we add the complement—primus inter pares, first among equals."

METROPOLITAN Athenagoras added that if the Roman Church was based on the absolute authority of a man who is called Pope, then there was no need to call an Ecumenical Council to debate and discuss matters of faith.

"It was enough for the one man to say 'that's it' and nothing else," he said. "But because of the faith living in the body of the Church, we had the Second Vatican Council."

The metropolitan recalled the meeting he arranged last year between Pope Paul VI and Ecumenical Patriarch Athenagoras in the Holy Land. At first, he said, he pleaded with the Patriarch not to send him to Rome. He considered himself persona non grata in the Vatican because of "publicity" attending a disagreement with Cardinal James Francis McIntyre, Archbishop of Los Angeles, when he was Orthodox Bishop in that California city. He did not define the disagreement.

ON THE PLANE, he said, he remembered the tradional way to greet a Pope was to kiss his feet.

"I thought that if he puts out his foot for me to kiss I will say 'Goodbye, Sir,' and catch the next plane back." Then, the metropolitan said, he had been "moved to tears by this humble man" who came out to greet him and personally pulled out a chair for him to sit down.

Get to heart of social problems, Sisters told

MILWAUKEE — The role of the nun in the modern world, a noted religious educator said here, is to work in "the heart of the problem" facing society.

Sister Mary Jacqueline, S.L., vice-president of Webster College, St. Louis, noted that the Sisters of Loretto in the early days of their apostolate "got into covered wagons, not cloisters."

ADDRESSING young delegates attending the convention of Wisconsin Catholic Action, she said:

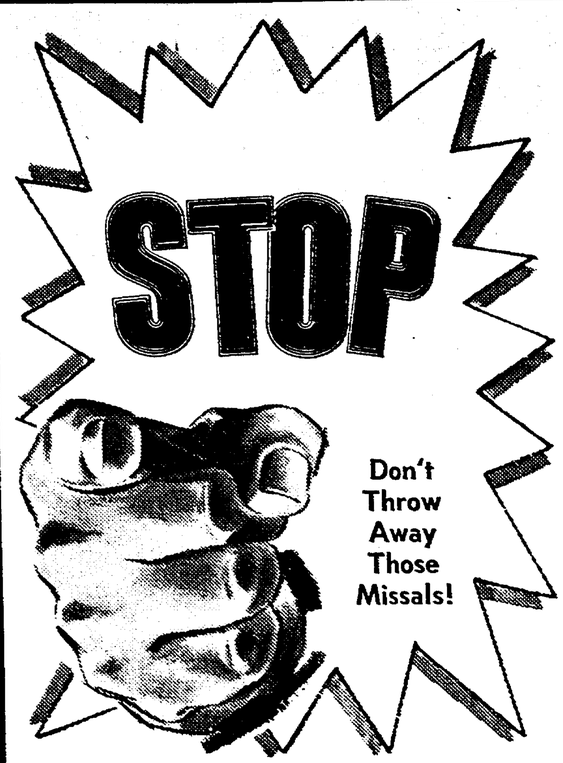
"Where are the frontiers of 1965? In Harlem and in every inner city of our life.

"There is no better place for us than in the heart of the problem that we do not yet know how to solve.

"IF WE APPEAR to be the more cautious people, we will give the image that our aims will not hold up."

In discussing the nation's racial justice problems, Sister Jacqueline held that "no papal encyclical can tell your generation how to conquer it. There is a directive in a papal encyclical, but you have to learn how to do it. You observe—then ask provocative questions of society."

PLAN BELATED VALENTINE DANCE—"Queen of Hearts" is the theme of the first city-wide dance sponsored by the Junior CYO unit of St. Gabriel's parish, Indianapolis. Originally planned for St. Valentine's Day, the affair had to be postponed until Sunday, Feb. 21. WIFE's Bob Lyons will spin the records from 7:30 until 10:30 p.m. Some lucky girl will be crowned dance queen. The admission is 50 cents and a CYO membership card. In the photo above, which includes the CYO officers and dance chairmen, are: Front row, left to right: Peggy Melton and Paula Koehl; back row, left to right: Russ Harris, Mary Clifford, Paula Lents and Tom Heim. The affair will be held in the school hall.



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COUNTERMANDED CEREMONY

Tells how Pius XII rebuffed nazis

By PLACID JORDAN, O.S.B.

ROME—Pope Pius XII, who has been accused of not taking a sufficiently strong stand against the Hitler regime, personally countermanded a Church function here in 1938 that could have been interpreted as favoring the nazi invasion of Austria.

This was revealed for the first time by an eye-witness of the event in an interview with this correspondent. He is George Huber, Swiss writer and for some 30 years editorial staff correspondent in Rome of Swiss and French Catholic newspapers. He also is the author of a biography of Pope Paul VI.

"The late Bishop Ludwig Hudal who died here on May 13, 1963," said Huber, "was then the rector of the Pontifical Teutonic College of Santa Maria dell'Anima. He was of Austrian nationality and prelate highly regarded in Rome, but perhaps a bit naive in political matters.

"The day after Hitler marched into Austria, on March 14, 1938, he addressed a circular letter to all Catholic Austrians, Germans, German-speaking Swiss and even Hollanders residing in Rome and invited them to attend a Te Deum function in the Church of Santa Maria dell'Anima 'to thank God." as he expressed it, 'for the Anschlusss (Germany's takeover in Austria) unstained with blood.'

"ONE OF HIS addressees was German Father Franziskus Strathmann, O.P., who then was a confessor at the church of St. Mary Major and a refugee in Rome. The nazis had blacklisted him as one of their outspoken opponents and as a convinced pacifist. Father Strathmann today resides at the Dominican monastery of Walberberg near Cologne.

"Father Strathmann immediately wrote to Bishop Hudal expressing his indignation that there should be a service in church which implicitly, at least, could cause the impression that God was being praised for the success of an act of open aggression, such as the nazi invasion of Austria.

"Father Strathmann concluded by informing Bishop Hudal that a copy of his letter of protest was going to the then Papal Secretary of State, Cardinal Eugenio Pacelli, who later became Pope Pius XII."

"The next day," Huber said, "all those who had received Bishop Hudal's invitation also received a note calling off the Te Deum service 'because of unforeseen circumstances.' Clearly Cardinal Pacelli had issued instructions to this effect."

ASKED HOW he interpreted this event, Huber said:

"To my mind it makes it perfectly plain how Cardinal Pacelli truly felt, even though he did not express his condemnation of nazi aggression in so many words.

"To us Swiss and also to the Hollanders, Bishop Hudal's invitation appeared especially objectionable because our countries then were exposed to nazi threats of the same kind as those that had caused Austria's downfall. Cardinal Pacelli beyond any doubt must have had the same reaction.

"Bishop Hudal, of course, meant well, but he was misled by nazi propaganda and did not take sufficiently into account the dire consequences for the Church of Hitler's aggression.

"Pius XII, on the other hand, often inclined toward measures that were not spectacular. He preferred taking a stand by quiet means. In this as in other instances there was nevertheless a clear indication of where he stood with his real sympathies, and that most certainly he disapproved strongly of all the nazis' wicked deeds."

"ONLY RECENTLY," Huber added, "did this incident come back to my memory when I read of the criticism leveled at the late Pius XII because of his war-time policies.

"I also recall in this same connection how the late Cardinal Joseph Innitzer of Vienna, who had greeted Hitler much too profusely upon his arrival in Austria, was shortly afterwards asked to report personally to Pope Pius XI, who demanded that he remain on his knees during the whole one-hour audience so as to impress him with the Pontiff's strong disapproval of his lack of judgment on that occasion.

"He then had to release a statement in L'Osservatore Romano which, at the Pope's request, stressed the state's obligations in matters of freedom of worship and conscience, a thing the cardinal unfortunately had failed to do when he met the nazi dictator."

"I have no doubt," said Huber, "that Cardinal Pacelli also had quite a bit to do with this emphatic reprimand of Cardinal Innitzer.

★ ★ ★

Vatican paper scores effort to show 'Deputy'

VATICAN CITY—The Vatican City daily newspaper, taking notice of an attempt in Rome to give a private showing of "The Deputy," Rolf Hochhuth's play criticizing Pope Pius XII for failing to aid the Jews during World War II, observed that only two decades ago Romans had hailed Pope Pius as the defender of the city.

The editorial in L'Osservatore Romano appeared two days after Roman police halted the presentation of the play before an invited audience of journalists in an abanndoned church on the grounds that the producers did not have a permit for public gatherings. In a scuffle after the order, police had to carry some stubborn spectators from the building.

THE FRONT-PAGE headline in the Vatican daily read: "License and Liberty."

"On the afternoon of June 6, 1944, an overpowering demonstration assembled Romans in St. Peter's Square to thank Pope Pius XII, 'Defensor Civitatis,' (Defender of the City)" the editorial began.

"Before the Pope, in front of the basilica, there were on that day many people who were not Catholics or who did not want to call themselves such, as certain banners showed. They, too, were grateful for a ministry of peace and dignity and for the protection they had received like the others. Perhaps they had received more than the others, because they were more threatened.

"No one in those days asked for certificates or attestations. All were defended and protected with tireless generosity. I was asked only if they were persecuted."

REFERRING TO the abortive attempt to stage "The Deputy," the newspaper said:

"Gratitude cannot be imposed. It is either felt or it is not felt, as seems to be the case. No one can exact it. But apart from the sentiments which may have inspired the promoters of the event in question, this publicity-seeking gesture is a deliberate, calculated offense against the sentiments of Roman Catholics and Italians."

Although police who halted the performance did not appeal to that section of the Lateran treaty between the Holy See and Italy guaranteeing the heads of each state—Italy and Vatican City — against insult, Vatican Radio said the presentation of the play cannot be reconciled "with juridical commitments." L'Osservatore Romano also referred to "juridical guarantees."

Program on Pope

ROME—The National Broadcasting Company has prepared a one-hour television program entitled "The Making of a Pope," which will be shown in the United States on March 9 beginning at 10 p.m. The program is in color and will be narrated by NBC's Rome correspondent Irving R. Levine.

For missions

BONN—More than $300,000 was collected for the missions in the past two years by Action Missio, a branch of the German Society for the Propagation of the Faith. The group collects scrap iron, paper and used clothes to raise money for foreign missions.

Catholics pass 7 million mark

NEW YORK—The Catholic population in the New York metropolitan area has passed seven million, according to the 1965 Catholic Telephone Guide, published by the archdiocesan newspaper of New York, the Catholic News.

The guide says an increase of 182,796 over last year brings the total number of Catholics to 7,143,343 in the New York, Brooklyn, Rockville Centre, Bridgeport, Newark, Paterson, Trenton and Camden Sees.

Legion commends 'Sound of Music'

NEW YORK—The National Legion of Decency has commended "The Sound of Music" movie, a Fox production, based on the story of the Trapp Family Singers as "thoroughly refreshing family entertainment."

The legion observed: "This film production of the theatrical musical based upon the formative years of the Trapp Family Singers is thoroughly refreshing family enterainment. Its story of a young woman whose lively personality captivates a widower and his seven children is a joyful and balanced view of life. Lovely music and intelligent lyrics, colorful scenery and pleasant fantasy, are well blended to achieve the unity of cinematic elements necessary to wholly entertain the mind and enliven the spirit."

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY — Our Lady of Mt. Carmel
Friday, Feb. 19 — 8 P.M.

VALENTINE'S DAY DANCE
K of C Council 437 — 1305 N. Delaware
Saturday, Feb. 20 — 9 P.M. - 1 A.M.
Music by Russ Carlyle Band

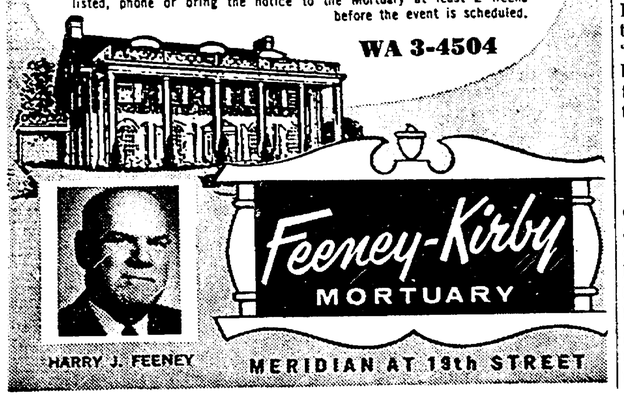
CARD PARTY — Little Flower Church
Sunday, Feb. 21 — 2 P.M.

EUCHRE CARD PARTY SERIES
K of C Hall 3682 — 220 N. Country Club Road
Wednesday, Feb. 24 — 7:30 P.M.

"MOON OVER MULBERRY STREET"
Presented by St. Vincent's Hospital Drama Club
February 26 - 27 — 8:30 P.M.
Public Invited
St. Vincent's School of Nursing Auditorium
Adults: $1.00 High School and Under: .50

These announcements are availabre 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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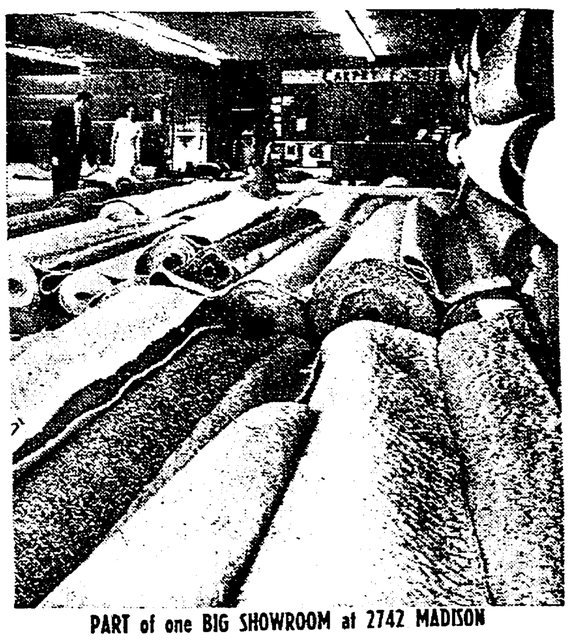

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