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Urges bus decision based on merit alone

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HARRISBURG, Pa. — A Catholic attorney said here that the question of school bus rides for non-public school pupils should be settled on its merits alone and not on the basis of extraneous issues.

This stand was taken by William B. Ball, general counsel for the Pennsylvania Catholic Welfare Committee, in a television interview with newsmen. Legislation to provide tax paid bus rides for non-public school students is pending in the legislatures of Pennsylvania and several other states, including Ohio and Indiana.

"THE QUESTION of school buses must be faced upon its merits," said Ball, a constitutional lawyer. "Is it a measure for the health, welfare and safety of children? Is it reasonable in cost? Is it constitutional? Will it create harm to the structure of our public schools?"

Ball said it is "unfair to ascribe some sort of conspiracy, a 'foot in the door' . . . to an effort which can be met on its merits."

Noting that 16 states now provide transportation to non-public school students, he said bus rides are "clearly" a service to the individual child, not support of parochial school or religion.

ASKED ABOUT the possibility of school boards changing bus routes to accommodate non-public school children, Ball said:

"It seems to me the public authority which establishes school bus routes is changing them all the time. I should indeed hope there would be some measure of accommodation to the children attending church-related schools."

He pointed out that, besides bus rides, courts over the years have upheld a number of other programs in which tax funds are used for the health and welfare of non-public school pupils, including school crossing guards, police, traffic lights, and nurses in school health programs.

★ ★ ★

ROYAL WECOME—Mother Mary Loyola, first superior general of the Providence Catechist Sisters, (center with large bouquet) was given a warm welcome when she arrived at St. Mary-of-the-Woods from Taiwan. She is spending several weeks at St. Mary's studying convent administration. The two nuns holding small bouquets are Sister Loretta Therese and Sister Mary Pius, who accompanied Mother Mary Loyola from Taiwan. (Another photo on Page 12)

FATHER HANS KUENG

Calls reform of curia key to council success

NEW YORK—One of the most distinguished Catholic theologians in Europe has discounted the "progressive versus conservative" conflict within Vatican II. The contest, he said, "is primarily between the progressive council itself and the reactionary curia."

Father Hans Kueng holds that "many a bishop," faced with the question of deciding the relative importance of three more council sessions or reform of the Roman Curia, would "name the reform of the curia without any hesitation."

The dean of the theological faculty of the University of Tuebingen, Germany, a Vatican II peritus (expert) who is among the most prolific writers in the Church, believes that the fourth session may well determine whether "the council, which has won so many battles, will also win the war in the end."

WRITING in the February 12 issue of Commonweal, national Catholic weekly edited by laymen, Father Kueng entitles his article: "The Council—End or the Beginning?"

He does not discount the great strides of the council—in fact he points up many progressive moves often overlooked—but his article charges that success of the council may well hinge on the reform of the curia and its subsequent internationalization.

The theologian holds that if the council membership were restricted to bishops and auxiliaries who administer dioceses ("the faithful") and the "honorary bishops" of the Roman Curia were excluded, "the reactionary minority—according to experience and the voting results in most cases so far—would have dwindled to a few outsiders with no influence."

His article in Commonweal charges that the curia controls "not completely, but to a very great extent, the conciliar apparatus and means of doing business." This led, he charged, to "painful incidents which took place in the last two weeks of the third session."

These "incidents," among them deferral of action on religious liberty, have been interpreted "as a reversal for the council and the constructive goal set for it."

EVEN WORSE, said Father Kueng, was the impression created that Pope Paul VI was supporting the curial leaders. "Not that the well-known obstructionism of the curia was regarded as of primary importance, but the fact that the large part of the bishops, theologians and non-Catholic observers had the fatal impression that the Pope — due to fear, theological uncertainty, concern for his immediate surroundings and Italian domestic policy, or whatever reason — had put himself behind the obstructions and various maneuvers of the curia."

As council "crises," he cited such things as "intrigues" against the statement on the Jews; commitment of Pope Paul to a missions schema "worked out completely under the supervision" of the curial missions branch, which was ultimately rejected by both Pope and council; and "explanatory note watering down the concept of collegiality, which was forced upon the council without even being submitted to a vote."

Father Kueng also listed "the last-minute changes ordered by the Pope in the schema, 'On Ecumenism,' which were less friendly to non-Catholics"; "the reference of the disputed questions of marriage morality and mixed marriages to the Pope,

(Continued on page 9)

★ ★ ★

Raps unfair criticism of council, Pope, curia

DELFT, The Netherlands — Cardinal Bernard Alfrink of Utrecht warned against unfair criticism of the ecumenical council, the Roman curia and Pope Paul VI.

The cardinal said in an address to Catholic students here:

"We had better stop discussing the Roman curia in a denigrating manner, particularly if we do not have any personal experience (concerning it). If we create the impression that the whole curia is an agglomeration of human errors and shortcomings, we exaggerate as much as if we present the curia as a group of saints and angels."

"It is clear," he continued, "that the Pope, in spite of understandable resistance, is determined to give shape to the idea of collegiality. We must not obstruct him by giving the impression that we do not fully recognize his primacy and by presenting the curia as a concentration of slyness, lust for power, falseness and mean machinations."

THE CARDINAL added: "We are dealing today with two legitimate visions of the Church. Both have the right of expression and they now are confronting each other in the ecumenical council. A high point in this crisis in the Church was reached in the last week of the third session of the ecumenical council.

"The Church is not a democracy and the council is not a democratic parliament where decisions are made only by a majority of votes. The Church has both a monarchistic and a collegial character. The struggle in the last week of the recent session was not a collision of the Pope with the rest of the college of bishops nor a collision between the Pope and the majority of the bishops. It was rather a meeting or possibly a collision of two views on the Church, the monarchistic one and the collegial one.

"IN THIS conflict the head of the Church is led by what he considers in conscience to be in the interests of the Church in this situation. Nobody will doubt that the Pope finds this an extremely difficult task.

"He cannot expect that everybody in the Church understands his decisions immediately, but he can expect that everybody in the Church will consider his decisions with respect."

Cardinal Alfrink also stated: "The Pope constantly makes two points — first, the internationalization of the curia, and second, the formation of a college of bishops selected from the world hierarchy that will meet at Rome at regular intervals to discuss the general problems that are of importance for the whole Church."

The cardinal asked for a spirit of mutual Christian charity in the Church and warned against the tendency to discuss the problems of the Church in an emotional and even aggressive way.

Reminder

The second annual "Pop" Concert, featuring the Indianapolis Symphony Orchestra and a 65-voice chorus of Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, will be held at 3 p.m. Sunday, Feb. 14, in Clowes Memorial Hall. Sponsored by the Indianapolis District Council of Catholic Men, the performance will benefit the major charitable projects of the DCCM.

Public hearing held on school bus bill

By Staff Writer

The 94th Indiana General Assembly passed the deadline for introducing new bills this week. For the remainder of the session efforts will be largely directed at doing something about those already filed.

The General Assembly

This means, among other things, a step-up in public hearings, particularly on the more controversial measures.

A well-attended public hearing was held Wednesday night on H.B. 1387, which would require public school systems in the state to provide school bus transportation, in private as well as public schools.

Supporters of the proposed legislation contended the bill is chiefly a child safety measure, is only fair play, and is needed to bring about equal civil rights. They argued that it does not violate the concept of separation of church and state.

Opponents argued that it does violate that concept, and that it is a "foot in the door" to serious misuse of tax money.

A HEARING also was held on a House bill to give the mayor of Indianapolis greater control over the Citizens Gas & Coke Utility.

This is one of a group of measures introduced by Marion County lawmakers to give elected officials hire-and-fire powers over the boards of various operating departments. These bills have stirred up perhaps the most heated controversy of the 1965 legislative session.

Last week the House voted 75-18 to end capital punishment in Indiana, and the bill (H.B. 1504) seemed almost certain to pass the Senate. This week, however, opposition inside and outside the Senate was solidifying. Apparently this was in belated acknowledgement that the perennial measure, which in sessions past had usually been pigeonholed in committee, had many supporters in 1965. However, two Senate bills which would eliminate the death sentence have been approved by committee. It appeared that some sort of a bill outlawing capital punishment eventually would come out of this session.

By a 91-0 vote, the House raised unemployment compensation benefits from $36 to $42 a week and set the employers' base at $3,600. Another bill, also passed by 91-0, would increase workmen's compensation benefits from $43 a week to $45. Senate approval of both measures is expected.

Two enforcement-shy civil rights bills on housing and schools are now in the House after easy passage by the Senate. One bill simply declares housing to be a civil right, but provides no power to prevent racial discrimination in the sale of private homes. The other "authorizes"—but does not mandate—school officials to take "reasonable" steps to achieve greater racial balance in school enrollments.

SENATE Majority Leader Jack H. Mankin (D-Terre Haute) hailed the bills as "a

(Continued on page 9)

$7,000 bequest

A $7,000 bequest to the Archdiocese for institutional use was announced this week. The gift came from the estate of the late Frank N. Lindner, a member of St. Mary's parish, Indanapolis, who died in 1963.

Form group to push lay diaconate

CHICAGO — An organization will be formed sometime before September 1 to train laymen to serve as ordained deacons in the Church in Latin America.

Preliminary plans for the group, to be called the St. Stephen's Society, were announced here by Bishop Alfredo Mendez, C.S.C., of Arecibo, Puerto Rico. He said Cardinal Richard Cushing of Boston has agreed to serve as honorary chairman of the society.

The ecumenical council's Constitution on the Church, promulgated last November, cleared the way for territorial bodies of bishops, with the permission of the Pope, to create a permanent order of deacons who could assist priests and dispense some sacraments. The diaconate would be open to young unmarried men and "mature" married men. Thus far no permanent deacons have been ordained.

BISHOP MENDEZ said he already has trained 40 men to serve as deacons and has recruited 1,500 more, largely from the Cursillo movement. He said he hopes Catholic public school teachers, mayors and other officials in Latin America can be recruited as deacons.

The diaconate is an order of the Church ranking just below the priesthood. Deacons are empowered to preach, administer baptism, witness marriages, perform burial rites and distribute Communion, but not celebrate Mass. Although the permanent diaconate existed in the early Church, in recent centuries the order has been conferred only on men studying for the priesthood.

The new organization will be named after St. Stephen, the first deacon and the first martyr of the Church.

A SPOKESMAN for the new group said the society would raise funds to train deacons and to assist bishops and missionary priests in Latin American. He said it has not been decided whether to establish separate schools for the training or to send deacons to existing seminaries.

The need for deacons in Latin America was underscored by Cardinal Juan Landazuri Ricketts of Lima, Peru, who attended the Catholic Inter-American Cooperation Program here last month. Cardinal Landazuri said in an interview that he has some parishes with as many as 80,000 parishioners and only two priests. He said he is hopeful that lay deacons will alleviate the situation.

Four to be consecrated day before consistory

VATICAN CITY — The four priests who have been named cardinals by Pope Paul VI will be consecrated bishops on February 21, the day before they are elevated to the Sacred College.

Pope Paul decided to follow the precedent set by Pope John XXIII and make all members of the College of Cardinals bishops instead of allowing a number of them to remain priests, as was the tradition in the past.

TO BE consecrated in St. Peter's basilica by Cardinal Eugene Tisserant, Dean of the Sacred College, are Msgrs. Joseph Cardijn of Belgium, founder of the Young Christian Workers organization; Charles Journet, Swiss theologian; and Federico Callori di Vignale, majordomo of the papal household; and Father Giulio Bevilacqua, an Oratorian priest who is a pastor in Brescia, Italy, and an old friend of Pope Paul.

Vatican officials also disclosed that the ceremony of delivering the "biglietto" (the official notification of the new cardinals of the Pope's decision to make them members of the Sacred College) will be confined to only four places. In the past new cardinals have been scattered throughout Rome and the papal messengers bearing the official notifications have had to go to all parts of the city.

TO SAVE TIME and simplify matters, it has been decided that only four locations are to be

(Continued on page 9)

Mother Mary Loyola, nun with a mission

By PAUL G. FOX

A diminutive, youthful Chinese woman of quiet mien, who heads a 22-member native community of Chinese Religious, is currently visiting in the Archdiocese to study convent administration.

Mother Mary Loyola, who was professed 20 years ago on the mainland of China as a member of the Providence Sister Catechists, is now in her third year as head of the struggling community.

The Providence Sister Catechists owe their spiritual formation to the Sisters of Providence of St. Mary-of-the-Woods, who first gathered together a band of young Chinese women soon after the American nuns' arrival in Kaifeng, East Honan Province, China, in 1930.

THE AMERICAN missioners were uprooted by the Chinese Communists in 1948 and evacuated to Taiwan (Formosa) with the Nationalist military forces and other refugees from the Mainland.

Mother Mary Loyola was then a young professed nun. She arrived in Taiwan with 17 other native Sisters in 1949 to join their American benefactors. Another 50 native Sisters were left behind on the Mainland and were never again heard from.

While on the Mainland, the Chinese Sisters worked among the poor, operating dispensaries and giving catechetical instructions. In Taiwan, Mother Loyola's community now conducts six kindergartens, which would correspond to American day nurseries. The total number of children in the kindergartens is 1,100.

Three other members of the small community help staff Providence College of Liberal Arts, conducted by the American Sisters of Providence in Taichung. An additional five Providence Sister Catechists are attending the college to further their education.

Mother Loyola's community was dependent upon the American nuns until 1962, when they were canonically organized as an independent religious community. They are self-supporting. Mother Loyola was the first of the group to be elected superior general. Her six-year term has another three years remaining.

WHILE THE native community is small, Mother Loyola reports that there are 13 young women "in formation" at the motherhouse and novitiate, both located in Hsintien-Taipei, in Taiwan.

One of the things Mother Loyola is vitally interested in changing — no, not the nuns' hemlines — is the community's name. She feels that the title "Providence Sister Catechists" is a misnomer. The nuns are not engaged primarily as catechists. Besides, the name has a connotation of designating a group of laity, not professed Religious.

Filling Mother Loyola's hours until her departure for Taiwan in March will be numerous visits to elementary and secondary schools conducted by her hosts in the Archdiocese—the Sisters of Providence—and conferences with community officials on "the business of organization."

Interfaith Tea slated February 17

The ninth annual "Meet Your Neighbor" Tea, which will bring together 700 representatives of 75 northside Catholic, Protestant, Jewish and Unitarian organizations, will take place at Chatard High School, Indianapolis, on Wednesday, Feb. 17.

Discussion on the theme "Modern Woman: What Is Her Religious Responsibility?" will highlight the event, which has become the state's largest forum for interfaith expression.

Participants will include: Mrs. Louise Collins, of St. Matthew's parish; Mrs. David Tavel, of Beth El Zedeck Congregation; Mrs. Samuel Siurua, of North Methodist Church; and Mrs. George W. Allen, of All Souls Unitarian Church.

Resource persons who will respond during a question and answer session are: Father Charles Frazee, of Marian College; Rabbi Robert Frazin, of Indianapolis Hebrew Congregation; Dr. Albert Cole, of North Methodist Church; and Rev. John MacKinnon, of All Souls Unitarian Church.

Serving as moderator will be Robert Gordon, Indiana Regional Director of the Anti-Defamation League of B'nai B'rith. The tea will be held from noon until 2:45 p.m. in the high school cafeteria.

Chancery announces new parish

Construction is expected to begin immediately on a new parish plant to serve the rapidly-growing far southside of Marion County. Necessary zoning approval was secured this past week for the church-school combination, located on an 11-acre tract 8300 south and four blocks west of S. Meridian Street (Indiana 135) in Hill Valley Estates.

To be known as St. Barnabas parish, the new parish will be the 44th in Marion County. The area to be served will be roughly the southern half of the present St. Mark's parish.

The parish school, which will enroll an estimated 350 youngsters in grades one through eight, will be completed in time for September occupancy. It will be staffed by four Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, and lay teachers.

Serving as general contractor for the construction will be the F. A. Wilhelm Co., of Indianapolis.

Pending appointment of the founding pastor, the administrative details of St. Barnabas parish will be in the hands of the Chancery Office.

Columbus acts to curb housing discrimination

COLUMBUS, Ind.—Signatures are being sought throughout the Columbus area to support a "statement of conscience" regarding discrimination in housing.

Parishioners of St. Bartholomew's and St. Columba's parishes are actively coperating in the community-wide program sponsored by the Mayor's Commission on Human Relations.

Father Patrick Gleason, pastor of St. Columba's parish, is chairman of the Mayor's Commission. He said that Columbus ministers and church boards have pledged their support in distributing the 3x5-inch cards containing the "conscience" message. Service clubs and other organizations will also be asked to share in the campaign.

Text of the commitment follows:

"We believe that every person has the right to rent, buy, or build a home without restrictions which are based upon race, religion, or national origin.

"We therefore welcome into our immediate neighborhood any law-abiding residents regardless of race, religion, or national origin; and will work with them to build, to improve and to maintain a community which is good for all.

"We agree to extend friendship, mutual aid, and moral support to all who refuse to discriminate.

"We also agree that in the handling of any rentals or sales of real estate in which we are involved we shall make no discrimination on a basis of race, religion or national origin."

Two auxiliaries named by Pope

WASHINGTON—Pope Paul VI has made the following appointments to the hierarchy of the United States:

Msgr. Romeo Blanchette, Vicar General and Chancellor of the Diocese of Joliet in Illinois, to be Titular Bishop of Maxita and Auxiliary of Bishop Martin D. McNamara of Joliet.

Msgr. James P. Shannon, president of the College of St. Thomas, St. Paul, Minn., to be Titular Bishop of Lacubaza and Auxiliary to Archbishop Leo Binz of St. Paul.

The appointments were announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

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DISTINGUISHED VISITOR—A few months before his death, Pope John XXIII made a surprise visit to the offices of Father Guy Ferrari, O.S.B., in the Vatican Library. Father Guy is shown above demonstrating a piece of electronic equipment for the late Pontiff. With Pope John in the photo are Cardinal Amleto Cicognani, second from left, and Cardinal Eugene Tisserant.

FATHER GUY FERRARI

St. Meinrad Benedictine in Rome serves as official curator of papal gifts

By JAMES C. O'NEILL

VATICAN CITY—If you have ever wondered what happens to the lavish gifts given to popes by kings and presidents, the man to ask is a pleasant, rather boyish-looking Benedictine monk from St. Meinrad Archabbey in Spencer County, Ind.

Father Guy Ferrari, O.S.B., bears the somewhat awesome title of curator of the Vatican Library's copy of the Princeton Index of Christian Art. Over his desk pass many gifts of the great and no-so-great who have given them to the pope. Since heads of state are frequent visitors to the Vatican and since it is customary to exchange gifts on such formal audiences, the inflow of art treasures, rarities and other gifts is considerable.

For instance, the most recent gifts to come into Father Guy's hands are some of the gifts Pope Paul VI reecived during his visit to the Holy Land in early 1964. Among them are gifts from Israel's President Chazar, Jordan's King Hussein, Greek Orthodox Patriarch Athenagoras of Constantinople and other Orthodox patriarchs of the East.

THE GIFTS, which had been in the Pope's personal apartments for a year, were sent "downstairs" to Father Guy's office so that he can display them in the sections of the Vatican Museums which come under the administration of the Vatican Library.

"Downstairs" is a comfortably air-conditioned, recently remodeled series of offices in the library wing of the papal palaces. The offices house the Princeton Index. This is a scholar's aid consisting of half a million reference cards and 150,000 photographs of all phases and details of Christian art from its beginnings up to the year 1400.

The copy of the index, which is being continually added to by scholars at Princeton University, was the gift of Cardinal Francis Spellman of New York. In fact the index was the first gift to a pope with which Father Guy had anything to do, and it led years later to his present office and the side duties of curator of gifts.

Father Guy came to Rome in 1946 after study at St. Meinrad. He took a degree in theology at the Abbey of St. Anselm's in Rome and then took a Ph.D. in Christian archeology at the Pontifical Archeological Institute. Except for occasional trips to St. Meinrad and his home in Fort Smith, Ark., he has resided in Rome for the past 19 years.

When Cardinal Spellman presented the index to Pope Pius XII in 1952, Father Guy was selected to be in charge of it. It was then housed in the building of the Pontifical Archeological Institute near the basilica of St. Mary Major.

During the reign of Pope John XXIII the index and Father Guy were transferred to the offices of the Vatican Library, and it was then that the American priest was given the responsibility of caring for papal presents.

Not all gifts presented to the pope go "downstairs." Some the pope retains for his own use; some, such as chalices, vestments and the like, he gives away. Others are distributed around various parts of the public papal apartments and some are placed in various offices of the Vatican. Responsibility for papal gifts dates only from the reign of Leo XIII.

Theoretically and in general all the items which are housed in the Vatican Library museums are in some way connected with Christian iconography—that is, the study of pictures or images. However, there are many objects in the collections that do not have any relation to iconography.

FATHER GUY'S domain includes the Christian and Profane Museums, really small but beautifully designed rooms along the main corridors leading to the Sistine Chapel. The corridors were the original rooms of the library built by Pope Sixtus V and used to house the Vatican's great collection of ancient manuscripts. In addition to these two museums, the Vatican Library's responsibilities include the enormous reading room called the Sistine Hall in which there are exposed many of the rare and precious manuscript treasures of the library.

Added to these are a series of rooms known as the Borgia Rooms, called after the Borgia Pope Alexander VI, which are mainly important for their Renaissance frescoes. All these are public museum rooms and are known generally as the Vatican Museums, although they do not come under the administration of the director of museums. In addition the library has a number of work and storage rooms in which many of the papal gifts are kept since it is impossible to exhibit all of them.

Not all gifts have an equal artistic or intrinsic value. For instance, of the latest group of items to come down from the Pope's apartment, the presents from the Holy Land, the most valuable from the historical point of view is a simple clay oil lamp.

The lamp is one of two presented to the Pope by King Hussein. The larger of the two, about the size of a saucer with its sides sort of curled up, dates back to 1,900 years before Christ's birth and was found in excavations in Jerusalem.

THIS PIECE will remain on permanent display in the Vatican collection of antiquities. Two other gifts are a heavy, specially-cast gold medal presented by Israel's president to commemorate the papal visit and a gold medal and chain commemorating the 1000th anniversary of the Greek Orthodox monastery of Mt. Athos in Greece which Patriarch Athenagoras gave to Pope Paul in Jerusalem. These pieces will be placed on display for a while and then be put into the papal collection of coins and medals.

A 17th-century New Testament in Greek bound in metal and decorated with an enamel medallion, which was the gift of Greek Orthodox Patriarch Benedictos of Jerusalem, will finally be placed, after exhibition, in the books section of the library.

Currently on proud display in the public rooms is the medal, sash and citation acompanying the Freedom Medal awarded posthumously by President Lyndon B. Johnson to Pope John XXIII.

AT PRESENT Father Guy, in addition to his other duties, has several projects underway. For one thing, he is drawing up the first complete inventory of all items belonging to the library's collections. Hard as it is to believe, no such complete inventory has ever been made in the library's more than 400-year history.

Father Guy estimates that the library collections—not counting books and manuscripts—have about 6,000 different items, including approximately 2,000 papal gifts. When completed the inventory will offer scholars photographs, descriptions and a bibliography on each item in the collection, many of which are precious objects of the first Christian centuries found in the catacombs.

Another project is the inventory of the miniatures or illuminations found in the Vatican's priceless collection of manuscripts. The goal of these various projects is to make the treasures of the Vatican Library more accessible to scholars.

It is almost impossible to give a clear idea of the variety of objects contained within the collection. For instance, not on display because of the lack of space is a complete 17th-century pharmacy, apothecary jars, herbs, scalpels, presses and all. In one room there is on public display a famous ancient Roman fresco depicting a marriage ceremony which is of great use to scholars studying customs of that period. In a non-public room is the Roman wall from which the fresco was removed so that it could be displayed in public. The wall is kept for scholars to study.

Next to the ancient section of wall stands a glass case containing a number of bronze objects which workmen just happened to unearth as Pope Pius IX was strolling through the then recently excavated city of Pompeii. It's very likely that the bronze vessels, although no doubt authentic, had been "salted" amid the ruins.

Open a cabinet in a storage room and you may find half a dozen elephant tusks or a portrait of Pope Pius XII made out of stamps by school children. The spiritual bouquets prepared by the children of the world for Pope Leo XIII's 80th birthday still are preserved in an attic storage space. And a complete 18th-century iconostasis, richly carved wooden panels used in Greek churches to separate the altar from the main part of the church, is awaiting display some day for lack of adequate space now.

Pope John was instrumental in acquiring this particular piece when he was apostolic delegate in Greece. He presented it to Pope Pius XII for the museums.

BEING READIED for public display is the "Treasury of the Lateran," a collection of reliquaries from the fifth to the 13th centuries which preserved the papacy's own relics of the early martyrs. The enclosed relics, which are now in the possession of the Lateran basilica, and the reliquaries were walled up to save them from plunder. They even escaped Napoleon's systematic despoiling of Rome. In 1903 they were disinterred and the reliquaries, because of their enormous artistic value, were sent to the Vatican Library where they have been exhibited only sporadically.

To those who object that the pope can dispose of many of the valuable but not necessarily important gifts given to him, Father Guy explains that it is easier said than done.

"You would be surprised how often we get requests to see this or that gift given by someone's grandfather. It would also be offensive to heads of state if their presents to the popes were treated casually.

"Not very long ago we got a request for a photograph of an Asian potentate presented to Pope Leo XIII years ago. We found it, believe it or not."

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PROTESTANTS TRY HARDER

Catholics reported lax in convert work

NEW YORK — On the basis of current data, it takes 361 U.S. Catholics to win one convert in a year—but only five of them work at it. And any claim that ecumenism is largely responsible for a succession of annual losses in conversions cannot currently be proved.

These statements are made in reports concurrently made public by a theologian of the University of Notre Dame and a Paulist priest long active in religious research.

Catholics trail Protestants badly in attempts to bring other Christians into their Church, according to Father John A. O'Brien, a research professor of theology at the University of Notre Dame. American Catholics lack missionary zeal, he said, in commenting on a nationwide survey that showed Protestants generally are more than twice as active as Catholic in seeking to win converts.

The "negative" figures show that 72 per cent of Catholics never attempt to win a convert, as against a figure ot 41 per cent for Protestants.

MEANWHILE, in a special article for Our Sunday Visitor, the national Catholic weekly, Father John J. Keating, C.S.P., noted the theory of some that gains in the ecumenical movement were accompanied by losses in the number of converts.

". . . the rise in ecumenical activity and the decline in the number of converts, tempt one to postulate a casual conection," he writes. "There have been, however, no detailed studies to support this. On the contrary, preliminary investigations of the Paulist Institute for Religious Research provide some ground for maintaining an alternate theory of coincidence."

The quick estimate that ecumenism was a great cause in the decrease may have been spurred by the fact that over a five-year-period conversions in the U.S. went from an all-time high to a decade low.

The high, according to Father Keating, came in 1959, the first full year of the regime of Pope John XXIII. In that year there were 142,267 converts to Catholicism in the U.S. Pope John spurred tremendous ecumenical gains. But in each succeeding year, conversions dropped: in 1960, 131,641; 1961, 128,430; 1962, 125,670; and in 1963, 123,986.

Father Keating used 1962 statistics as a basis of his deliberations, weighing losses against ecumenism and warning his readers there was no real proof that ecumenism was at fault.

IN FATHER O'Brien's study, released at Notre Dame, the data was based on survey of "a cross section of people representing 75.9 million people . . . who belong to some church." They were asked: "Have you ever tried to get anyone to join (your church)?"

Baptists ranked first in the study; it indicated 67 per cent of all Baptists try to win adherents. "Various smaller denominations" followed with 61 per cent, then Presbyterians with 59, Methodists with 56, Episcopalians with 53, Lutherans with 49, and Congregationalists with 32. Lowest ranking among all U.S. Christians—28 per cent—were Catholics.

Father O'Brien said that on the basis of a Catholic population of 44,874,37 in 1963, it required 361 Catholics to win one convert. "What it really means," the priest contended, "is that only about five of the 361 make any effort to share their faith. The remaining 356 don't lift a finger to help."

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Pledge self for future, today's nun advised

DENVER, Colo—The job facing nuns today is to "pledge ourselves to the future," a nun-educator said here.

"We must believe wholeheartedly that the future can be extraordinarily better than the present," declared Sister Jacqueline Grennan, executive vice president of Webster College in St. Louis.

She voiced her confidence in the future—and in the place of nuns in that future—in an interview and an address at an interfaith civic banquet celebrating the centennial of the Sisters of Loretto in Colorado.

"WE BELIEVE in a world which can become better and better and better — better through the intellect of man, better through the grace given to man by a God who loves him," she told 500 persons at the banquet.

At the same time, she conceded, there are those in the world who still insist that "nothing changes, we are not moving at all." She warned that the modern Christian, especially the teaching nun, must not choose the course of "immobility" but must instead move into the mainstream of society.

DURING THE interview Sister Jacqueline expressed concern over modern secularism—"the divorce of religion from the rest of life"—but stressed that the solution does not lie in a defensive withdrawal by religious people.

When believers react in this way, she said, they "reinforce secularism by not belonging in the actual mainstream of society."

In program

LOUISVILLE, Ky. — Bellarmine College here has been admitted to participation in the Federal work-study program to provide jobs for students from low-income families.

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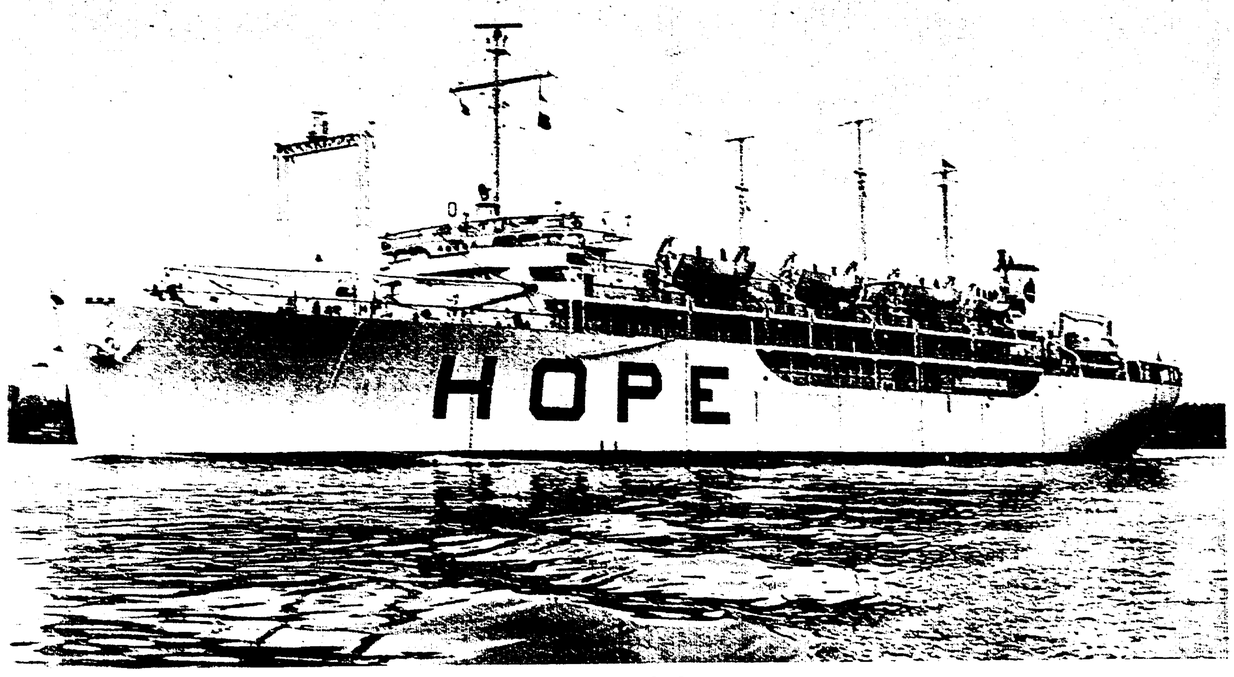

SS. HOPE—a vessel of mercy.

RECALLS EXPERIENCE

Indianapolis girl served on SS. Hope

By MARJORIE DUTTON

Project Hope is a program that is very near to the heart of Nan Baptisti, a member of St. Joan of Arc parish, Indianapolis, and a junior Spanish major at Manhattanville College of the Sacred Heart in Purchase, N.Y.

Nan spent three months on the hospital ship S.S. Hope in Guayaquill, Ecuador, last summer as a volunteer interpreter's secretary. "At least that was my title," the dark-haired daughter of Dr. and Mrs. Arthur Baptisti, said in an interview, "but I filled in on other jobs when there was no one else to do them."

It seems almost natural that Nan would take an interest in the great humanitarian project since her father, who is clinical director of obstetrics and gynecology at General Hospital, and her mother, a registered nurse, were part of the volunteer staff of Project Hope in Peru, South America, in 1962.

"I CAN'T WAIT to go back. It was an experience to be part of a staff whose main objective is to help and instruct people who need medical care and are so grateful for any little act of kindness," she said.

The S.S. Hope is a typical American hospital, except that it floats. It is on loan for the fifth year to the Hope Foundation from the U.S. government and is almost a complete town in itself, Nan explained.

The ship is staffed with approximately 100 American doctors and nurses from all sections of the country who treat thousands of sick people who come to the clinics, generally set up on shore. The doctors and nurses also teach the local medical personnel the latest methods of preventive medicine as well as the latest surgical techniques.

Each doctor and nurse from the States who works on Project Hope volunteers at least two months of his or her time. While they are working, their counterparts from the country being visited stay at their sides observing and working with them.

Nan said the project initiated a vaccination program for the first time in Ecuador when she was there. "Hundreds of men, women and children were vaccinated with smallpox, teanus, diptheria and polio vaccines for the first time in their lives," she said. "A nutrition program also was started there, and they were introduced to a well-rounded diet. In one month alone, 6,000 pints of milk were distributed to the needy."

THE HOPE STAFF spent much time teaching the Ecuadorians how to use their natural resources, of which they have an abundance, and how to combat diseases which have ravaged the South American country for centuries.

"We went up to the villages in the hills and held clinics," Nan explained. "The people were so grateful for everything we did for them, but I think the most important thing about the project is that the S.S. Hope never leaves a country without training the members of its medical profession for better public health programs to be used in the future."

Dr. and Mrs. Baptisti, as well as Nan, have shown movies of Project Hope and talked of the work done by the saff before civic, school and church groups in he Indianapolis area.

"We are organizing an Indiana Committee for Project Hope," Mrs. Baptisti said. "There is a free film available we can show with any talk we give to familiarize people with the program."

Mrs. Baptisti thinks the project gives American youth a chance to join in mission work. "All young people aren't cut out to be missionaries, but a great number of them are 'looking for causes,' and Project Hope is a way of helping. It certainly is a satisfying thing to do. I feel that Dr. Baptisti, Nan and I profitted immensely from the time we spent in Peru and Ecuador."

THE PERMANENT medical staff of Project Hope is headed by Dr. William B. Walsh, of Washington, D.C., medical director of the foundation and also its founder and president. It has received the endorsement of both the American Medical Association and the American Dental Association in addition to dozens of leading American citizens, organizations, industries, unions and councils.

The hospital ship goes to countries by invitation of the respective government leaders. Virtually all requests are for teaching and training personnel with few or no requests for capital investment or equipment.

But it costs a lot of money, roughly $5 million, to maintain the project. Since 1960 over 900 United States corporations have donated to Project Hope more than $5 million worth of medical and surgical equipment, drugs and chemicals, books and teaching aids, food and ship's stores. But a large percentage of the cash needed to run the ship comes from the generosity of the American people in this direct person-to-person offering.

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COUNCIL AUDITOR

Spanish lay leader urges liberty action

By MANUEL MIRA

MADRID—The need for religious freedom in Spain was stressed here by a Spanish leader who served as a lay auditor at the ecumenical council last year.

Joaquin Ruiz-Gimenez said this country's Catholics have no right to oppose "a principle which is important to the Church," but conceded that religious liberty could be put into practice gradually.

An ex-minister of education and former Spanish ambassador to the Holy See, he noted that Marxism is still strong in Spain and urged support for Catholic labor leaders who are trying to combat it.

Ruiz-Gimenez said he supports the proposed law to give more freedom to Spanish Protestants, calling it an important but not final step toward full religious liberty.

NO ACTION has been taken since the proposal was first announced at a cabinet meeting last September 10 following three years of talks between the government and representatives of the bishops. When the ecumenical council failed to act on its own declaration on religious liberty before recessing last November 21, it was announced that Spain would follow suit and delay passage of the proposed law.

At present, most Spanish Protestant services take place in private homes which cannot display signs showing they are places of worship. Non-Catholic Bibles and publications are banned. Protestants may not have seminaries. Protestants have no military chaplains and Protestant clergymen are not exempt from the military draft.

The proposal to give Protestants full freedom has brought opposition, especially from conservative Catholic circles, who say it would harm the nation's Catholic unity and that the overwhelmingly Catholic Spanish people are not ready for it.

Ruiz-Gimenez, said, however, that "we Spanish Catholics have no right to oppose for purely domestic reasons a principle which is important to the Church, particularly today when solidarity among all nations and among all Christians is so strong.

"To say that the Spanish people are not ready for religious freedom—which is accepted in countries very similar to their own like Venezuela and Chile—is to underestimate them.

"Perhaps religious freedom should be put into practice gradually. That is what the proposed law for non-Catholic confessions would do. It is not conclusive, but it is an important step. It is difficult to explain the opposition it is meeting."

RUIZ-GIMENEZ urged that pluralism replace totalitarianism. He said:

"The harsh experience of the totalitarian states, both capitalist and Marxist, has had the immense value of directing the Catholic social and political thinking of our times toward pluralism. The requirements of human nature demand that the political development of peoples be aimed at a system which will increasingly guarantee a legitimate diversity of belief and opinion within the framework of the common good.

"Such pluralism exists in Spain. It is up to the government to channel it normally, not necessarily all of a sudden, but without losing time, without interruptions."

Speaking of the influence of communism in the country, Ruiz-Gimenez said that there is still "great tension among the social classes of Spain."

"Unless we proceed with a true sense of justice and charity," he added, "the class struggle will, unfortunately, break out again some day.

"In this atmosphere of tension it is not surprising that Marxist ideas continue to be strong, though clandestine. For this reason it is important to understand and aid Catholic-oriented labor leaders who untiringly strive to make their fellow workers see that the movement for a profound renewal of the world of work is not only compatible with religious faith, but also a requirement of that faith."

Precedent

MONTREAL — Cardinal Paul Emile Leger, wearing vestments lent to him by Montreal's Russian Orthodox church, became the first Latin Rite prelate in Montreal's history to offer a Byzantine Rite Mass when he officiated at one in Notre Dame church here. Cardinal Leger was asked to celebrate the Mass by the Byzantine Catholic parish of St. Sauveur to mark church unity observances.

Moslems worship in cathedral

COLOGNE, Germany—Moslems marked the end of Islam's holy month of Ramadan with services in the Cologne cathedral.

Permission to use the church was given by Cardinal Joseph Frings of Cologne to a group of Turkish Moslems working in the Cologne area. They came to the cathedral, headed by their imam (Moslem religious leader), carrying their prayer rugs. It was the first time in Germany that such a service was held in a Catholic church.

Permission was granted for it, it was explained, in view of the ecumenical council's approval in principle of the declaration on non-Christian religions, which stresses Islam's faith in one God.

The Moslem workers thanked Cardinal Frings for allowing them to use the church by taking up a collection to help pay for repairs on the cathedral.

THE CHURCH AND THE WORLD

Pope to journalists — Bus bill in Ohio

The Vatican

♦ Whether the traditional privilege extended to certain heads of state to confer the red biretta on new cardinals is to be continued has not yet been decided. Informed Vatican sources questioned about the recently announced changes in the ceremonies of proclaiming new cardinals said only that the matter is "under study at present."

♦ Pope Paul VI seemed preoccupied with a new report on morality in the movies when he addressed the Sunday crowds in St. Peter's square before reciting the Angelus. "Present-day life needs to be recalled to greater human and Christian dignity in its behavior and fundamental concepts," he said, "particularly since shows, public entertainment and behavior appear designed to degrade the life of man, his dignity and purity."

♦ The Pope told a crowd of thousands gathered in St. Peter's Square (Feb. 7) that "in a society like ours it is necessary to have a big heart and serene patience." He said: "Those who desire the good must be patient, tolerant, understanding and generous toward things which are not good or which do not conform to right principles."

♦ Pope Paul told a group of 40 Latin American Catholic journalists that the Church is bound to take an interest in the press because of its social influence on the modern world. "The Church realizes the press is an instrument for spreading its teachings, a means of educating people and a weapon for the defense of its rights," he said.

♦ The chief missionary official of the Holy See, Cardinal Gregory Agagianian, prefect of the Congregation for the Propagation of the Faith, will make a week-long flying trip to Africa and plans to visit Uganda, Tanzania, Kenya and Nigeria. He will take part in Uganda national observances commemorating the 22 Martyrs of Uganda canonized last October 18.

♦ Pope Paul has named Msgr. Mario Schierano as undersecretary of the Apostolic Signature, of which he has been the consultor for the past two years. The Apostolic Signature hears appeals from the Roman Rota and from civil and criminal courts in Vatican City.

At home

♦ COLUMBUS, O. — A controversial bill to make tax-paid school bus rides for non-public school pupils mandatory has been introduced in the Ohio Senate. Legislation was introduced last month in the state House of Representatives providing for "permissive" bus transportation of non-public school students—leaving the decision up to local school boards. The mandatory legislation has the backing of the Ohio Citizens for Educational Freedom.

♦ CHICAGO—Leaders of Chicago's interreligious agency fighting racial discrimination have appealed to the city's 10,000 real estate brokers and mortgage bankers for constructive leadership against segregated housing. In a letter, the Chicago Conference on Religion and Race said the real estate industry is being assigned, largely because of "inflammatory statements" of its leaders, to a position of "negative obstinancy" on the question of open housing.

♦ BOSTON — Unitarian-Universalist Church members were cautioned here against taking a "frozen stance" on church-state questions. The Rev. Jack Mendelsohn, pastor of Boston's Arlington Street Unitarian-Universalist church and former pastor of All Souls Unitarian Church, Indianapolis, advised his co-religionists during a radio program to "take a fresh look at some of our old positions on church, state and school."

Abroad

♦ BONN—Because of the need to "adapt to modern conditions," many Catholic churches will be taken by the state to become public institutions in Lithuania, a republic within the Soviet Union. One church in Vilno is now an art gallery, another houses an architectural exhibition, and the former episcopal residence is used as an officers' mess.

♦ Tighter restrictions are being placed on Archbishop Josef Beran of Prague by Czechoslovakia's communist government following his appointment as a cardinal. Shortly after his appointment (Jan. 25), a news agency was able to interview him by telephone, but since February 1 it has been impossible to reach the archbishop by phone. Efforts to call him from Bonn on February 1 and 2 resulted only in a reply that "Mr. Beran is not available."

♦ STRASBOURG, France — Protestant, Orthodox and Catholic leaders assembled here for the inauguration and blessing of the Lutheran World Federation's new Center for Ecumenical Research. Among the participants were Strasbourg's Catholic Archbishop Jean Weber, S.S., and his coadjutor, Bishop Leon Elchinger. The center is the outgrowth of the Lutheran federation's 1957 decision to begin organized research into Lutheran-Catholic relations.

♦ GENEVA — A prominent Swiss Calvinist clergyman has voiced fear that the Protestant monastic community in nearby Taize, France, is no longer "resting on the foundations of Protestantism." The Rev. Jean Rilliet indicated in a book review that he feels the Taize monks may eventually join the Catholic Church.

♦ COLOGNE, Germany — Cardinal Augustin Bea told 3,000 students at the University of Cologne that the ecumenical council will vote favorably on the religious freedom declaration when it reconvenes this September. He said the decision to delay a vote on the declaration until the fourth session will result in more votes for it.

♦ MADRID — The traditional meetings of the Spanish Metropolitans (Archbishops), generally held twice yearly, may soon become a thing of the past, due to decisions of the Second Vatican Council regarding the collegiality of the bishops. This was indicated by Archbishop Vicente Enrique Tarancon of Oviedo, in a statement following what may be the last meeting of the 12 metropolitans.

♦ BOGOTA, Colombia — Cardinal Luis Concha of Bogota has warned priests serving as adviors to Catholic labor unions that they must limit their activities strictly to problems involving Catholic doctrine and morals, and abstain from intervening in purely labor union matters. Union activity has contributed to the current political crisis in this South American nation.

♦ GEORGETOWN, British Guiana—Catholic schools in this country, threatened recently by leftists, have won public support from the new national education minister. The official, Mrs. Winifred Gaskin, affirmed that the government would support the right of parents to have their children educated in schools of their choice, including church schools.

♦ NATAL, Brazil — Declaring that two-thirds of their people "are living in subhuman conditions," the Catholic bishops of northeast Brazil asserted that the Church itself must fight against "the grave defects in the regional and national systems, which are responsible for the aggravation of the social situation." The bishops voiced their determination to bring the Catholic community of this economically depressed part of Brazil into the dynamic path opened by the ecumenical council.

Set bible course in public school

FORT WAYNE, Ind.—Thirty seniors enrolled in "The Bible as Literature," a new elective course at South Side public high school here.

Purpose of the course, described as an experiment, will be to acquaint students with often quoted passages of the Bible considered to be part of the tradition of English literature.

South Side Principal Jack Weicker emphasized the course is not religious education.

Students introducing questions of a strictly religious nature will be referred to their respective priest, minister or rabbi.

Authorized by the Indiana Board of Education as a full credit elective subject for high school seniors, the course is now being offered in about 20 Hoosier public high schools, Weicker estimated.

Prelate's turn

SEATTLE, Wash. — It came Archbishop Thomas A. Connolly's turn to baptize again. The infant, who was baptized in St. Edward's church here, is Barbara Anne, the 12th child of Mr. and Mrs. Jerome Reideman. The archbishop of Seattle has made it a practice to officiate at the baptism of the 12th child in a family in the archdiocese.

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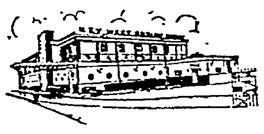
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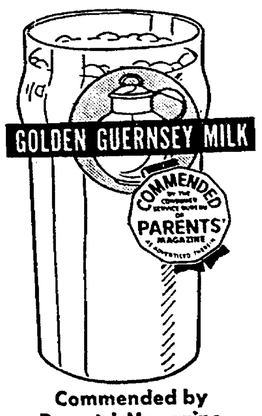

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Comment

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

The New South?

There have been recent small but hopeful signs that the Deep South may be reaching a turning point in the dark and bloody road it has traveled for so long.

William S. White in his syndicated newspaper column last week reported that the Mississippi Economic Council has issued a "memorable call to the people to accept the new law of the land the 1964 Civil Rights Act, to adjust humanly to the new realities of race, to restore true communication between the races, and fully to extend the right to vote."

To be sure, this may be motivated in large part by the sufferings of businessmen in a rejected state. But what of that? As White comments, that makes the call to reality no less genuine. Only a brief time back, such a manifesto would have been unthinkable coming from the irreducible core of resistance to civil rights.

In Atlanta last month, 1,500 Negroes and whites joined hands to sing the civil-rights anthem, "We Shall Overcome." The occasion? A civic banquet honoring Dr. Martin Luther King, a Negro who has done more than anyone else to break the pattern of a segregated society.

The Deep South never before had seen such an occasion. . . . Civic leaders extending accolades to a man who so persistently has goaded their consciences.

Archbishop Hallinan lauded him for having raised justice through non-violence "to a high form of authentic Christian love."

And an increasing number of Southern political leaders dare to be critical of the "Southern way of life."

One is Charles Longstreet Weltner, Democratic congressman from Atlanta. He has taken on the Ku Klux Klan with no holds barred—and finds a majority of his constituents supporting him.

It will be said that enlightened Atlanta is not representative of the Southern consensus. And that is true.

It will be said that Martin Luther King is an exceptional person, not just an "average" Negro. And that is true.

But having acknowledged that the change of attitude is scarcely beyond its infancy, is it not perhaps time for a little magnanimity toward men who do seem to be trying to rise to the status of a New South?

For, after all, the North is less than perfect.

●

The Capital press

Nobody weeps so publicly as the Washington press.

Tears of frustration, discomfort and rage figuratively streaked the cheeks of Washington reporters following President Johnson's first post-inaugural press conference last week.

The mandate of the people seems to be—in the minds of the press corps—also a mandate for effortless coverage given in spacious, comfortable quarters.

The criticism that Mr. Johnson's press conferences are designed to eliminate "specialists" with incisive queries is far-fetched. Consider the total number of questions that can be posed. Generally no more than a dozen or so. It is unrealistic to assume that a representation of specialists could get the floor even if they were present. Every one of the more than 150 reporters strains for recognition.

An administration can and should be attacked for withholding information that is in the public domain. But—using the press' own distinction between interim-Johnson and elected-Johnson—it is hardly fair to pronounce an administration secretive when it has been in office a bare three weeks.

It is no secret the President has a healthy ego and chafes under fault-finding. But this is not an unusual characteristic among powerful men. And even though Mr. Johnson does keep constant checks on agency and department heads, he cannot possibly dam every source of information.

Also, the competitive quest for total coverage is increasingly equated with detail—an all-consuming, indiscriminate reportage that ignores any limits imposed by time, taste, discretion, or privacy. Witness the elaborate descriptions of President Johnson's pajamas, or the sober recital of President Eisenhower's "day" during his bout with ileitis. Witness the proliferation of bizarre rumor and innuendo during the horror of the early assassination hours.

What seems likely is that covering Washington will become more tedious, tougher and a deal less glamorous under Mr. Johnson.

President Kennedy kindled a fruitful give-and-take, a spirit of camaraderie with the press. President Johnson is an entirely different type. He is a public servant, but he is also an individual with his own eccentricities and vanities, his own private judgments of the proper province of the press.

There is no longer a red carpet to White House news centers. That should be no real deterrent to a genuinely enterprising reporter.

And the press should not forget that it too, in its finer moments, is a public servant.

●

Vacancy filled

As the New Year dawned we got lathered over the inability of municipal budgeteers to see the necessity of paying decent salaries if they want to attract competent, experienced community personnel. This is true throughout Indiana.

We cited as a case in point the resignation of the director of the Metropolitan (Indianapolis) Park Department and the ensuing pressures to treat the vacancy as a patronage plum.

Well, we're happy to wipe off some of that lather and cheer the appointment of Lee Burton, a fully qualified professional with sufficient background to handle capably the diverse duties of the post.

Chalk one up for the Park Board. They resisted the pressure. But this important post still should pay more than the present $9,600.

Peace Is an Eagle

● QUESTION BOX

Isn't honesty still a virtue?

By MSGR. J. D. CONWAY

Q. We have recently moved from a small town to a large city. My son, who is in eighth grade, finds that his companions have a different code of behavior than that which we taught him. For instance, stealing small items from a store or a truck, or from a parent's purse, is not a mortal sin, and so need not be told in confession. It is nothing to worry about. The same applies to lying about one's age so one can bowl at a lower rate, etc. Our son feels that these values are wrong, but obviously wonders if mine are not too rigid.

A. While the occasional stealing of small articles is not a mortal sin, a child should be taught rigid honesty. We must be careful not to frighten him and thus make him scrupulous; but he should be taught honesty in a positive way, as the right, honorable, desirable and manly course of action: as the way of showing love for God and neighbor in a practical way. He might well be asked how he would like to have other children stealing his things; what he would think of parents he could not trust.

He should not be given a false conscience. Never tell him that venial sins are mortal sins. But he should be advised to confess any sins of dishonesty. He has nothing but venial sins to tell in confession anyway; and stealing is probably the most serious of these.

Sometimes the insistence on restitution, even for small articles, is a salutary lesson against stealing.

Dishonesty seldom begins with major theft. It grows.

●

Q. What is a Christian wake? Has it been made a law of the Church as a result of the council meetings?

A. A wake is a watching: keeping watch. In some times and places wake meant vigil—the day before a feast day. In England at one time an all-night watch or wake was kept in a church to commemorate its dedication. The following day was a holiday. And in time the wake itself tended to become a revelry.

Many of us know this word best from the old custom (especially Irish) of keeping watch over a corpse which was awaiting burial. As I remember wakes the men gathered in the kitchen with bottles, while the women were in the room with the casket, all talking at once. From time to time all present and able assembled for a rosary.

Once in a church in Ireland I saw a notice that the bishop declared excommunicated any unmarried person under 21 who attended a wake. Their religious nature was not always emphasized.

The Vatican Council had more important things than wakes to consider; but if it had made any law about them it would probably have outlawed them. Modern burial methods have eliminated them in our country.

● SOCIAL REFORM

Refuses to go out on a limb

By WILLIAM J. SMITH, S.J.

There used to be an old-wise-crack making the rounds that said, "There are two subjects no priest ought to talk about—the first is the Apocalypse and the second is women's hats. The reason is the same for both topics. He doesn't know much about either."

I dug this one up from memory lane after I had read the latest choice bit of wisdom by a male scribe on the subject of the need of changing the habits worn by the good Sisters.

The problem belongs to the nuns. Let them solve it. I don't think the solution is simple. But if an answer is to be found, the Sisters will find it. Certainly any layman, especially if he is married, should know he isn't going to get very far telling any woman what kind of clothes she should wear. If he is a clergyman, robed in a woman-like gown which he calls a habit, he has a double reason for keeping silent. Time enough to talk, when advice is asked.

●

A few years ago a cousin of mine was driving me back to Canisius College in Buffalo after a visit. Little daughter Pamela was about five, I think. As we turned into the driveway, one of the priests dressed in his habit, was walking up and down in front of the college saying his breviary. Pamela stared at him and with an expression of astonishment in her eyes, cried out, "Look at that poor man—nothing but a housecoat." To my mind, Pamela was just as good an authority on the subject as any male of the species offering suggestions with regard to the religious habit of the nuns.

It is easy enough to ridicule, seriously or lightly, the variety, the medieval pattern, the shapes, the forms, the religious decorations and symbols that constitute the make-up of the attire of the nun in the modern world. It is quite something else to offer a positive alternative.

Some say, nevertheless, that the nuns should dress in such a way that they would not be distinguishable from other women. Perhaps some kind of a little ornament or design could be used to set them apart. Their character and personality, their bearing and attitudes would reflect their total dedication to religious life. Would this solve the problem? Or would it bring on a dozen new problems every time Dior decided to change the fashion in modern women's wear? Or—might we ask, "Just how 'secularized' must a nun's wardrobe be to qualify as being 'up-dated'?"

●

This may be a man's world, but until the men take a good look at the funny little hats they are wearing these days and do something about them, I doubt they should claim title as fashion experts. But if they persist in their folly, they might be asked what they suggest as an ecumenically proper 'hair-do' for the nuns? The field for speculation is tremendous.

I have an Episcopalian friend, a nurse, who is just a little beyond the teen-age stage. The last time I saw her she had a story waiting for me but she "wouldn't 'dare' tell it to anyone else except myself." Two priests were at the beach, in swimming trunks, stretched out sunning themselves. A gal in modern bathing suit came tripping along, waved and greeted them with a "Hi, Fathers." A short time later on her return trip around the beach, the same "Hi, Fathers" greeting was given.

●

When she got beyond ear shot, one of the priests said to the other, "Who is that gal? How did she know we were priests? Do we know her?"

"Oh," replied his companion, "that's Sister Deborah—from the convent up the street."

It is just a joke, of course. But will the next phase of the commentaries from haberdashery row be suggestions on how to modernize recreational apparel for nuns?

There are still two subjects on which no priest ought to talk (and by accommodation we can include the laymen). The one is the Apocalypse; the other, women's hats. The nun's habit is in the same category. The reason for the caution is the same as expressed in the first sentence of this article.

OPINIONS

Friar answers

To the Editor:

The article headed "Why Shouldn't Women Receive Holy Orders?" (The Criterion, January 22, 1965) calls for some comments.

The opening statement "Tradition is not an insuperable obstacle even in the Catholic Church" is a misleading half-truth. Tradition contains many things that are of divine institution, and these can never be changed by the Church.

If Miss Heinzelmann wants to quote Canon 87 of the Code, she should have the intellectual honesty to quote the whole Canon. Canon 87 reads: "By baptism a person becomes a subject of the Church of Christ with all the rights and duties of a Christian, unless, as far as rights are concerned, there is some obstacle, an impediment to the bond of communion with the Church, or a censure inflicted by the Church." The second part of the Canon (which Miss Heinzelmann conveniently omits) clearly limits "all the rights and duties of a Christian" mentioned in the first part.

An example of such limitation: A non-baptized man who has lost both his arms may receive Baptism; but his reception of baptism would not entitle him to aspire to the priesthood, because his bodily defect (lack of hands) constitutes an obstacle or impediment to the priesthood.

In connection with Canon 87, we should also take note of Canon 968: "Sacred ordination can be validly received only by a baptized man." (The Latin for "man" is "vir," which means a male person; and not "homo," which would mean any human being, whether male or female).

If Jesus Christ would have had any intention of ever admitting women to Holy Orders, he certainly would have conferred this privilege on the woman most worthy: the Blessed Virgin Mary.

When modern women begin striving after honors and preferments for which even the Blessed Virgin Mary could not qualify, I am inclined to compare them with a certain Angel who strove to set his throne above that of God. Let us hope and pray that the comparison does not verify itself all the way!

Rev. August Reyling, O.F.M.
St. Louis, Mo.

Slipping?

To the Editor:

You are slipping. Two or three weeks have gone by without you engaging in your favorite pastime of pinning Father Doran's ears back.

Why didn't you have a go at him last week when he made such an eloquent defense of nationalism as a human institution? You could have dwelled on the superior virtue of supranationalism and international rule of law under the United Nations.

By the way, just what do you have against Father Doran anyway?

F. D. Castlebridge
Indianapolis

Editor's Note: We bear Father Doran no ill will. We simply are in disagreement with some of his columns, and we occasionally say so.

Why Latin?

To the Editor:

Concerning the two letters in recent issues lamenting the passing of Latin in the liturgy, I am unable to keep silent. I pray that my criticism may be given and received in that one love of Christ which unites all Christians with a real bond.

I feel quite sure that both letters (one by a certain H. H. S. and the other by Mrs. Elizabeth Whitton) were composed sincerely and in good faith. But quite frankly, if the burden of either letter was that Latin should have been preserved in the liturgy (and I'm not sure that either really meant this) they're both wrong! But it seems that Mrs. Whitton, at least, is merely expressing her personal love for the Latin liturgy; and in this she is perfectly justified—but, please, my good woman, just don't force your preferences on us moderns who urgently need to have a relevant, that is a meaningful, Eucharist. Can't you see the scandal of an irrelevant Christ in our age? And is this not largely due to lifeless worship?

Meaningfulness is, obviously, not too important to this critic of the reformed liturgy; the artistic value of the ancient Latin chants are for her, no doubt, the means of drawing very near to Christ. Fortunately, at least the Fathers of Vatican II see that this is far from true for the vast majority of Catholic Christians of the Latin Rite.

Mrs. Whitton admits that the Church has made these changes for the "welfare of her children." If she really believes this, then I fail to see her problem with accepting them with a full commitment. She must come to understand that we all have to compromise our personal likes and dislikes for the common good; this is a basic principle in society and the Church is the society par excellence in the body of Christ.

One specific point which I can not pass over without refutation is the matter of this good woman's sorrow at the death of her friend, the Latin choir. She now feels "helpless frustration" in the assembly proper.

Her frustration would be much alleviated if she could realize the horrid state before the reform; but, obviously, she does not have the awareness to see the stupidity of a congregation sitting by idly listening to an out-of-tune choir stumble through a Latin composition! In the first place, it is abundantly clear from the "Constitution on the Sacred Liturgy" that the choir simply has no right to usurp certain parts from the community in toto.

In closing, let both writers be consoled to know that Latin remains the official language of the universal church. I share their love for the language; but, please, let's relegate it to the classroom, the library and the concert hall—give us a vital liturgy!

After all, Latin is dead (how trite!) and this is an utter contradiction to our life in the Eucharist, despite the long (and after all, what's so sacred about it?) Latin tradition in the West. My prayer is that the American bishops not only will have the wisdom to give us the Prefare in English, but the entire Celebration, including the Canon to be proclaimed aloud to all God's holy people assembled to joyfully find their union in the glorified Christ and to anxiously await him at the end of time.

S.M.A.
Indianapolis

Defends doctors' medicare stand

To the Editor:

Ever since this socialistic-bent administration took over our wonderful America, you have delighted in "riding the winning horse" by your slanderous remarks against the American Medical Association. Any day I expected to see your name on the Democratic list of candidates. You must be a very healthy man! I'm sure even you would never have the nerve to ask any doctor for help after the terrible things you have written.

Well, I'm writing to defend the good doctors. Having worked in a doctor's office and having a great deal of respect for doctors, I felt I must write the truth.

First, let's discuss the so-called change in the Doctor-Patient relationship. Did it ever occur to you that the patient has changed—not the doctor? Take the case of a patient who phoned at midnight saying he was having a heart attack. The doctor drove from northwest of Indianapolis (through a terrible snowstorm) to Greenwood only to discover that the patient had not told the truth. Instead of having a heart attack, he had a boil. Is this fair?

Or the patient who phoned every half hour from midnight till 3:30 a.m., demanding that the doctor come to one of the worst areas in Indianapolis. His only complaint was: "Because you're a doctor and you took an oath so you have to come when I call."

Now not only do these calls disturb the exhausted doctor, they also awaken the wife and children. Finally, the patient says he's bleeding to death so the doctor, even though he knows it's not true, risks his own life at 3:30 a.m. in the morning to answer this 'emergency call.' Is this the "Mad-dog Doctor" you describe?

Now, let's discuss fees. I have yet to see one letter written complaining of the $10 charged by a furnace man or plumber for night calls, and no one cries over the $25 a TV repairman might ask for; these expenses are for the necessities of life. How do they value their health? I don't begrudge any of these service men their fees. They work hard and deserve every penny. But a doctor works hard too. He has to eat, pay bills, feed and clothe a family, like everyone else—but he also has expenses at the office—there's rent, office staff, instruments, medicine, etc., etc. And only God knows of their charity patients and the patients that never pay. These are not deductible in taxes.

Now for the hospital and insurance costs. The patients are chiefly responsible for the increase. The American people, in spite of what our Good Editor is so naive to believe, have stooped to the "Give me something for nothing" level. They insist on going into the hospital for everything, just so the insurance will cover it. The more they collect, the higher the rates climb. They will exaggerate an illness to the point where the doctor has no choice but to send them in for tests for fear that they just might be telling the truth. And the patient who refused to go to a County Hospital because of what friends would say. The doctor had never charged the man because he couldn't afford it. But the patient insisted on being admitted to a private hospital (as a "hush-hush" charity patient) because it "looked better."

You say doctors don't care about the aged. No human being could labor over an old man for hours—trying desperately to prolong this "old" life as long as possible—and then watch his soul slip into eternity without feeling something.

Yes, they care a great deal—for the old and young. That's why they are so concerned about the future of these lives under socialized medicine.

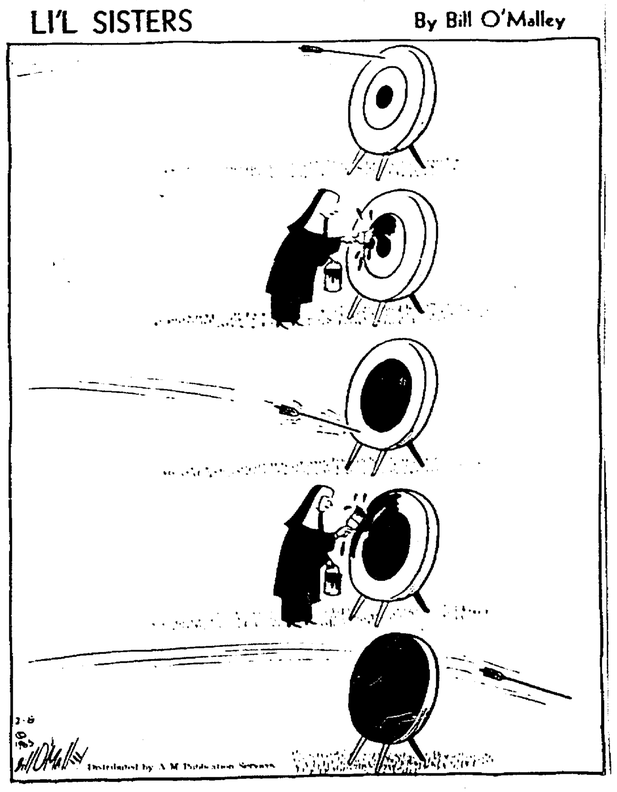
You and the present administration disagree with their plan for the aged so you dare to imply that they don't care. God help all of us if they don't care. And God help the widows and children of the doctors who have died from heart attacks in their early 30s, 40s and 50s. It must be no consolation for these women to think that their husbands gave their lives for a cause that didn't even concern them.

As I watched the inauguration on TV, I prayed. I prayed that my children be allowed to grow up in a free America. I cringed every time I heard shouts for "The Great Society." They seem to echo the shouts of the German people who eagerly awaited their new society.

Please, do me the honor of printing all of this letter.

Violet Hadden
Indianapolis

LI'L SISTERS By Bill O'Malley



● *THE YARDSTICK*

Migrant workers: poorest of the poor

By MSGR. GEORGE HIGGINS

Six years ago economist John K. Galbraith of Harvard University — who later became U.S. Ambassador to India, but is now back in the classroom—popularized the notion that ours is "the affluent society." His book by that title received more attention, and probably sold more copies, than any other serious treatise on economics published in any previous year since the great depression of the '30s. To some extent, this may have been due to Professor Galbraith's remarkably engaging literary style, but to an even greater extent it must be attributed, I think, to the fact that at that particular time the American people were ready and willing to believe that we had finally solved the problem of poverty—that we had indeed become "the affluent society."

A few years later public confidence on this score suddenly began to wane. Michael Harrington's book, "The Other Americans," starkly dramatized the problem of poverty in the midst of plenty — a problem which now holds the center of the national stage.

This sudden switch in public interest and concern is not to be interpreted as a reflection on Professor Galbraith's incisive analysis of the economic state of the union. Quite the contrary.

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It is possible, of course, that some Americans may have concluded from a cursory reading of "The Affluent Society" that poverty has been completely eliminated in the United States. If so, they were badly mistaken, for Galbraith explicitly pointed out in his book that, in spite of our enormous productivity, "poverty does survive," particularly in the rural segment of our economy.

Professor Galbraith's emphasis on the problem of rural poverty is paralleled in the writings of Harrington and a number of other competent authors, and yet it would probably be accurate to say that most of us who live in big cities still tend to think of poverty almost exclusively as a problem of the urban slums. This is understandable, of course, but regrettable nonetheless, for until big-city voters become more acutely aware of the extent of rural poverty, not very much will be done about it.

This is particularly true of the specific problem of poverty among migratory agricultural workers, whose miserable plight was described as follows in the introduction to a study, "The Migrant Farm Worker in America," prepared a few years ago for the Senate Subcommittee on Migratory Labor.

"The migrant and his family are lonely wanderers on the face of our land. They are living testimonials to the poverty and neglect that is possible even in our wealthy and dynamic democracy that prides itself on its protection and concern for the individual. Behind the screen of statistics showing migrant labor toiling often for as little as 50 cents an hour and working only 131 days a year, we see families crowded into shelters that are more like coops for animals, with children underournished and in poor health, two or three years behind in school, with little chance to develop their talents and become fully useful to themselves or their country. This is the ugliest kind of human waste. The plight of the migrant and his family is a charge on the conscience of all of us."

●

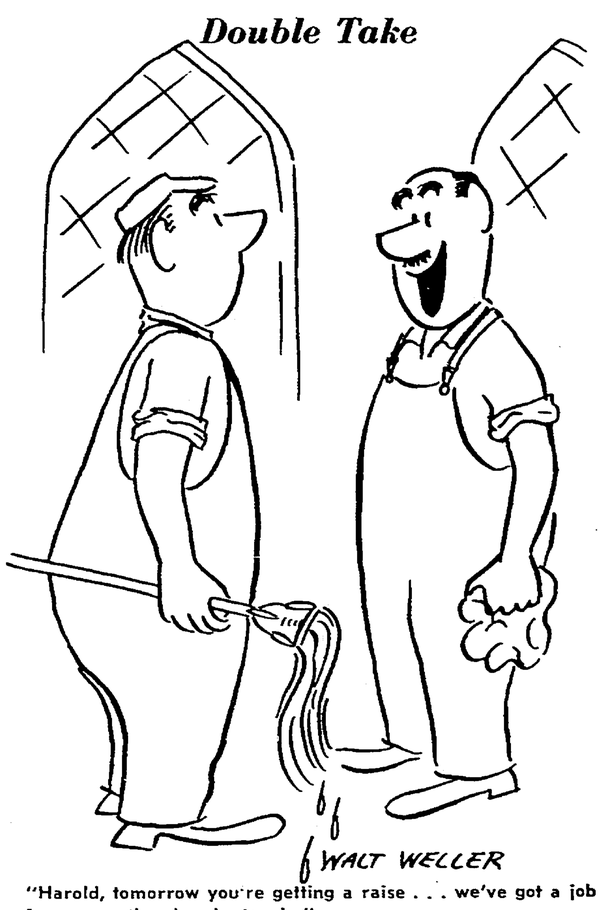
The plight of American migratory workers is just about as bad today as it was when this Senate report was released in the late '50s. One of the principal reasons for this is that, up to the present time, our lawmakers have compromised on the issue of farm labor.

Not only have our institutions failed to adopt policies that would assure an adequate supply of farm labor at decent standards of employment, but they have also been used to procure foreign labor in a manner which in many cases has had an adverse effect on the employment conditions, wages and working conditions of domestic farmworkers.

Moreover, government at all levels has seen fit to exempt agricultural labor from most of the great social and labor legislation which has been enacted during the past 30 years.

If this situation is ever going to be remedied, big-city voters will have to take the initiative in fighting for the rights of migratory workers in and out of the halls of Congress, for, sad to say, they are so completely unorganized that they cannot speak for themselves with any effectiveness and, even sadder to say, legislators from the rural areas of the nation, with few exceptions, have thus far shown no disposition to speak up for them either in the Congress or in the legislatures of their respective States.

Double Take



"Harold, tomorrow you're getting a raise . . . we've got a job for you on the church steeple."

CARD PARTY TO BENEFIT CYO CAMPS—Enjoying a cup of coffee while making plans for the annual St. John Bosco Guild card party and fashion show are (left to right) Mrs. Felix A. Chiplis, president of the Guild; Mrs. Joseph A. Geiman Jr., chairman of the event, and Father John Elford, director of the Archdiocesan CYO and Guild. The party will be held Thursday, Feb. 18, at 8 p.m. in the Cathedral High School gym, Indianapolis. The fashion show will be sponsored by the Wm. H. Block Co. Proceeds from the affair will help buy equipment for the CYO Camps Christina and Rancho Framasa.

● *WHAT OF THE DAY*

A world of tension

By REV. JOHN DORAN

Philip Wylie in a story printed several weeks ago in This Week magazine takes up the problem of modern day anxiety. Transplanting his characters to a modern Shangri-La type atmosphere, he removes them from their anxieties, and makes them look with wonderment at the life of care and worry they had been leading. The whole story is built around the thesis: how foolish is much of our worry, how senseless most of our care.

There is a certain sadness, however, in this presentation, just as there was in the original story of Lost Horizons. God is left out.

The final reason for us to eschew worry and care is simply confidence in God. We learn that nothing happens to us without it being willed by God, or at least permitted by Him. We learn that, though He wants us to labor in this life for both ourselves and others, He yet bears us up in His arms, He yet bears our foot against a stone."

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God does allow us in these days to live in an age of tension, that is true. Our culture is not a calm one; rather it is a taunt and noisy one.

The tensions of nation against nation, people against people, greet us from the front page of our morning paper at breakfast. Scrambled eggs on our plate are reflected in a scrambled and scrambling world. No day but someone is mad at someone, often at our United States; no day but what terror has struck in some city, even our home towns. Dire predictions are made, and occasionally fulfilled. The world is a place of tension.

Noise—and how continuously are we surrounded with it—adds to the tauntness of our nerves. We live in a veritable cone of noise. Sometimes it is called music, at least by the teen-agers who vibrate to it. Often it is mechanical, for motors of every conceivable kind send their rumble or their whine or their barking into the air and toward our eardrums. Even in my mountain retreat, miles from civilization, I can hear the roar of distant trucks and the whine of jets o'er head. I believe it was Thurber who said, "I am thinking of having one ear drum pierced."

But just as the little Christian Virgins, like Agnes or Cecelia, could live in the midst of pagan and decadent Rome, and be untouched by its blemish; so we can live serene in the midst of intensity and noise.

●

I remember my first parish where I lived a block from the railroad switchyard. Every train that passed in the night had to stop and get an extra engine to pull the upcoming grade, and to do so with great hoot and howling into the midnight air. I got so used to it, slept so peacefully through it that a night without the whistling seemed strangely out of key. Noise need not drive us frantic; it can be accepted and our ears trained to sift it out.

So, too, with tensions. We can strive in our own little way to undercut the world's tensions, to do what we can to solve them in the area of our influence; but we must learn to face the situation with humility: I am but a tiny force, to be used, indeed, but not to be expected to move mountains. The troubles of this world were here before me, and I must do what I can to alleviate them; but I must expect also that they will remain long after I have gone my way.

●

This is where our confidence in God comes in. It is His world, His gift to humans through which He offers them a chance to share in His eternal love. This world is not an experiment wherein a young and learning God is trying to make things work out. His salvation, He foresaw, would work, and work its way among a fallen people. We left that paradisal garden of our prime, and saw standing guard an angel with a flaming sword to assure us that we shall not return.

"Be good," we can say to ourselves, "be generous, be just and be kind; but do not be anxious!" The world is the Lord's.

Warns against delay in opening dialogue

VATICAN CITY — A leading Catholic ecumenist has warned against waiting too long to start a dialogue between the Catholic Church and other non-Catholic Christian bodies.

Father Charles Boyer, S.J., president of the international Unitas movement, sounded the warning in a comment on the recent meeting of the World Council of Churches at Enugu, Nigeria. It was published in L'Osservatore Romano, Vatican City daily.

Commenting on a statement of the Rev. Lukas Vischer of Geneva, an observer of the WCC at the ecumenical council, Father Boyer said that Dr. Vischer "would first of all like to see an agreement reached regarding the meaning of certain words such as dialogue, ecumenical religions and cooperation. This concern is legitimate. . . . I believe, however, that one should not dwell too long in the antechambers . . .otherwise there would be danger of never beginning."

Father Boyer said that there has already been dialogue between churches though not in an official form, and it has been shown that it is perfectly possible and useful for all those taking part. It seems, he continued, that this was understood at the Enugu meeting since it was decided to set up a working group of eight WCC and six Catholic representatives.

"Thus we will move to true official conversation even though it will be only introductory," he said.

INDIA: GOD AND FATHER LUKE

FATHER LUKE IS GOD'S MAN IN KALLODY, A VILLAGE ON THE OUTSKIRTS OF THE WORLD. You marvel, in south India, to see this priest adapt himself heroically to misery . . His delicate body is worn by work and want. "I am God's man in Kallody." Father Luke says simply. 'God put me here to take care of people. If He gives us time, we can do great things for Him." . . . You are surprised when youngsters in the local school ask questions about faucets, tractors, electric lights. You sense a yearning for progress and self-improvement . . The yearning is due to Father Luke. "We have no church, as you can see," he says. "If we can build a church, our Catholics will have Sunday Mass, Holy Communion every week, instructions from the pulpit. We'll have converts as well, I pray." Help Father Luke? Since the men in the village will contribute the manual labor free of charge, the church will cost only $3,800. He needs $100, $50, $25, $10, $2, gifts to purchase shovels, picks, cement . . . If you build it all by yourself, name the church for your favorite saint, in memory of your loved ones. You'll be sharing with Father Luke in a labor of love For every reader who sends him help, Father Luke promises his prayers and those of his penniless parishioners.

Near East Missions

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NEWS IN THE HOLY LAND

☐ FLASH FLOODS AND SNOW in three villages (Kerk, Maan and Arcas) in southern Jordan left 1,200 people homeless. The Pontifical Mission for Palestine rushed in 500 blankets, but more blankets are needed. Give a blanket ($2) to a shivering child? Write us now.

☐ FATHER SHARBEL MAKLOUF, Lebanese monk of the Maronite Rite whose canonization cause is proceeding in Rome, "practiced virtue to a heroic degree," the Congregation of Rites has ruled. Like to train a native priest? We'll send you his name, and he will write to you. It costs only $100 a year ($8.50 a month), $600 for the entire six-year course.

☐ DOCTOR FANNY TORNAGO, physician and lay apostle in the Huran Desert in Syria asks help ($1,000 altogether)—to buy a truck for her food-growing program for the hungry. $10 will feed a family for a month. $5 will help her buy the truck.

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Precedence

LONDON — Interior decoration work at Westminster Cathedral has been halted by the administrator, Msgr. George Tomlinson, with the explanation that he could not spend money for this purpose while people are starving in underdeveloped countries. This will halt the process of installing mosaics in the choir and nave, a $5 million project.

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CRITERION QUIZ CHAMPIONS—After 11 years of trying to take home an undisputed championship in the Junior CYO Criterion Quiz Contest, St. Joan of Arc's No. 2 team, shown here, made it in the final round of the 1964-65 Contest on WFBM Radio on January 20. The Northsiders defeated their rivals from Holy Name, Beech Grove, by the narrow margin of one question, 150-140, and they came from behind in the final set of four questions to do it. Seated at the table with the winner's check for $40.00 and the championship trophy are Sheila Persinger, Deanna Brown, and Mary Lou Clifford. The fourth panelist is Ed Stahl, who is standing in the middle of the back row. He is flanked by Coach Owen Sweeney, who has been handling St. Joan of Arc's Criterion Quiz fortunes for many years, and Mrs. Leroy Ramsey, Adult Director of the St. Joan of Arc Junior CYO.

CRITERION QUIZ RUNNERS-UP—Holy Name's fine team of four was able to muster a good set of smiles for the photographer after the final round of the 1964-65 Junior CYO Criterion Quiz Contest, despite the parish's narrow loss at the hands of St. Joan of Arc. The result represents Holy Name's highest finish in 11 years of competition. Shown with the $20.00 check and the runner-up trophy are the team members: Kathy Nolan, Sharon Eagan, Jane Teagardin, Joe Schaedel. Standing behind the panelists are Coaches Mrs. Robert Pich and Mrs. Bernard East, with Priest Moderator Father Joseph Breidenbach.

By FRANCIS CAMERON

The biggest basketball event of the year in CYO circles gets underway this Sunday, Feb. 14, with the start of the CYO Junior Archdiocesan Basketball Tournament at Shawe Memorial High School in Madison and Scecina Memorial High School, Indianapolis.

The Madison CYO, North Vernon Deanery winners, will play St. Paul of Tell City, deanery champions in a 2 p.m. game at Shawe this Sunday. At 3:15 p.m., St. Mary of New Albany, deanery winners, will play one of the two Indianapolis Deanery champions.

For the northern Archdiocesan tier, St. Mary of Richmond, winners of the Richmond Deanery crown, will oppose St. Mary of Greensburg, Lawrenceburg Deanery champs, in a 1 p.m. game at Scecina. Bedford Deanery winer, St. Ambrose of Seymour, will face the second Indianapolis Deanery champion in a 2:15 p.m. game at Scecina.

Neither of the champions of the Indianapolis Deaneries was decided in time for inclusion in this isue of The Criterion. In semi-final games, Latin School "A" faced St. Thomas Aquinas in the "A" tournament, and St. Joan of Arc clashed with Holy Trinity in the "B" tourney.

THE FOLLOWING Sunday, Feb. 21, all games will be played at Scecina. The semi-finals will start at 12:30 p.m. The contest will be between the two winners from the previous week's play at Scecina. At 1:45 p.m., the two Shawe winners will meet in the other semi-final contest.

A consolation game for the losers will be played at 6:30 p.m. and the championship game is scheduled for 7:45 p.m. All times listed are Eastern Standard Time. Admission prices for the first session of the tournaments will be 35 cents for adults and high school pupils and 15 cents for grade school pupils.

MEANWHILE, most deaneries are finishing the Cadet deanery tournament play and will have their championships decided for the start of the CYO Cadet Archdiocesan Tournament on Sunday, Feb. 21, also at Shawe and Scecina High Schools.

At the time of this writing, two Cadet deanery champions were determined: St. Michael's of Brookville, from the Lawrenceburg Deanery, and St. Patrick of Terre Haute, and deanery winner who will play in the first round at Indianapolis. The Cadet tourney will wind up on February 28.

Entrance tests

INDIANAPOLIS — Father Harry Hoover, principal, has announced that a second entrance test will be held at Scecina High School at 9 a.m., Saturday, Feb. 13, for those entering the freshman class next fall who were unable to be present for the first entrance exam.

Action winding up in Indianapolis CYO cage loops

All league CYO basketball play in the Indianapolis Deaneries is completed with the exception of the "67" League championship playoffs which were scheduled to be finished last night (Thursday) at Scecina High School.

Now the attention of the local squads is turning to deanery tournaments which either are in progress or just starting. The Holy Spirit Freshman-Sophomore invitational tournament will complete its second round tonight (Friday) with the quarter finals scheduled for tomorrow and the semi-finals and finals Sunday, Feb. 14.

The Holy Cross Invitational Tournament for "67" teams held the drawings Tuesday night of this week. The schedule was mailed to all the competing teams Wednesday and the tournament starts this week-end and will be completed Sunday, Feb. 28.

St. Gabriel's sets city-wide dance

INDIANAPOLIS—St. Gabriel's Junior CYO will sponsor a city wide Valentine Dance on Sunday, Feb. 21, in St. Gabriel's parish hall, 6000 W. 34th St.

WIFE "Good Guy" Bob Lyons will spin records for the affair from 7:30 p.m. to 10:30 p.m. Selection of a Valentine Queen will be the highlight of the evening. Admission is 50c plus CYO membership card.

Final plans made for Scout awards ceremony Sunday

Archbishop Schulte will present both the Ad Altare Dei and St. George medals to Boy Scouts and adult Scout leaders Sunday, Feb. 14, during ceremonies at Holy Name Church, Beech Grove, and at an honors dinner in Chartrand High School immediately following the ceremonies.

Father Lawrence Pushor, assistant pastor at St. Simon parish, Indianapolis, will speak at the Ad Altare Dei ceremonies at 4:30 p.m. in the church. The speaker at the honors dinner will be Father Robert Kitchin, principal of Chartrand High School.

Last minute reservations can be made for the dinner by calling the following: John Shackelford, FL 7-0838; Ray Borski, ST 6-6221; Ralph Froelich, AT 3-1063; Al McFearin, FL 7-5103; Ed Jacoby, LI 6-1984; Joseph Grannan, CH 1-3201, and Ed Howe, ST 4 9788. Father John Elford, Archdiocesan CYO director, can be contacted for reservations from persons outside of Indianapolis by calling the CYO office, ME 2-9311.

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TERRE HAUTE DEANERY CADET TOURNAMENT

Round One: St. Patrick No. 2 33, St. Benedict 21; St. Margaret Mary 39, Sacred Heart, Terre Haute 28; Annunciation, Brazil 38, Sacred Heart, Clinton 13; St. Leonard, West Terre Haute 45, St. Mary, Paris (Ill.) 19; St. Patrick No. 1 35, St. Joseph 14.

Second Round: St. Ann 28, St. Patrick No. 2 17; Annunciation, Brazil 41, St. Margaret Mary 20.

Semi-finals: Annunciation, Brazil 38, St. Ann 26, St. Patrick No. 1 31, St. Leonard, West Terre Haute 25.

Finals: (consolation) St. Leonard, West Terre Haute 36, St. Ann 33; (championship) St. Patrick No. 1 25, Annunciation, Brazil 19.

NORTH VERNON DEANERY JUNIOR TOURNAMENT

Final: Madison CYO 53, St. Mary, North Vernon 11.

TELL CITY DEANERY JUNIOR TOURNAMENT

First Round: St. Paul, Tell City 79, St. Meinrad 39.

Semi-finals: St. Paul, Tell City 50, St. Mark, Perry County 36; St. Boniface, Fulda 50, St. Martin, Siberia 38.

Final: St. Paul, Tell City 102, St. Boniface, Fulda 35.

RICHMOND DEANERY JUNIOR TOURNAMENT

Semi-finals: St. Gabriel, Connerscville 106, Holy Family, Richmond 56; St. Mary, Richmond 68, St. Andrew, Richmond 63.

Finals: (consolation) St. Andrew, Richmond 73, Holy Family, Richmond 62; (championship) St. Mary, Richmond 76, St. Gabriel, Connersville 71.

NEW ALBANY DEANERY JUNIOR TOURNAMENT

Semi-finals: Holy Trinity, New Albany 63, St. John, Starlight 53; St. Mary, New Albany 68, St. Joseph Hill 55.

Finals: (consolation) St. Joseph Hill 48, St. John, Starlight 43; (championship) St. Mary, New Albany 50, Holy Trinity, New Albany 43.

CADET TOURNAMENT

Quarterfinals: Holy Trinity, New Albany 31, St. John, Starlight 26; St. Mary-of-the-Knobs 42, Holy Family, New Albany 26; St. Augustine, Jeffersonville 50, Our Lady of Perpetual Help, New Albany 48 (3 o.t.); St. Joseph Hill 41, St. Mary, New Albany 39.

Fifth and Sixth Grade Tournament

Quarterfinals: Holy Trinity, New Albany 42, St. Augustine, Jeffersonville 23; St. Anthony, Clarksville 41, Sacred Heart, Jeffersonville 24.

BEDFORD DEANERY Junior Tournament

Semi-final: St. Ambrose, Seymour 59, St. Vincent, Bedford 54.

Final: St. Ambrose, Seymour 70, St. Charles, Bloomington 52.

BEDFORD-NORTH VERNON DEANERIES

Round One: St. Mary, North Vernon 48, St. Columba, Columbus 43; St. Mary-Michael, Madison 62, St. Bartholomew, Columbus 32.

Semi-finals: St. Mary-Michael, Madison 74, St. Mary, North Vernon 40; St. Vincent, Bedford 42, St. Ambrose, Seymour 33.

INDIANAPOLIS DEANERIES Junior "A" Tournament

Quarterfinals: St. Rita 54, St. Mark 46; St. Thomas 96, St. Roch 59; Our Lady of Greenwood 50, Little Flower 49; Latin School "B" 60, Sacred Heart 50.

Semi-finals: St. Thomas 67, St. Rita 47; Latin School "B" 65, Our Lady of Greenwood 34.

Junior "B" Tournament

Quarterfinals: Immaculate Heart 45, Holy Spirit 33; Holy Trinity 80, Our Lady of Lourdes 67; St. Joan of Arc 40, Christ the King 38; St. Catherine 51, Holy Cross 42.

Semi-finals: Holy Trinity 42, Immaculate Heart 40; St. Joan of Arc 53, St. Catherine 44.

Cadet "A" Tournament

Round One: St. Joseph (Shelbyville) 34, Christ the King 26; St. Joan of Arc 59, St. Joseph (Indianapolis) 25; St. Rita 43, St. James 26; St. Bridget 44, St. Jude 27; Sacred Heart 41, St. Pius X 38; St. Malachy 42, Nativity 17.

Round Two: St. Joseph, Shelbyivlle 41, St. Roch 11; St. Joan of Arc 32, Holy Name 26; St. Patrick 24, St. Catherine 20; Holy Cross 26, St. Rita 23; St. Andrew 28, St. Anthony 21; St. Bridget 49, St. Thomas 23; Sacred Heart 41, Holy Angels 25; St. Malachy 37, St. Francis 25.

Cadet "B" Tournament

Round One: St. Matthew 46, St. Michael 41; Little Flower 34, Holy Trinity 27; St. Susanna 40, Our Lady of Greenwood 38; St. Simon 58, Assumption 26; Immaculate Heart 40, Mount Carmel 32; St. Bernadette 57, St. Monica 38.

Round Two: St. Matthew 29, St. Ann 26; Little Flower 39, St. Lawrence 31; St. Mark 36, St. Susanna 20; Holy Spirit 55, St. Luke 19; St. Simon 47, St. Philip Neri 35; Immaculate Heart 55, Cathedral 30; St. Christopher 45, Our Lady of Lourdes 34; St. Bernadette 45, St. Gabriel 22.

Holy Spirit Freshman-Sophomore Invitational Tournament

Round One: Holy Spirit 1, St. Rita 0 (forfeit); St. Christopher 38, St. Gabriel 14; St. Lawrence 39, Natvity 37; St. Patrick 48, Holy Name 27; St. Roch 33, Christ the King 22; Holy Trinity 54, Sacred Heart 16; Latin School "B" 30, Immaculate Heart 12; Little Flower 32, St. James 10; St. Simon 23, Latin School "A" 20; St. Bernadette 28, St. Joan of Arc 23; St. Monica 1, St. Philip Neri 0 (forfeit); St. Mihael 49, St. Pius X 21; St. Catherine 51, Our Lady of Greenwood 50; Our Lady of Lourdes 1, Holy Cross 0 (forfeit).

Round Two: Holy Spirit 31, St. Christopher 14; St. Lawrence 34, St. Thomas 24; St. Patrick 39, St. Roch 29; Holy Trinity 46, Latin School "B" 31; Little Flower 35, St. Simon 31.

LAWRENCEBURG DEANERY Junior Tournament

Round One: St. Lawrence, Lawrenceburg 51, St. Joseph (of St. Leon) 37; St. Mary, Greensburg 41, St. Peter 30; Immaculate Conception, Millhousen 62, St. Nicholas, Sunman 52; St. Michael, Brookville 57, Holy Family, Oldenburg 32; St. Louis, Batesville 43, St. Anthony, Morris 32.

Round Two: Immaculate Conception, Millhousen 44, St. Michael, Brookville 37.

Semi-finals: St. Mary, Greensburg 47, St. Lawrence, Lawrenceburg 45; St. Louis, Batesville 61, Immaculate Conception, Millhousen 50.

Final: St. Mary, Greensburg 44, St. Louis, Batesville 42.

Cadet Tournament

Round One: St. Michael, Brookville 34, St. Louis, Batesville 29; Holy Family, Oldenburg 62, St. Nicholas, Sunman 12; St. John, Enochsburg 38, St. Peter 22; St. Joseph (of St. Leon) 22, St. Anthony, Morris 18.

Semi-finals: St. Michael, Brookville 52, Holy Family, Oldenburg 24; St. John, Enochsburg 48, St. Joseph (of St. Leon) 22.

Final: St. Michael, Brookville 35, St. John, Enochusburg 26.

Cy Cipher

Entry blanks for the One-Act Play Contest are due in the CYO office Monday, Feb. 15, but directors may call to inform the office of the play titles for clearance. The formal entry blanks with the directors' names and addresses still must be mailed to the office by the deadline.

●

Table Tennis entry deadline is Wednesday, Feb. 24. The tournament will start Sunday, Feb. 28. As many alternates as desired may be listed on the entry blanks for the tournament. They will be accepted as long as there is room for them.

●

Instrumental Music Contest entry blanks have been sent to all the grade schools in the Archdiocese and are to be returned to the CYO office by March 19. The contests will be held at Cathedral High School, Indianapolis. Piano contestants will compete Saturday, April 10, in the morning and the instrumental competition will be Sunday, April 11, in the afternoon.

Norway's Catholics

OSLO, Norway—Catholics in Norway number 7,875 in a total population of 3,600,000, according to the most recent census figures. About 96% of the Norwegians belong to the Evangelical Lutheran state church. The largest non-Lutheran group is the Pentecostal Church, with 34,122 members.

Scores

"67" BASKETBALL
Games of Saturday, February 6

Division 1: St. Michael 18, Immaculate Heart 15; St. Christopher 31, St. Malachy 23; Holy Trinity 56, St. Monica 35; St. Thomas 40, St. Joseph 23; St. Gabriel 42, St. Ann 18; St. Joan of Arc, bye.

Division 2: St. Mark "A" 23, Our Lady of Greenwood 10; Nativity 25, St. Francis 21; Holy Name 51, Holy Cross 18; St. Bernadette 44, St. Catherine 19; St. Philip Neri 53, Sacred Heart 13; St. Patrick, bye.

Division 3: St. Lawrence 31, Christ the King 21; Mount Carmel 22, St. Mark "B" 19; St. Pius X 16, Holy Spirit 17; St. Andrew 48, Our Lady of Lourdes 39; St. Matthew 2, Little Flower 18; St. Simon, bye.

Final Standings

Division 1: Holy Trinity 10-0; St. Joan of Arc 8-2; St. Michael 8-2; Immaculate Heart 6-4; St. Monica 6-4; St. Christopher 5-5; St. Gabriel 5-5; St. Malachy 4-6; St. Ann 2-8; St. Thomas 1-9; St. Joseph 0-10. Holy Trinity is Division Champion.

Division 2: Holy Name 10-0; St. Philip Neri 9-1; Nativity 7-3; St. Patrick 6-3; St. Mark "A" 6-4; St. Francis 5-5; Holy Cross 4-6; Sacred Heart 3-7; St. Bernadette 2-8; St. Catherine 1-9; Our Lady of Greenwood 1-8. Holy Name is Division Champion.

Division 3: St. Simon 10-0; Holy Spirit 8-2; St. Lawrence 8-2; St. Andrew 7-3; Our Lady of Lourdes 5-5; Little Flower 5-5; St. Pius X 5-5; Christ the King 3-7; St. Matthew 3-7; Mount Carmel 1-9; St. Mark "B" 0-10. St. Simon is Division Champion.

CADET VOLLEYBALL LEAGUE
Games of Tuesday, Jan. 19

Division 1: St. Bridget def. St. Christopher 6-15, 15-11, 15-10; Holy Trinity def. St. Michael by forfeit; Immaculate Heart-St. Joan of Arc, postponed; St. Rita, bye.

Division 2: St. Philip Neri def. St. Mark 15-3, 16-14; Holy Spirit def. Our Lady of Greenwood 15-0, 15-2; St. Catherine-Little Flower, postponed.

Games of Friday, Jan. 22

Division 1: St. Rita def. St. Michael by forfeit; St. Bridget def. Immaculate Heart 10-15, 15-8, 15-11; St. Christopher def. St. Joan of Arc 15-7, 15-16; Holy Trinity, bye.

Division 2: St. Philip Neri def. Little Flower 15-13, 15-2; Holy Spirit def. St. Mark 15-1, 15-2; St. Catherine-Our Lady of Greenwood, postponed.

Games of Tuesday, Jan. 26

Division 1: St. Bridget def. St. Joan of Arc 15-10, 15-12; St. Christopher def. Holy Trinity 15-2, 15-1, 15-7; Immaculate Heart-St. Rita, postponed. St. Michael, bye.

Division 2: Holy Spirit def. St. Catherine 15-1, 15-3; St. Philip Neri def. Our Lady of Greenwood 15-2, 15-0; St. Mark def. Little Flower 15-10, 15-9.

Games of Friday, Jan. 29

Division 1: St. Bridget def. St. Michael by forfeit; St. Christopher def. Immaculate Heart 15-2, 15-3; Holy Trinity def. St. Rita 15-8, 15-10; St. Joan of Arc, bye.

Games of Tuesday, Feb. 2

Division 1: Holy Trinity def. St. Bridget 15-9, 15-1; St. Christopher def. St. Michael 15-7, 15-2; St. Joan of Arc def. St. Rita 15-10, 15-5; Immaculate Heart, bye.

Division 2: St. Mark def. St. Catherine 15-3, 15-2; Little Flower def. Our Lady of Greenwood 15-2, 15-7; St. Philip Neri def. Holy Spirit 15-13, 15-12.

Games of Friday, Feb. 5

Division 1: St. Bridget def. St. Rita 8-15, 15-1, 15-6; Immaculate Heart def. St. Michael 15-6, 3-15; 15-4; Holy Trinity def. St. Joan of Arc 14-16, 15-8, 15-12; St. Christopher, bye.

Division 2: Holy Spirit def. Little Flower 15-8, 15-4; St. Philip Neri def. St. Catherine 15-4, 15-5; St. Mark def. Our Lady of Greenwood 15-8, 13-15, 15-4.

Standings

Division 1: St. Bridget 5-1; St. Christopher 4-1; Holy Triniy 4-1; Immaculate Heart 1-2; St. Joan of Arc 1-3; St. Rita 1-3; St. Michael 0-5.

Division 2: St. Philip Neri 5-0; Holy Spirit 4-1; St. Mark 3-2; Little Flower 1-3; St. Catherine 0-3; Our Lady of Greenwood 0-4.

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● *FAMILY CLINIC*

Learned her lesson, 17-year-old admits

By JOHN J. KANE, Ph.D.

I am a 17-year-old girl, and I fully agree with the advice you gave the disobedient teen-ager. You see, I had a similar problem. My mother did not let me date until I was 15 but I was not allowed to go out with a boy in a car. I disobeyed, started going steady with this fellow and he persuaded me to do things that are immoral, saying nothing is a sin so long as no one is hurt. My reputation was ruined, and the boys who heard about me tried to date me for this reason. I have finally overcome this and am happy, but it was difficult.

●

Alice, I should like to comment on your letter because you have raised a point I didn't—namely the matter of a girl's reputation. You have also encountered what might be called the "new morality," i.e. nothing is wrong about permarital sex relations so long as no one is hurt. It may be new, but it is not moral.

A number of recent books and articles have dwelt on the so-called "sex revolution" which is reputedly sweeping campuses, college and high school. Boiled down to its basic ingredient it amounts to this: Premarital sex relations are not immoral if, first, they are limited to a couple who are in love; second, if neither party is hurt by this relationship.

But according to this reasoning, sexual promiscuity is wrong. The girl who engages in sex relationship with several boys or the boy who does so with several girls violates the standards of the new, sex revolution.

There has, of course, been no change in moral teachings about premarital sex relationships. They are forbidden and even if a million teen-agers disagree, this doesn't change moral obligations.

Furthermore, the reasoning behind this "new morality" is absurd. Being in love is a rather serious business. True love is something which develops over a period of time. Love at first sight is not love at all, but infatuation. That bit about "some enchanted evening you will see a stranger" is great for a song in a musical, but not for reality.

True love involves sacrifice, and part of this is sexual restraint. When a boy persuades or demands sexual favors from a girl prior to marriage, it is scarcely true love, even if he thinks it is. As a matter of fact, once the girl consents, she frequently finds the boy not only doesn't love her, but he doesn't even respect her anymore.

●

The second aspect of the "new morality" that such relationships are not wrong if no one is hurt is also ridiculous. Someone is always hurt. Any person reared in the Judaic-Christian tradition has been taught that this action is wrong. If nothing else, and usually there is something else, these persons suffer pangs of conscience and sometimes feelings of guilt deep enough to be called depression.

When the "true love" turns out to be only an infatuation for one of the parties, the association is broken off. The more deeply involved of the two suffers rather keenly.

Even when the affair culminates in marriage, trouble is not over. When a serious marital quarrel erupts, the husband is likely to remind his wife of her premarital experience, and then if bitter enough, go on to suggest that he was not the first boy.

One of the ironic rationalizations used for premarital affairs is that a couple must know whether or not they are sexually compatible before marriage. It is amazing to uncover such arguments among Catholic students, but it happens.

The sex act before and after marriage is two quite different things. The premarital affair must be conducted clandestinely. The secrecy of it, the fear of being caught, the possibility of a pre-marital pregnancy are all enough, psychologically speaking, to make this reputed test a farce. The violation of the sixth commandment makes one, probably both of the parties, queasy and uneasy.

●

Yet the large number of unwed mothers in the United States is a sad, but certain indication that such behavior is not rare. This is why early dating and going steady are so hazardous. Naturally, everyone thinks this will not happen to me; so did the disillusioned who are preparing for delivery of their child out of wedlock.

There is yet another way in which someone gets hurt in these circumstances. Whether the boy tells or not (and some make a point of boasting of such conquests), truth frequently gets out. In our society, which still retains the immoral double standard, the girl gets hurt badly.

The word that she is easy to get seems to travel about as fast as radio waves. Not only does the news spread, but it is usually exaggerated. She then becomes the target of all the boys who are seeking sexual gratification. She also becomes the girl other boys avoid. Even those who would or have taken advantage of such a girl date her only secretly or at a time or place where they are not likely to be seen.

She is no longer the girl a boy takes to the college or high school prom or the party which his friends attend. She just isn't acceptable in respectable company. Gradually she has no dates at all or she has to date boys who are below her socially.

The boy, however, is rarely hurt or hurt very little. Even though he may have been mainly responsible for the act, society tends to excuse him and blame her. This is patently silly, but unfortunately that is just the way things are. For some stupid reason, the girl is supposed to be the custodian of morality in our society.

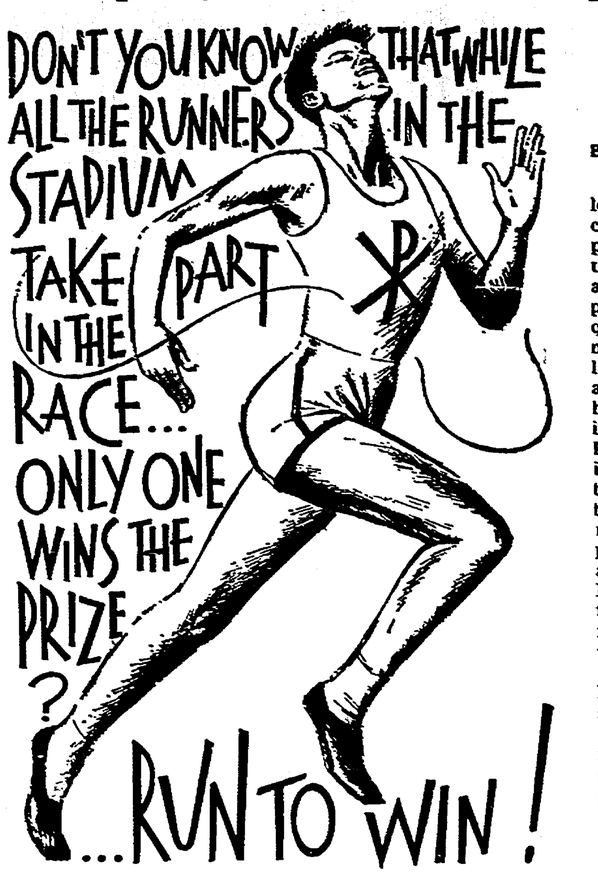
The teen-ager enamoured of this "new morality" might ponder these possibilities, if for no other reason that they have the testimony of a teen-age girl who experienced a loss of reputation this way.

●

Basically, there is one solid reason why premarital sex relations are wrong. It is not because a girl loses her reputation, or a premarital pregnancy occurs or any of these temporal matters. It is simply that such relationships are sinful. Even if the individual is lucky enough to avoid loss of reputation or other consequences, and the chances are not high that she will, the most important consequence, sin, is not avoided.

Furthermore, if society is really serious about rejecting the "new morality," boys should be taught that they are not above the moral code. There is no double standard morally speaking. It is time men realized this.

Septuagesima Sunday



THIS IS CATHOLICISM

Church's right

By REV. JOHN WALSH, S.J.

Q. How does the Church possess the right to render a person or a thing sacred by a constitutive blessing?

When Jesus Christ founded the Catholic Church to convey His religious message to mankind He implicitly authorized the Church to enlist persons necessary for the prosecution of her task. Within Christ's commission there was implicit, too, the power to select and use material objects for that same end. Now in being thus authorized the Church was thereby empowered to set apart these objects by surrounding them with religious veneration. Thus, for example, in commanding the apostles to celebrate Mass, Christ equivalently commanded them to use a cup, for it is impossible to offer Mass without some receptacle for holding liquid. Furthermore, though not absolutely essential, it is, nevertheless, eminently fitting that a particular cup be reserved exclusively for this solemn purpose. And still further, it is only appropriate that due notice of the cup's exclusive function be given through a visible ceremony of dedication and consecration — in other words, through a blessing. The Church's right to bless a chalice, and to consecrate an altar to support the chalice, and to dedicate a church to house the altar, are all, therefore, natural corollaries of the Church's right and obligation to celebrate Mass.

Q. By what right does the Church bestow an invocative blessing?

The principle underlying an invocative blessing differs somewhat from that of a constitutive blessing. As the sun never really sets but is always shining somewhere on the surface of the earth, so the Catholic Church never ceases praying. At every moment, in some part of the world, the holy sacrifice of the Mass is being lifted up to God. At every moment, in the orphanages, schools and hospitals, the unending supplication of the Church is being carried forward. It is this perpetual intercession of the Church, from the solemn chanting of her monks to an old woman telling her beads, which lends to an invocative blessing its unique efficacy. For when a Catholic priest or bishop raises his hands in blessing over a person or a thing he, as an official representative of the Church, is officially petitioning God to direct some portion of the graces derived from the Church's incessant prayer to the needs of this particular person or to the needs of those who will use this designated object. Hence the blessing of a priest draws its power principally from the sanctity of the Church, and not from the personal sanctity of the priest.

Q. What advantage does this prayer of the Church bring to a person?

The benefits occasioned by the use of a sacramental are primarily spiritual ones, namely, actual graces. When a Catholic dips his fingers in holy water and traces the sign of the cross on himself, or when he accepts blessed ashes on his forehead on the first day of Lent, or when he kisses a blessed crucifix, he sanitizes his soul, as it were, to the light of God. For, generally speaking, it is impossible to perform such acts without opening one's thoughts momentarily, at least, to God's illuminations. And God responds to these gestures by instantly investing the soul with graces to make acts of faith, or hope, or love, or contrition. Now, to repeat, such graces are conceded not primarily because of the Catholic's own prayers but chiefly because of the prayers of the Church, since, as we saw, Christ's Church appealed precisely for such graces when, by His authority, she blessed the crucifix, and dedicated the ashes, and consecrated the holy water. When a Catholic buys a pair of rosary beads, therefore, he takes them to a priest to have them blessed: first, because he wants his beads officially designated by the Church for divine worship; secondly, because he desires his own recitation of the rosary to be supplemented by the intercession of the universal Church. In other words, a Catholic is careful to have his rosary blessed not because he is sentimental but because he is sensible. He doesn't put complete confidence in his own prayers; he wants them bolstered by the prayers of every other Catholic.

Q. Does the use of a sacramental ever occasion the conferral of material blessings from God?

Yes. When a priest blesses a house, for example, or a yacht, or a tractor, he prays not merely for spiritual favors, he also beseeches God to protect from bodily harm those who will live in the house, or sail in the yacht, or work with the tractor. And because of the intercession of the Church God will grant such protection provided it be for the spiritual welfare of the individuals involved. A Catholic yachtsman knows very well, of course, that he can himself appeal to God for protection from storms at sea. He requests a priest to bless his vessel, however, in order that his own prayers may be complemented by the supplications of the Church; and also because he realizes that the sight of the priest blessing the boat will impress more vividly on his mind how dependent he is on God's loving providence.

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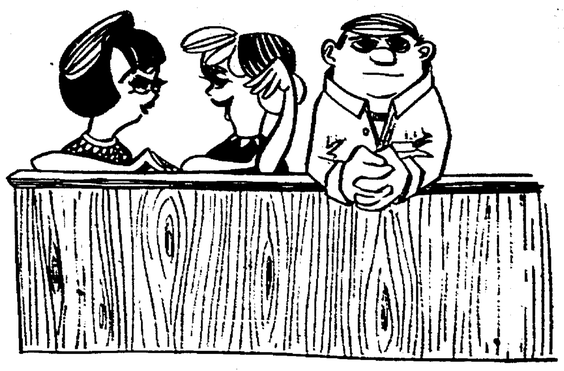
● *WORKING TO BEAT HELL*

Count your blessings

By JOSEPH T. McGLOIN, S.J.



The more a person has, the less he usually appreciates it.

Every now and then I get a letter which suggests that I can't be a very knowledgeable person if I just sit in an ivory tower all day and never meet any real people. And it's quite true that nobody can learn much about people by living in an ivory tower. But for me there is no such tower. I did little else for many a year except deal with people types and their problems, all day long and half the nights. Even at present, I manage to teach a bit, talk a lot, listen more, and, in general, pretty well avoid the life of a hermit.

These days, for the most part, I usually take my people in spurts, writing until the walls close in and then heading out for a series of retreats and talks. Just recently, for example, I finished off five retreats in various parts of the country. And if there is a better place for a priest to get the wavelength of people, I haven't heard of it. There's another thing about retreats, too—you begin to discover elements common to one or the other group. Such knowledge is, of course, valuable, so that one does not just beat the air, nor indulge only in impractical theory with no relation to reality.

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Take this last bunch of retreats, for instance, which was scattered over some 6000 miles. In general, the retreat groups had much in common. But they differed widely, too, not just in geography but in other ways: there were groups of boys, girls, boys and girls, rich kids, poor kids, the prepared and no-so-prepared, boarding-schools, day schools, voluntary and forced. Naturally, on your return from such a series you do some thinking about the best groups you had, and the worst, and why.

It should be noted, first of all,though, that this kindly old retreat master was pleased with all these groups, because making a retreat is a difficult thing and one has to admire those with the courage to make it as well as these kids did. Secondly, I feel sure that where one retreat was not as good as another, the retreat master had as much to do with it as any other factor.

But there are other factors which enter into the effects of a retreat, especially perhaps the high-school retreat. There is, for instance, a thing called sophistication. Now "sophistication," like a lot of other words, has a good meaning and one not so good. We're using it the second way here, where it means the pretense of being something one is not.

For example, someone with a certain amount of wealth and social position might also presume that this automatically gives him a certain superiority. He calls himself sophisticated. But he's really just a phoney.

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I suppose the group I'll always most enjoy talking to will be the unsophisticated kids, even those who have had a pretty rough start in life, those whose greatest "crime" is that they haven't been given the breaks most other kids have.

On the contrary, if most other kids had to put up with some of the things these youngsters have weathered, they would never have made it half way. And the point is this—that when you go from the rarified atmosphere of the sophisticated school to the non-sophisticated audience, it is like going from an echo chamber into a hall with good acoustics.

True, the "sophisticates" need help,too, but it is just that the others always seem to need you more.

Too, they seem so aware of that need that they are not afraid to reflect their appreciation, while the former type of audience, which already has so much, often gives the impression of needing your help not at all.

In the retreats just concluded, I had at least one of what you might call these "have-not" groups. By this I do not mean they were delinquents or anything resembling it, but as far as material things were concerned — even the material assets of their school and church plant, they were not on top of the heap. Nor did they by anticipation look like the ideal retreat group. Many of them had never made a retreat before.

The group consisted of the entire school, boys and girls, through all four years of high school. The physical plant was adequate but not anything special. At least it didn't measure up to the so-called "ideal" retreat—in a lovely school and chapel with a small homogenous group, all present voluntarily and eager to go.

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And yet, as far as I could tell, this turned out to be the best retreat of the series. There were, moreover, two main reasons for this: First of all, the teachers at this school had prepared the kids beautifully for the retreat, and so the retreat master could start right off with essentials instead of wasting half his time getting the group into the spirit of things. And secondly, this was a group which did not have everything, and so was openly appreciative of anything done. They were unsophisticated enough to be real kids instead of only youthful (and sometimes pitiful) imitations of adults.

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The "sophisticated" youngster is, after all, a contradiction even to himself, as he tries to be something he is not. He gets absorbed in an early social life that he shouldn't be concerned with for years yet. He holds himself up as the only adult among children. And he misses all the maturing and enjoyable aspects of real youth because, in his sophistication, he is completely occupied with his imitation of an adult. He merely acquires all the faults of adults without having the maturity to get their virtues as well, because in his superficial quest for surface maturity, he regards all the wrong things as signs of that maturity.

Eventually he comes to look down on the virtuous as "square" and on himself as the only real "man," with his very vices as loveable, mature and cute.

He lives his life, not so much by what he should be inside, as by what he looks like to others. And he wouldn't dare do anything which could mar this outside image, because inside he has no courage.

On the other hand, the non-sophisticated teen-ager allows himself to grow up as God and nature intended, not trying to accelerate the process artificially. He has all the faults of kids, sure, but he also has all the fun a young person is supposed to have because he isn't looking for his fun in the wrong places.

He has an openness and frankness, even about his faults, which must have some relation to what Christ had in mind when He said "Unless you become as little children, you cannot enter the kingdom of heaven." He is not above the honesty or enthusiasm or idealism or courage

(Continued on page 10)

THRU GOD-COLORED GLASSES

ANGLICANISM

By GILBERT ROXBURGH, O.P.

In this matter of Christian unity, Anglicans and Episcopalians often disclaim any identification of themselves with Protestants. They generally consider themselves a special case of "separated Christians," quite distinct theologically and historically from Luther, Calvin, Zwingli, and their followers.

Strong emphasis is put on the "Catholicity" of Anglicanism. Anglicans often speak of the Catholic Church of olden times as broken up into branches of Orthodoxy, Anglican Catholicism, and Roman Catholicism. Thus they hold close what they deem their most precious possession: apostolic succession—the passing on down of certain sacramental and teaching powers from the Apostles to all true Catholic priests and bishops, including the Anglicans.

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This claim to "valid orders" is not accepted in common Catholic teaching, though of course other Christian values common to all are recognized, such as baptism and its consequences. Pope Leo XIII studied the matter in the last century and issued a papal bull, rendering a decision that Anglican orders were not validly passed on because of a period in the sixteenth century, under Edward VI, when, influenced by contemporary theological currents, ordaining Anglican bishops changed their "intention" in conferring sacerdotal ordination from the traditional Catholic one.

This change of intention also led to an essential change in the form of the Anglican ritual. By the time a more traditional manner of ordaining was restored, the generation of validly consecrated and validly ordained has died out.

But another factor has newly entered into our consideration. "Real" Holy Orders have, in Catholic eyes, entered in by the back door. Because of intercommunion between Episcopalian and Orthodox hierarchies, so a recent survey reveals, at least Episcopalian bishops in the United States have had one or more validly consecrated and right-intentioned bishops as co-consecrators. Thus the Anglican communion renews its apostolic continuity through contact with Orthodox or other rightly consecrated bishops.

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This opens up the possibility for Catholics that these Anglican bishops are real bishops, true successors of the Apostles, and that those they ordain might be true priests, and that these validly ordained priests, supposing that they act with sufficiently right intention, according to a valid Eucharistic rite, truly celebrate Mass and make present on the altars of their churches Christ's true Eucharistic presence.

True, these matters must, at the moment, be decided on each case's individual merits, but it clearly puts the Anglican communion in a special position with relation to Catholics.

Negro priest cites race justice apathy

Photo on Page 9

HARTFORD, Conn.—There is "frightening apathy in American churches" towards this country's racial problems, a Negro priest told priests of the Archdiocese of Hartford at a clergy conference here.

Father Rollins E. Lambert, assistant chaplain of the Newman Club at Chicago University, charged that this indifference applies to all churches, "Protestant and Catholic alike" and involves "both the higher and lower levels of the clergy."

He said there is a "reluctance even to talk about the issue in moral terms, still more to implement religious and moral principles by action."

"IN 1958," Father Lambert said, "the American hierarchy issued a strong statement condemning racial segregation and discrimination. Yet it was only last year that the Catholic schools in some Southern states were desegregated; and there are still pockets of resistance in Northern cities, where white schools are carefully maintained. In fact, it is true in some places that the parochial schools are the last resort of white parents who do not want to send their children to the integrated public school."

The Chicago priest declared that "perhaps the most shocking thing about the moral issues in the field of race relations is that they have to be pointed to as moral issues."

"I don't mean to oversimplify a problem that is truly complex," Father Lambert said. "We are attempting to overthrow a social system that is centuries old. We are expecting a change of mind and heart to make them conform to the truth instead of to untrue generalities.

"THE TOTAL solution to the problem will involve knowledge derived from psychology, sociology, education, economics and other disciplines. But our own bishops have told us clearly: cutting through all the issues, the heart of the race problem is moral and religious."

"Their judgment is borne out," he continued, "by the fact that where religious leaders and groups have involved themselves in the problems posed by entrenched injustice, in those places these problems have been mitigated if not solved in an atmosphere of peace and cooperation rather than one of strife, violence and bitterness."

Pope calls charity the key to mental retardation work

VATICAN CITY—Pope Paul VI, addressing specialists in problems of mentally retarded children, declared that charity plays a key role in their work.

"It is this supernatural love that inculcates in us a profound respect for life, for the sacred character of the person and of the absolute and mysterious value of his dignity, even among those poorly favored from a human point of view," he said.

The specialists had come to Rome from throughout Europe and North America for a congress on the theme "Social, Professional and Religious Integration of the Mentally Retarded." The congress was sponsored by the International Catholic Office of Childhood.

"What can we say to you on this theme, which you already know better than we do?" the Pope asked.

"We will give you rather a word of encouragement for this highly arduous task which is yours. It is always difficult to be educators. How much the more when it concerns persons whose intelligence, submerged by rebellious nature, must be, as it were, recreated. For that, first and above all, charity is needed."

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Feb. 14 SEPTUAGESIMA SUNDAY. "The terrors of death surged round about me" (Entrance chant). No transition from one season to another in the Christian year is any more dramatic than this. Christmas . . . Epiphany . . . the love and the blessing of God for this world of ours—we have dwelt in a kind of liturgical euphoria. And suddenly now it is terror and death that we face, with readings that teach us of labor and sweat and work.

There is no contradiction here, but there is certainly paradox. How can we be decisively saved in Christ and yet constantly have to be working in the vineyard or running the race lest that salvation escape us? How can we say the world is claimed by Christ the Lord while it is yet the home of "distress . . . the needy . . . the afflicted" (Gradual)? How can we believe in the freely given grace of God when so much depends on our response, when the first reading tells us "Run to win!"?

Feb. 15 MASS AS ON SUNDAY. But we are decisively saved, and the world is claimed by Christ, and God's love is gratuitous. And we do have to be constantly working in the vineyard, and the world is the home of terror and our efforts in freedom do count. So this season before Lent.

And the Christian must be able to affirm all of this . . . with hope. The harsh realities as well as the sweet ones are our daily bread. The Paschal season we begin today, with its center and climax in the Easter mystery, would be sham without this bold facing of the facts of our experience.

Feb. 16 MASS AS ON SUNDAY. Easter is our baptismal feast. Lent is our baptismal retreat, when, with prayer and penance, we reassess and audit our commitment. So this paradox has something to do with baptism, something to do with the difference between viewing baptism as a once-for-all event or as initiation into a pattern of life and existence.

If it is only a once-for-all event, then it is difficult to understand how God's grace, offered decisively to the human race in Jesus Christ, can be baffled by man, however free he is. But if our baptism is our sacramental-social immersion into a pattern of dying and rising, of daily and hourly decision, then the persistence of clouds is intelligible, in the sunshine of God's mercy.

Feb. 17 MASS AS ON SUNDAY. "So I do not run like a man who doesn't see the goal" (First reading). This is the difference. We run, we act, we choose. God's love does not smother our freedom, nor hammock us in some kind of cushioned inevitability. Existence is struggle, labor, progress.

The difference faith makes is that we see the goal, and we do not run like a man who doesn't see it. And with the goal is given the means: acceptance, confidence, trust, assurance. This is the atmosphere we breathe in the Church. It chokes no decision. It enables decision free of the base servitudes to which we are so prone.

Feb. 18 MASS AS ON SUNDAY. How much this tells us, too, about the Church as a whole, and about the reform which the Church is presently and gingerly taking upon itself!

This pattern of dying and rising, of constant decision, is pattern for community as well as for the individual. Is the "body" of habits and customs and historical accidents to rule us? Or will we listen to the fresh and living Word of God: "No, I beat my body and make it my slave"?

Feb. 19 MASS AS ON SUNDAY. Lest someone think that this constant chore of free decision somehow makes man responsible for his salvation, the Gospel, even with its emphasis on human labor, reminds us that the "pay" is still gratuitous, is related to God's indiscriminate love and not to what we can demand. It is only that our answering love, in terms of human moments and human decisions, our response is necessary in His Providence.

Feb. 20 MASS OF ST. MARY ON SATURDAY. "Happy are they who hear the word of God and keep it" (Gospel). So Jesus turns a salute to static being, a permanent state, to the flux and change of existence and daily decision. Our relationship to Him is a living dialog and no mere once-for-all acceptance. It is not so much a "state" as it is a journey and a pilgrimage.

● *VIEWING WITH ARNOLD*

'World Without Sun' is a visual delight

By JAMES W. ARNOLD

In "World Without Sun," Jacques-Yves Cousteau, the soggy grandfather of the high-class frogman film ("The Silent World"), keeps his cameras underwater for a full 100 minutes, exploring the squishy mysteries of the Red Sea. It's the sort of film that would be ideal on a double bill with "Lawrence of Arabia."

As Cousteau himself insists, "Sun" is more visual poem than documentary. Like some female network news commentators, it is clearly intended to be beautiful and not really to inform. Still, it is an imposing experience on any level: these are fantastic sights, unavailable before to man in any medium, which haunt intellect and imagination long after one has returned to the world of sunlight, taxes and traffic jams.

Briefly, Cousteau and his team of male aquanauts have put together extraordinary color images collected from their unique sojourn in a "village" set up on the side of an underwater mountain. These watertight huts, whose cozy, gadget-filled interiors are constructed in the bright but somewhat frightening spirit of Jules Verne, James Bond and Werner Von Braun, serve as bases for explorations down to 1000 feet by individual divers and an improbable, saucer-like submarine equipped with lights, cameras and mechanical paws.

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Cousteau avoids the usual hokum of the undersea epic. There are no gorgeous 18-year-old girl scientists picking the tropical flora or being pursued by octopi, and no apocalyptic battles between sharks and giant crabs. There is only the drama inherent in the probing of murky, undiscovered depths by fragile human beings, carrying their surface environment strapped on their backs. It's only natural to run across a monster or two, but the beauty far surpasses the horror.

On the information side, the film provides casual insight into the joys and difficulties of living in an isolated aquarium-in-reverse, a life-style scientists believe may be quite common for future generations. One glorious aspect appears to be the silence: no commercial jingles or drag-racing sports cars disturb the interplay of human voices and the put-puts, clicks and hums of electronic gadgets. The sea may be the future refuge of the Trappists, when the advancing freeways and split-level subdivisions begin to lap at the base of the last lonely mountain.

But the movie's best moments are out there with the fish: their frightened flight from a hammer struck on coral; the desperate predatory attacks by incomprehending fish on smaller ones trapped in plastic cages; the bulldozing crustaceans endlessly building tunnels in the sand; scallops bounding off in terror from starfish, who look bored under any circumstances.

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There are also the awesome night shots, with the bluish lights of the human settlement gleaming eerily through the shadows, while Cousteau's cameras pick up the oddest creatures on this miraculous earth. Among them: a walking bush, a herd of hard-headed bump fish who earn their food by breaking off pieces of coral with their skulls, and infinitesimal plankton, shown in all their striking variety and complexity under a color microscope.

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As a climax, Cousteau takes us far, far down in the submarine to endless desolation, and cheerfully leaves us to our own thoughts. (After observing an odd specimen, the narrator comments: "We have no idea what it is.") Manipulation of the sound track adds tone to the artful effects: music, ranging from Mancini-type jazz to music-box tinkling to full symphonic drama, or muted natural sounds, such as the squishing of jets, the whine of machines, the scraping of the sub against the walls of a lost tunnel, the eternal drip of moisture in an ageless cavern deep "in the bosom of the sea."

"Sun" is definitely for the Sunday-at-the-zoo set, as well as for lovers of art who will find its fluid succession of colors and images surprisingly suggestive of modern painting. It is a contribution to the literature of film that is, in the true and original meaning of the abused words, priceless and irreplaceable.

(Legion of Decency: A-1)

* * *

Something fresh is afoot in the world of the short animated cartoon. Except for a few items (like "The Critic") distributed annually in hopes of winning an award and subsequent profitable bookings, cartoons for years have been stagnating somewhere between Mister Magoo and miscellaneous sadistic variations on the mouse-manhandles-the-cat theme. The offbeat tends to be avoided in a medium where the profit-margin is virtually non-existent and where patrons vicariously enjoy seeing arrogant fatheads humiliated by 97-pound weaklings.

Now we have seen the first in Blake Edwards' 13-film "Pink Panther" series, based on the oddball, sophisticated panther with the cigaret-holder used in the zany titles of last year's Peter Sellers comedy hit. Besides the Mancini theme music, which helps, the new series is fresh, simple, and beautifully visual.

A little man is painting a house blue, rather desperately. The panther happens by, and out of sheer deviltry, connives to paint everything pink. Ultimately the little man digs a huge hole and buries all the cat's paint supplies. For seconds, the screen is blank. Then sure enough, little pink flowers begin to grow, and soon the screen is covered with pink grass, trees, sky and sun.

The point? It may be that the world belongs to sophisticated cats. Doom-seers of the Far Right may even find something conspiritorial in the world going Pink. But I have some unsophisticated children for whom the combination of music, color, and mad logic was nearly as overwhelming as buttered popcorn.

PLAN ST. GABRIEL CARD PARTY—The Women's Club of St. Gabriel's parish, Indianapolis, will sponsor a card party Wednesday, Feb. 17, at 8 p.m. It will be held in the social hall of the church. Mrs. Kenneth Brabec (right, seated) is general chairman of the dessert card party and Mrs. John Zore, seated, is chairman for special prizes. Other committee heads are (standing, left to right) Mrs. Wayne Benefiel, Mrs. Chester Kurrasch, and Mrs. Edward Such. Tickets can be obtained by calling AX 3-0798.

'Hymns' announced as TV subject

NEW YORK — "Hymns—Yesterday and Today," featuring C. Alexander Peloquin and members of his popular Peloquin Chorale, will be telecast on Feb. 14 over the ABC-TV network.

The program, one in the series Directions '65—a Catholic Perspective, produced by the National Council of Catholic Men and the ABC public affairs department, was written by Peloquin.

Drug addiction to be TV topic

NEW YORK—A documentary on a unique approach to treating drug addicts will be featured on the Feb. 21 "Directions '65—A Catholic Perspective" ABC-TV show.

"Synanon," a telvision film on the work of the Synanon Foundation, will be shown in place of a previously scheduled tribute to novelist Flannery O'Connor, who died last year. The program on Miss O'Connor has been postponed.

"Directions '65 . . . A Catholic Perspective" is produced by the ABC public affairs department in association with the National Council of Catholic Men. The Feb. 21 program will be telecast from 1 to 1:30 p.m. (EST).

Give dispensation for 43 airlines

WASHINGTON — A dispensation which permits Catholics traveling on the 43 U.S. airlines associated with the Air Transport Association to eat meat on Fridays and other days of abstinence has been granted.

Archbishop Patrick A. O'Boyle of Washington petitioned the Holy See for the dispensation at the request of the Air Transport Association headquarters here. Similar dispensations have been granted to travelers on a number of other airlines. The Air Transport Association dispensation is effective for five years.

IN GUILD PRODUCTION—Barbara Walters, above, will have one of the leading roles in the Indianapolis Catholic Theatre Guild's production of "The Chalk Garden," a suspense drama, to be seen at the Eastgate Auditorium on Friday, Saturday and Sunday, Feb. 19, 20 and 21. Curtain time on Friday and Saturday is 8:30 p.m. and on Sunday, 7:30 p.m. Tickets may be purchased at the door. Mary R. Early is the director.

84 pet. Catholic

VIENNA—Catholics make up 84.6 per cent of Austria's population of more than 7 million, according to 1964 statistics published here. Of all children born in the country, 94 per cent are baptized.

● *VARIETY IN BOOKS*

Writings of John XXIII

"The Encyclicals and Other Messages of John XXIII," arranged and edited by the staff of The Pope Speaks magazine. The Pope Speaks Press, Washington, D.C. 522 pp. $8.50.

Pope John XXIII left the world as a legacy not only a vision (of an open and dynamic Church actively engaged with the contemporary world) and a memory (of a warm, radiant and pastoral personality filled with the charity of Christ), but a number of remarkable writings as well. The most important of these have now been collected by The Pope Speaks magazine and published in a handsome volume that will be an essential reference work for all those concerned with the role of the papacy and the spirit of the "aggiornamento" sweeping the Church today.

This selection includes Pope John's eight encyclicals, 18 other complete documents, and excerpts from a number of others. It is divided by topics into seven sections, including, as the seventh and last, those writings of a personal nature that constitute the Pope's "spiritual testament." In addition there is a "picture essay" containing 33 excellent photographs illustrating memorable moments of his brief but exciting reign.

Among the excellent features of the book are a biographical introduction by Father Francis X. Murphy, C.SS.R., Church historian; commentaries on the two great social encyclicals—Mater et Magistra and Pacem in Terris—by Father John F. Cronin, S.S., assistant director of the National Catholic Welfare Conference's Social Action Department, and a commentary on the Pope's thoughts on the priesthood by Father Rerrer Smith, O.P., moral theologian and regent of studies at the Dominican House of Studies in Washington, D.C.

The volume also contains bibliographical notes and an ample index. It can be recommended for the busy scholar and the general reader alike.

(Reviewed by Russell Shaw of the staff of N.C.W.C. News Service, Washington, D.C.)

* * *

"The Official Encyclopedia of Sports," by John Lowell Pratt and Jim Benagh. Franklin Watts, Inc., New York. 344 pp. plus 90-page record division. $6.95.

Just for size, try a few of these for-instance questions:

1. Name the man who laid out the first baseball diamond?
2. Who was the first college basketball player to be selected All-America three years in a row?
3. Who were the only two men who held three titles in boxing?

The answers and plenty more information can be found between the covers of "The Official Encyclipedia of Sports," efficiently compiled by a couple of veterans in sports journalism, John Lowell Pratt and Jim Benagh. Pratt, former consulting editor on sports for the Encyclopedia Britannica, now heads his own firm which specializes in sports publications. Benagh, formerly associate editor of a sports magazine, now is devoting full time to writing books on sports.

THEIR encyclopedia is an arsenal of information. It deals with every branch of sports, 34 in all, ranging from archery to yachting. With each sport treated, the team of Pratt and Benagh gives the reader an explanation of the game, its history, stars and coaches.

Packed into its 34 pages, plus a 90-page records section, and illustrated attractively with photos and line drawings is a wealth of information — sufficient to satisfy the most avid of sports students, hold the interest of the ordinary fan, or prove a treasure trove for that strange breed of sports followers who delight in picking up off-beat fuel to start arguments.

AND THE ANSWERS to those for-instance questions:

1. Not Abner Doubleday, but a young surveyor named Alexander Cartwright, who laid out the baseball diamond in 1845. His diamond with the equal distances of 90 feet between all bases still is used today, but the pitcher's box, originally 46 feet from home plate, now is 60 feet, 6 inches.

(Continued on page 10)

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)
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 Cruicified ..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 ....WEDA
1:30 p.m.Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

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FEBRUARY 21 & 28

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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—**Msgr. Victor L. Goossens,** Archdiocesan Director of the Mission-Aid Societies, attended a regional meeting in Chicago this week to "kick-off" the annual Bishops' Relief Fund, conducted annually during Lent. . . . **Father Kenny C. Sweeney,** Archdiocesan Director of the Radio and Television Apostolate and National President of the Catholic Broadcasters Association, is in Rome this week attending the congress of the International Catholic Association for Radio and Television (UNDA). . . . Two visitors to All Souls Unitarian Church-School last Sunday: **Sister Mildred, O.S.B.,** junior mistress at **Our Lady of Grace Convent,** Beech Grove, and **Sister Rosemary, O.S.B.,** music instructor at **Our Lady of Grace Academy.** They spoke before two youth groups. . . . **Mike Ossyra, of St. Ambrose School,** Seymour, won a solo medal for a snare drum rendition of "Drumnastics" last Saturday in Indiana State Music Association (Class IV) competition in Columbus. . . . Dr. Norbert Neuss, research associate of the Eli Lilly Co., will speak to the **Marian College** student affiliate chapter of the American Chemical Society at 2 p.m. Sunday, Feb. 14. He will discuss: "New Drugs for Cancer Treatment." . . . **Paul Corsaro,** a senior at St. Joseph's College, Rensselaer, from **Holy Rosary parish,** Indianapolis, has been named to the college dean's list for academic achievement during the past semester.

THESPIAN AWARDS—The returns are now in from the recent Archdiocesan One-Act Play Festival, held at Marian College. Twelve high school thespians were named "gold medal" winners by the contest judge, **Sister Mary Olive, S.P.,** speech and drama department head at **St. Mary-of-the-Woods College.** Winners were: **Barbara Bates** and **Kenny Kern, Chartrand High School; Robert Moray, Joseph Atkinson** and **Kevin Griffin, Cathedral High School; Thomas Volz, Chatard High School; Theresa Betzner, Claudia Rothring, Lee Ann Bowen** and **Peggy Baurley, Our Lady of Grace Academy,** Beech Grove; **Mary Clair Fox** and **Barbara Sinclair, Scecina Memorial High School.**

PRESS MONTH SPECIAL—As a Catholic Press Month "special," The Criterion is offering a year's subscription sent anywhere in the U.S. for $3, a savings of 25 per cent. We'll even send a gift card, if requested. Call ME 5-4531 or write to The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

SPECIAL MARRIED COUPLES RETREAT—**Our Lady of Fatima Retreat House,** Indianapolis, will hold a special married couples' retreat during July for couples married six years or less, provided sufficient interest is shown. Tentative reservations may be made by contacting: **Mrs. Patrick Henn,** 1230 Windermire, Indianapolis, Ind. 46227.

AROUND AND ABOUT—Youngsters of **St. Louis School,** Batesville, will examine aspects of the "space age" first-hand next Tuesday, Feb. 16, when a Spacemobile arrives from the National Aeronautics and Space Administration. The educational unit is staffed by science educators, who will explain basic scientific programs, current and future, of NASA with authentic scale models of rockets and spacecraft. . . . Four young people of **Holy Family parish,** Richmond, participated in two activities of National Youth Week sponsored by the Richmond Ministerial Association recently. The four—**Kathleen Tolen, Claudia Stiens, Kathleen Kottyan** and **Linda Lamb**—helped paint the recreation hall of the Richmond State Hospital. Afterwards they attended a social hour in the First English Lutheran Church.

TIME OF MELKITE LITURGY CHANGED—The Divine Liturgy, celebrated in the Melkite Rite by **Father Albert Ajamie,** pastor of **Holy Angels parish,** Indianapolis, has been rescheduled. He will celebrate the Oriental Rite at 6:30 p.m. Sunday, Feb. 14, in **St. Mary's Church,** located at New Jersey and Vermont Sts., in downtown Indianapolis. The Liturgy will be offered at this new time on the second Sunday of each month at St. Mary's. Members of the Latin Rite are reminded that they may satisfy their Sunday Mass obligation by attending the Byzantine Liturgy and may also receive Communion under both species of bread and wine. Orthodox adherers are also welcome, along with members of the Church's other Oriental Rites.

Pope drafts program for Catholic layman

VATICAN CITY—In an audience for the central council of the Men's Union of Italian Social Action, Pope Paul VI outlined the program for laymen opened by the ecumenical council. Their contribution, he said, is more urgently needed today than ever before.

Among the needs requiring well organized lay activity, he listed the "defense of the family, threatened as never before by plesaure-loving individualism and a materialistic mentality; firm and loving education of the young generations; . . . a more active Christian presence in the various forms of social life, culture, art, the professions and labor."

To these he added—continuing the theme he began at the previous Sunday's general audience in St. Peter's Square—"the regeneration in certain disturbing aspects of public morals, particularly regarding shows which have sunk in too many cases to levels of humiliating immorality such as could hardly be surpassed."

A further aspect of lay involvement, he said, is "staunch unity of aims and methods in political action, truly inspired by Christian demands and, above all, by deepening knowledge of religious truth. For it would be vain to talk about a dialogue with those who have remained estranged, apart from or hostile to our problems, if there is no solid knowledge of Catholic doctrine on which to lay the basis for stimulating colloquy on all sides, according to the wishes we have expressed in our encyclical Ecclesiam Suam."

The directors of the Catholic Action unit had presented the Pope with reports on about 200 programs they had sponsored in Italy to promote greater understanding of the encyclical. Praising the programs, Pope Paul said they are a "testimony to Jesus Christ of spiritual fervor and moral strength, a spontaneous offer of your best energies to the episcopal hierarchy."

Announce plans for dinner dance

INDIANAPOLIS — St. Luke's Women's Club will sponsor their annual dinner dance at the Indianapolis Athletic Club on Friday, Feb. 26. The black tie affair has been dubbed LaBall Vendredi, the Friday Ball.

A social hour is scheduled at 6:30 p.m., followed by dinner at 7:30 p.m. George Nicoloff and his orchestra will play for dancing until 1 a.m. Mrs. William Sweeney is general chairman.

Curia

(Continued from page 1)

or rather to curial commissions;" postponement of action on religious liberty; "the promulgation of the misleading title Mater Ecclesiae (Mary: Mother of the Church) against the expressed will of the council majority, which will arouse in non-Catholic Christendom great indignation and grave doubts as to the genuinely ecumenical sympathies of the Pope"; and "the lack of support given to the council by Paul VI, which was already evident by the middle of the second session, as well as the change of tone from his grand speech opening the second session."

"ONE HOPES," said Father Kueng, "both inside and outside the Church, for a rapid fulfillment of that which the Pope himself has solemnly promised to the Church and the world: a serious, radical, reform of the Roman Curia, including structures as well as persons. To put it concretely:

"1. Internationalization of the Roman Curia;

"2. The creation of an episcopal senate, placed over the curia, convening periodically in Rome, which works out, together with the Pope, the decisive directives for the guidance of the Church;

"3. Decentralization of the power of the curia in relation to the Bishops' Conferences (regional, national episcopal bodies)."

Father Kueng said the council stands behind such a program and had provided for it in "Pastoral Concern of the Bishops," a schema not promulgated last fall, as had been expected.

He said there is "widespread fear" that the decisions in question "will remain as dead letters in that the Pope, as well as the council, was only partially successful in pushing them through even during the session, and in that the efforts of the curia are well known; namely, on the one hand to interpret that which had already been decided in a minimalistic way and to limit its imprementation as far as possible, and, on the other hand, to reconquer the old positions quickly and decisively in accordance with the saying which is well known in Rome—'The councils pass away, the Popes pass away, but the Curia Romana goes on forever!'"

"Even a few changes of personnel in the curia and the council," said Father Kueng, "could be a sign to the Church and the world that a small power group will not succeed in dominating council and Pope, a group which, although certainly in good faith, is unfortunately backward looking, ghetto-bound and unecumenical, both traditionalist and nationalist in its thinking, which identifies itself with 'the Church' and would 'excommunicate' everyone who thinks otherwise."

Four

(Continued from page 1)

used. They are the North American College, the Urban university of the Congregation for the Propagation of the Faith, the headquarters of the Congregation for the Oriental Church, and Domus Maria, a conference and convention center run by Italian Catholic women's organizations.

The only new cardinal who will not be in Rome for the ceremony is Cardinal-designate Angel Herrera y Oria of Malaga, Spain, who will receive the red biretta the same day in his own country from Spanish chief-of-state, Gen. Francisco Franco.

Poverty 'Job Corps' labeled unrealistic

WASHINGTON—Two Catholic social welfare leaders warned here that the antipoverty program's Job Corps for school dropouts and unemployed youths may turn out to be a disillusionment.

They said training to be offered youths between 16 and 21 years of age focuses on manual skills which are outdated by advances in technology.

THE COMMENTS came from Msgr. Raymond J. Gallagher, secretary of the National Conference of Catholic Charities, and from Richard Kelley, immediate past president of the charities conference. Kelley is director of Catholic Family and Child Counseling, Cleveland, Ohio.

Msgr. Gallagher, who called for closer ties between businesses and the Office of Economic Opportunity, said of the OEO's proposed training programs:

"Men and women are dismissed daily from the labor market for lack of such jobs. It would be a fraud and deception to promote this type of training under the exciting and dramatic banner of a crusade against poverty."

KELLEY, in a separate statement at a meeting here of OEO officials and Protestant, Jewish and Catholic welfare leaders, said that better cooperation between the OEO and business would offer "an assurance of available jobs to those who complete their training."

The Job Corps, expected to enroll more than 60,000 youths, will offer education and training in both rural and urban centers. Skills to be taught include farm skills, forestry, carpentry, office machine operation, salesmanship, accounting and filing.

BREBEUF SPEAKER — Father Rollins Lambert, assistant chaplain of the Calvert House at Chicago and Newman Club chaplain at the Illinois Institute of Technology, will be the guest speaker at the Honors Convocation at Brebeuf Preparatory School at 1:15 p.m., Friday, Feb. 19. Parents and friends are invited. He is the first Negro priest to be ordained for the Chicago Archdiocese.

Hearing

(Continued from page 1)

significant step forward." Many civil-rights leaders felt the bills were nothing more than a "pious exercise of words;" and some felt they were worse than no legislation at all.

Meanwhile, Indiana's 1840 anti-miscegenation law faced almost certain repeal. The repealer has passed the House 73-5, and has been recommended for passage by the Senate Public Policy Committee.

A necessary step in permitting Indianapolis to get federal funds for urban renewal was passage of enabling legislation, 89-2, by the House. If passed by the Senate, the measure will amend the 1945 act under which the city redevelopment agency was established. Mayor John J. Barton pointed out that since 1945 the city has spent $13 million on renewal when federal assistance would have provided a $40 million program.

Also, under a bipartisan urban mass transportation bill now in the Senate, cities would be able to tackle mass transportation problems by subsidizing private firms or by operating municipally-owned bus systems.

THE YOUNGEST lobbying organization, and quite likely the most attractive, descended on the Senate Judiciary "A" Committee to oppose raising the minimum age requirement for drivers' license from 16 to 17.

The three young women, all 14, said they represented the Teen-Agers for Safe Driving Council. Each had paid her $6.50 lobbying fee with membership fees received from council members.

Their testimony and that of an adult witness were at variance. Committee Chairman Von A. Eichhorn (D-Uniondale) said the bill would be studied more carefully before being reported to the Senate floor, probably with a recommendation for passage.

'Sweetheart Ball' set for Feb. 20

INDIANAPOLIS—The Knights of Columbus, Council No. 437, have completed plans for a "Sweetheart Ball" to be held on Saturday, Feb. 20, at the K of C hall, 1305 N. Delaware St. Decorations will follow a Valentine motif.

Russ Carlyle and his band will play for the affair from 9 p.m. to 1 a.m. Table reservations can be obtained by calling the council hall, ME 5-3052.

Louis Bauer and George Killinger are co-chairmen. William McKinzie is Grand Knight of Council No. 437.

Play scheduled at St. Vincent's

INDIANAPOLIS — "Moon Over Mulberry Street" will be presented by the Drama Club of St. Vincent's Hospital in the School of Nursing Auditorium, 120 W. Fall Creek Parkway, Friday and Saturday, Feb. 26 and 27 at 8:30 p.m. A matinee will be given on Saturday, March 6, at 2:30 p.m.

The drama club is comprised of hospital employees. Tickets are available at the door, or in advance at the hospital's public relations office.

Pope watches snowball fight

VATICAN CITY—Pope Paul VI watched children and seminarians building snowmen and fighting with snowballs as usually sunny Rome was covered by a record seven-inch snowfall.

The expanse of snow in St. Peter's square attracted hundreds of children and seminarians, including some from North American College. The Pope watched them from his window (Feb. 9).

One group of seminarians decorated their five-foot snowman with a black clerical hat and a black scarf.

Reminds future priests of anti-poverty mission

By PAUL G. FOX

ST. MEINRAD, Ind.—A young parish priest, engaged in experimental pastoral work in Chicago, told an audience of 450 seminarians and faculty here that it is the responsibility of the clergy to make Christianity a vital factor in the community, and "not to retire upon ordination" as many seem to do.

Addressing a seminar on poverty at St. Meinrad College, Father Owen F. McAteer, one of a three-priest "team" operating St. Agatha's parish in Chicago's Lawndale area, challenged the seminarians to "get people to show concern for the welfare of others."

"It is our attitudes that count most," he said. "What do we really think of the people we help?"

THE 29-YEAR-OLD priest explained: "We must consider the poor as people of worth, who respond when they consider themselves of value."

He said that efforts in his parish by college students to tutor children with educational problems "is like applying a band-aid to a cancer sore."

"While these projects are laudable and somewhat productive, only 400 of 25,000 young people under 20 years of age are being reached."

"There comes a time when you have to forget the band-aid and call for the doctor and ambulance," he stated, referring to the vast amount of work needed to be done among the underprivileged.

Father McAteer said that poverty is "intimately connected" with racial considerations. He cited aspects of poverty in the St. Agatha parish — unemployment, poor schools, inadequate housing, school dropouts, and other social evils—which result in "despair and hopelessness" among the Negroes of the area.

"A Negro child acquires self-hatred simply because he is black," Father McAteer stated. "This results in the inability to love others."

HE RECOMMENDED to the seminarians that Americans living in poverty be given the opportunity to develop power in their drive to uplift themselves. "It is a risk we must be prepared to take," he declared.

The two-day seminar, sponsored by the college's division of social sciences, included workshop sessions devoted to in-depth study and suggested action on poverty in the immediate seminary area and the respective hometowns of the students.

Resource personnel were on hand from Indianapolis and Evansville, Ind., and Toledo, O.

Parley theme

DENVER, Colo. — Links between philosophy and art will be probed in speeches and panel discussions at the 39th annual convention of the American Catholic Philosophical Association, to be held here April 19-21 at the Denver-Hilton Hotel.

Calendar

FRIDAY, FEB. 12

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

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

SATURDAY, FEB. 13

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. 14

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

WEDNESDAY, FEB. 17

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

A Dessert Card Party, sponsored by St. Gabriel's parish Women's Club, at 8 p.m. in the parish social room, 6000 W. 34th St. Playing starts at 8 p.m.

Bishop Biskup named to head Des Moines See

WASHINGTON — Pope Paul has named the Most Rev. George J. Biskup to be Bishop of Des Moines. Bishop Biskup, 53, has been Auxiliary to Archbishop James J. Byrne of Dubuque since 1957.

The appointment was announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

Bishop Biskup succeeds to a see left vacant by the death of Bishop Edward C. Daly, O.P., who was killed in an airplane accident at the Rome, Italy, airport on November 23, 1964, just after the close of the third session of the Second Vatican Council.

Annual dance set at Holy Angels

INDIANAPOLIS — Holy Angels Church will hold its third annual Hearts and Flowers Dance on Saturday, Feb. 13, at the Westside Knights of Columbus Hall, 20 N. Country Club Rd. Bill Boyd's orchestra will play for the dancing from 9 p.m.-1 a.m.

Robert Treadwell is general chairman, and Mrs. Myrtie Brooks is co-chairman.

Reservations for the dance can be made by calling Mrs. Treadwell at WA 4-2333.

MARIAN LECTURER — Father George Elford, a member of the Marian College theology department faculty, will present two topical subjects next week on the continuing Marian Lecture series at the college. "Colonialism in the Church" will be treated at 8:15 p.m. Tuesday, Feb. 16. On Thursday, Feb. 18, Father Elford will discuss John Osborne's "Luther" at 8:15 p.m. in the series entitled "Aspects of Man in Modern Literature." Tickets for individual lectures are available at the door.

Lenten Masses

VATICAN CITY—Pope Paul VI will offer Mass in a different church in Rome each Sunday of Lent as he did last year, continuing a practice reintroduced by Pope John XXIII. The churches he will go to this year have not yet been selected.

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AROUND THE ARCHDIOCESE

Lawrenceburg DCCW to meet at Napoleon

LAWRENCEBURG, Ind.—The Lawrenceburg Deanery Council of Catholic Women will combine its annual Institute with the quarterly deanery meeting on Tuesday, Feb. 18, at St. Maurice parish, Napoleon. The Institute was postponed from January because of bad weather.

Morning workshop sessions will begin at 10 a.m. Subjects to be explored include Organization and Development; Retreats; Census; Rural Life; Missions; and Libraries and Literature. The Very Rev. George B. Saum, V.F., pastor of St. Michael's parish, Brookville, will summarize the workshop discussions at the end of the sessions.

The registration desk will open at 9:30 a.m., at which time the luncheon fee of $1 may be paid. Reservations for the luncheon should be made by parish presidents before February 14, to Mrs. Cleo Youngman, UL 2-4370.

Mrs. Leo B. Kesterman, deanery president, will conduct the afternoon business session.

Father Michael Djubasz, pastor of St. Maurice parish, will distribute Holy Communion and give Benediction of the Blessed Sacrament.

TERRE HAUTE

The Single Catholic Adults Club of Terre Haute and surrounding area will meet at 7:30 p.m. Saturday, Feb. 20, to attend the Indiana State-DePauw basketball game. Members are asked to meet at the southeast door of the arena.

The group will receive Corporate Communion Sunday, Feb. 21, at St. Patrick's church at the 10:15 a.m. Mass. Following the Mass, breakfast will be served at Frank's restaurant.

TELL CITY

"The Benedictines in Central America" will be the theme of the quarterly meeting of the Tell City Deanery Council of Catholic Women when they meet on Sunday, Feb. 14, in St. Paul's School cafeteria.

Rev. Mother Clarissa and Sister Mary Victor, both of the Immaculate Conception Convent, Ferdinand, will be the guest speakers.

Mother Clarissa has chosen as her topic, "Why Ferdinand is Interested in the Foreign Missions."

RICHMOND

Mrs. Marie Fehlinger, of Batesville, was recently installed as president of the Auxiliary of the Knights of St. John. Others installed were Florence Moore, of Shelbyville, first vice-president; Pauline Shepner, of Milhausen, second vice-president; Mabel Corman, of Greensburg, financial secretary; and Joan Dewinger, of Greensburg, treasurer. Mrs. Agnes Pardieck and Mrs. Mary Stier, both of Richmond, were installed in district offices.

The Knights of Columbus have slated a "Clergy Night" at the K of C clubroom on Tuesday, Feb. 16. Dinner will be served at 7 p.m. Tickets for the event may be obtained at the club by February 13. K of C members, Catholic and non-Catholic men are invited as well as all the clergy in the area.

Joseph Austerman has been elected chairman of the CYO adult advisory board. Also named are Charles Bizzaro, vice-chairman; Mrs. Ralph Bach, treasurer; and Mrs. Charles Maurer, secretary.

Other board members include Mr. and Mrs. Frank Juerling, Mr. and Mrs. Donald Stolle, Mr. and Mrs. Hugh Ghearing, Mrs. Lloyd Burdette, Mrs. Charles Mosey, Mrs. Barney Reddington, Ralph Bach, Joseph Risk, Milton Carlson and Verlin Lawler.

Father Lawrence Moran, assistant pastor of St. Andrew's church, is spiritual advisor for the board.

Plans are being made for the annual dinner-dance sponsored by the Sons and Daughters of St. Patrick. The dance will be held Saturday, March 13, at the YMI. A social hour at 6:30 p.m. and dinner at 7:30 p.m. will precede the dance.

The group is made up of persons of Irish ancestry interested in becoming acquainted. Anyone interested in becoming a member and attending the dinner-dance may contact Charles Donovan, president; James Brinley, vice-president; John W. McMahan, treasurer, or Mrs. Roland Cutter, secretary.

Formosa Catholics

TAIPEI, Formosa — Catholics in Formosa now number 265,564 —an increase of more than 20,000 over the previous year—and represent 2.2% of the total population of 1 million.

PLAN BLUE AND GOLD CARD PARTY—The object of discussion above is the annual Blue and Gold Card Party, sponsored by the Parents and Friends Organization to provide awards for varsity and intramural athletes at Marian College. This year's event will be held Thursday, Feb. 18, at 8 p.m. in the student lounge on campus. Prizes to be awarded during the card party will include cash and attractive attendance and table prizes. Shown from above left are: Mrs. Thelma Clark, women's physical education instructor at Marian; sophomore Mary Frances Toner, of Beech Grove; Mrs. Frank Mivec, co-chairman of the event; senior Chuck Federle, of Sunman; and Cleon Reynolds, Marian athletic director and coach.

Rental service

NEWARK, N.J. — Father Richard F. Higgins, M.M., has added something new to the usual run of parish programs —a "rent-a-buffalo" service. Father Higgins is pastor of Immaculate Conception parish on Mindanao in the Philippines. Farmers in the parish need water buffalo or caribou to help with the plowing, but these are "expensive to buy and maintain, so we rent them out," he explained in an interview on a visit home.

Richmond class in catechetics is well-attended

RICHMOND, Ind.—Eighty-five persons from Richmond and neighboring towns attended the first of 15 weekly classes in the methods of teaching of religion Monday evening at Holy Family school. The group was divided into two sections, grade school and high school teaching.

Instructors for the course are two Missionary Helpers of the Sacred Heart from Dayton, Ohio. Sister Cyrilla is the teacher for the high school group and Sister Clementa, grade school. Their order specializes in catechetical work.

The course still is open to any interested adults in the Richmond Deanery, especially teachers, lay religion instructors and parents who wish to learn how to instruct their children at home. The sessions last from 7 to 9 p.m. each Monday evening, followed by refreshments. There is no charge for the classes except a $2 fee for the textbooks.

Free baby-sitting is being offered by members of the Holy Family Catholic Youth organization. Anyone needing this service can contact members of the CYO or inquire at the church.

It is also suggested that those attending bring a Bible for use in the classes.

Persons completing the course will be given certificates.

BLOOMINGTON QUEEN — Susan Krampf is shown above being crowned queen of the annual March of Dimes benefit dance by Mayor John H. Hooker, Jr., of Bloomington. More than $200 was raised through the affair, which is sponsored by the Junior CYO of St. Charles Borromeo parish. Susan, a member of the parish, is the daughter of Mr. and Mrs. James Krampf. (Herald-Telephone photo)

YCA groups set skating party at Columbus, Ind.

COLUMBUS, Ind. — Young Catholic Adult organizations will have an ice skating party at Lincoln Center here on Saturday, Feb. 20. It will be sponsored by the Indianapolis YCA group and will be followed by a "get together" at the K of C Club Rooms.

The first meeting of the newly formed group, YCA of Southeastern Indiana, held recently at Batesville, was attended by representatives of several Indianapolis parish groups and St. Andrew and Holy Family parishes in Richmond. Other parishes represented were St. Anne, Hamburg; St. John, Enochsburg; St. Ann, North Vernon; St. Dennis, Westport; St. Mary, Greensburg, and Holy Family, Oldenburg. St. Louis, Batesville, was the host parish.

At that time, Father Bernard Riegel, pastor of St. Anne, Hamburg, was appointed as the group's spiritual advisor by Archbishop Schulte. The membership is open to persons 21-45. All prospective members are invited to the party where membership applications will be available.

Books

(Continued from page 8)

2. Tom Gola, La Salle College, Philadelphia, who was All-America in 1953, 1954 and 1955.

3. One was Bob Fitzsimmons, who never weighed more than 171 pounds. He first held the middleweight title, then won the heavyweight crown in 1897 and later became light-heavyweight champ. The other was "Hammerin' Henry" Armstrong, the only man to hold the featherweight, welterweight and lightweight titles simultaneously.

Yes sir, there's a lot of interesting information in "The Official Encyclopedia of Sports."

(Reviewed by William E. Ring, Domestic News Editor, N.C.W.C. News Service, Washington, D.C.)

McGloin

(Continued from page 7)

or outlook of his own years.

Maybe it's that the more we have, the less we appreciate, which would explain another of Christ's sayings, "Blessed are the poor in spirit."

At any rate, none of us can go wrong in humming a little tune to ourselves now and then. It's called "Count your blessings," and it's a little too corny for the sophisticated.

Aid to Peru

LIMA — Catholic Relief Services provided aid worth $2 million to Peruvians in the last half of 1964, it has been reported here. Three-quarters of the aid has been in the form of food.

ND plans to appeal 'Goldfarb' ruling

NEW YORK — Notre Dame University will appeal reversal of a court ban on the showing of the movie "John Goldfarb, Please Come Home" to the New York Court of Appeals, highest in the state, attorneys for the university stated.

The university had sought and was granted a preliminary injunction December 17, blocking release of the film which the university charged invaded its privacy without permission. The movie is a fictional story about a Notre Dame football team that loses to an Arab team after an evening of revelry in a harem.

A five-man court of the Appellate Division of the State Supreme Court, in reversing the ban (Feb. 9), granted a 10-day stay of its order, thus allowing the university time to appeal.

Terre Haute Schulte plans annual carnival

TERRE HAUTE, Ind.—Food, fun and frolic will be served up carnival style at the Schulte High School Carnival on Sunday, Feb. 21, at the school.

Included in the assortment of favorite games for young and old are the cake walk, rifle range, ring toss, penny pitch, dart game, basketball throw and fish pond, to name a few. A ghostly spook house and casino will provide entertainment for the festival throngs.

Tender roast beef and mouth-watering ham dinners will be featured throughout the day in the school cafeteria which will be converted into an English "Blue Boar Inn" for the day.

The evening presentation of the carnival king and queen together with their court, will climax the event Sunday night.

The steering committee is comprised of seniors Margaret Conley, Guy Mascari and Kris Schneider; juniors Kathy Guenzel and Mike Eldred. Steve Little is handling publicity. Faculty co-chairmen are Sister Marie Carmel and Emmanual Fusco. Proceeds from the event will be used for school operational expenses.

Brothers School sets investiture

OLDENBURG, Ind.—Fourteen young men, including one from Indianapolis, will be invested as Franciscan Brothers at St. Joseph Brothers School here Sunday, Feb. 14.

James Cashman, son of Mr. and Mrs. Robert A. Cashman, Sr., of Little Flower parish, will receive the habit from Very Rev. Sylvan R. Becker, O.F.M., Provincial of the Franciscan Fathers' Cincinnati Province, during the 9 a.m. ceremonies.

Cashman is a graduate of Little Flower parish school and Scecina Memorial High School.

CONTRIBUTORS

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

MRS. CHARLES MAURER, Richmond
MARY LOECHLE, Corydon
MISS LULA EHRINGER, Sellersburg
MRS. WILLIAM M. KRIDER, Lawrenceburg

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St. Ann's parish sponsoring dance

INDIANAPOLIS—The Social Club of St. Ann's parish will hold their annual St. Valentine's Dance in the school recreation hall, 2839 S. McClure St., on Saturday, Feb. 13. The Headliners will play from 9 p.m. to midnight. A gift certificate will be awarded as a door prize.

Journalism Club schedules dance

INDIANAPOLIS — St. Roch's Hall, 3630 S. Meridian St., will host the second annual "Valentine Fantasy" sponsored by the Journalism Club of Our Lady of Grace Academy, Beech Grove.

Upperclassmen and alumnae are cordially invited to attend the event from 8 p.m. until 11 p.m., Friday, Feb. 12.

The "Stardusters," a five-piece combo from Holy Name parish, will provide the music for the dance.

Nuns adopt headhunter's kin

TAITUNG, Formosa—Two Medical Missionaries of Mary here have temporarily adopted the grandson of a former headhunter. He is six weeks old.

The child's mother died after an appendectomy following childbirth, and the infant was brought to the Sisters by the father, an aborigine hunter and tiller of fields in the hills, who has eight children.

The Sisters agreed to care for the child until he is old enough to return to his mud and bamboo home.

Plan 'open forum' on civil rights

GREENWOOD, Ind.—The second of three "open forum" meetings on a civil rights theme will be sponsored next Thursday, Feb. 18, by the Greenwood Ministerial Association.

"Community Problems and Concerns," featuring a panel of Greenwood leaders and citizens, will be held at 7:30 p.m. in the Southwest Elementary School.

"Responsible Community Attitude: A Christian Witness," will be the topic for the forum on Wednesday, Feb. 24. The speaker will be Rev. James Armstrong, pastor of Broadway Methodist Church, Indianapolis.

'No titles, please'

BRUSSELS, Belgium — Cardinal-designate Joseph Cardijn, founder of the Young Christian Workers organization, told YCW staffers here: "Please treat me as before and don't be formal. Go on calling me "monsignor.'"

Newman Mothers schedule dinner

INDIANAPOLIS — The Newman Mothers Club of Butler University will entertain their husbands and guests with a dinner at the Warren Hotel Tuesday, Feb. 16, at 6:30 p.m. Father Raymond Bosler, editor of The Criterion, will be the guest speaker.

Mrs. Louis Bumen is chairman, assisted by Mrs. Hugh Reynolds, co-chairman. Father William Munshower, assistant pastor at St. Thomas Aquinas Church, is the Newman Club chaplain.

Aid to Church

GUATEMALA CITY — The Constitutional Assembly has included provisions allowing the Church to held property and granting government aid to Catholic schools in the new constitution it is drawing up for Guatemala. It is not yet known when the new document will be voted on.

† Remember them in your prayers †

INDIANAPOLIS

† **ELNORA G. GREENE**, 51, St. Anthony's Church, Feb. 6. Holy Cross Cemetery. Wife of Charles F.; mother of Rosalyn Marie Lair, Charlene Noe, Charles R., David E. and Michael J. Greene; daughter of Mr. and Mrs. Benjamin Little; sister of Frances Prettyman.

† **OTIS L. HENDERSHOTT**, 61, St. Patrick's Church, Feb. 6. St. Joseph Cemetery. Husband of Gertrude M.; father of Richard E. Hendershott and Barbara J. Potts; son of Grace Hendershott; brother of Hazel Gustin, Dottie Parham and Lottie Kernodle, Kenneth, Carl and Wilbert Hendershott.

† **FLORIAN A. KELLER**, 85, SS. Peter and Paul Cathedral, Feb. 8. Calvary Cemetery. Father of John H. and Raymond Keller; brother of Anna Keller, Lena Gass, Celesta Gretter, Tillie Harman and Rose Etter.

† **MARGARET DUGAN**, 78, St. Anthony's Church, Feb. 8. Holy Cross Cemetery. Wife of Martin; mother of Delia Gilday, Julia McNally and James Dugan; sister of Bridget Corcoran, Mary Mahon and Martin Hanley.

† **JOHN F. QUIGLEY**, 81, Holy Name Church, Feb. 8. St. Joseph Cemetery. Uncle of Marianna Hedges.

† **LEONA B. PERKINS**, 57, St. Patrick's Church, Feb. 9. Calvary Cemetery. Wife of Roston; mother of Howard H. Crossen, Mary Ann Seyfried, Cecelia C. Cross; sister of Mary Clack, Cecilia Dixon, Rosemary Grable and Helen Jewett.

† **MARIE A. GREAMLING**, 86, St. Joan of Arc Church, Feb. 9. Calvary Cemetery. Aunt of Henrietta Dailey.

† **CHARLES H. GARBE**, 80, Our Lady of Greenwood Church, Feb. 10. Calvary Cemetery. Husband of Lydia M.; father of Lorraine Breidert, Charles A. and Leonard Garbe; brother of Ida Garbe, Martha Gehrke and Elsie Heavener; brother of Paul and Alfred Garbe.

† **NELLIE CARROLL**, 86, Holy Rosary Church, Feb. 10. Holy Cross Cemetery. Mother of Irene Cronin and Thomas Carroll.

† **MARY J. STEINER**, 30, St. Simon's Church, Feb. 10. Calvary Cemetery. Wife of Robert C.; mother of Becky Ann, Mark, Mary Beth, David and Vincent; daughter of Mr. and Mrs. Stanley P. Tuttle; sister of Paul F., William and Robert Tuttle.

† **JOHN M. CROSBY**, 81, St. Michael's Church, Feb. 10. Holy Cross Cemetery. Father of Sister Agnes Christine, S.P., Helen L. Crosby, Josephine Green and Catherine Stanton.

† **MAGDALENE RAIMONDI**, 52, Holy Rosary Church, Feb. 10. St. Joseph Cemetery. Daughter of Cosmas Raimondi; sister of Katie, Anna, Anthony, Charles, Paul and Michael Raimondi and Angelino Dragan.

† **WILLIAM M. GRANEY**, 83, St. Anthony's Church, Feb. 11. Holy Cross Cemetery. Husband of Emma; father of William J. and Richard L. Graney.

BROOKVILLE

† **MRS. ADELINE E. LORENZ**, 64, St. Michael's Cemetery, Feb. 9. Wife of Andrew; father of James and Paul, both of Cincinnati; brother of Anthony Ehumaker and Mrs. Jenny Brockman, both of Brookville.

TELL CITY

† **MARY EMMA HUCK**, 87, St. Paul's Church, Feb. 9. Mother of Mrs. Ray Fulkerson, Mrs. Gertrude Sandage, both of Cannelton; Mrs. Nelda Kreisle, Mrs. Mayme Crawford, both of Tell City; Mrs. Margarette Robinson, of Indianapolis; Charles Huck, of Tell City; and William Huck, of Cannelton.

SCOTTSBURG

† **MARY KATHLEEN DICKERSON**, 5, American Martyrs Church, Feb. 8. Daughter of Mr. and Mrs. Ernest Dickerson; two brothers and three sisters.

NEW ALBANY

† **ANTHONY J. FISCHER**, 88, St. Mary's Church, Feb. 6. Father of Bernard T. Fischer, of Floyd County; Anthony J. Jr. and Frank E. Fischer, both of New Albany; Mrs. Mary Elizabeth Scholl, of Jeffersonville; and Mrs. Verona C. Wolfe, of New Albany.

PERRY COUNTY

† **CATHERINE HARPENAU**, 82, St. Mark's Church, Feb. 11. Church Cemetery. Mother of Sylvester and John, both of St. Meinrad; Mrs. James Wheatley and Mrs. Norbert Peter, of Tell City; sister of John, Fred and Theodore Hilgenhold, all of Tell City; Mrs. Frank Luecke and Florence Hilgenhold, both of Tell City.

ST. JOSEPH HILL

† **ROBERT LEE MOUSER**, 23, St. Joseph Church, Feb. 10. Son of Mrs. Esther Pfeiffer, of New Albany; and Robert Mouser, of Orlando, Fla.

Card party set

INDIANAPOLIS—The Martha and Mary Organization of Little Flower parish will hold a card party in the school auditorium on Sunday, Feb. 21, beginning at 2 p.m. The public is invited. Tickets will be available at the door.

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NEW TECHNIQUES URGED

Renewal need stressed for religion courses

WASHINGTON — A committee of the National Catholic Educational Association has called upon Catholic high schools to step up the pace of renewal in religious education courses.

The committee is critical of "sterile programs" which do not impart any "real love" of Christ, stress the logic, rather than the beauty, of Catholic doctrine and overemphasize rote memory of catechism formulas.

Instead, said the committee, new catechetical techniques should be embraced. There should be a return to the teaching power of the liturgy and the scientific research being made into Holy Scripture should be heeded, it added.

The appeal is made in a report of an advisory committee on religion of the Secondary School Department of the NCEA, national organization of teachers and administrators of Catholic schools.

THE DEPARTMENT has sponsored a broad review of the course offerings of Catholic high schools in the past year. The religion report is printed in the January issue of the department's "Bulletin." Reports on other subjects have been issued in the same publication in earlier issues.

The committee holds that the Church and its members are entering a new era, reflected in the work of the Second Vatican Council, and that there is increasing emphasis on turning into reality the social and economic implications of the Gospel.

Catholics, it adds, are coming out of the "ghetto" and this will have prfound meaning for religious education.

The future Catholic layman, it says, is going to be an articulate Catholic, "one who realizes he has some say in running his own parish, as well as his own town."

"Freedom and its theological implications, now much discussed by scholars, is going to have its impact. Authoritarian teaching is simply not going to exist. Present day teachers who bemoan this fact fail to realize the great glory of the free human mind and the fact that holiness freely willed and accepted has far more value than holiness which has simply been legislated," the report says.

THE CLERGY of tomorrow, it continues, will see the end of the "sealed-off rectory from which emanate all decisions."

"The priest of tomorrow is going to be much more a man of the people, with involvements that concern the local factory, the public schools, the urban renewal, the race issue and all civic projects. He will depend greatly on lay helpers for the running of his parish and for the better functioning of all parish activities, including, of course, the liturgy."

The future religion teacher, it says, will need to be committed "to every phase of ecumenical advancement."

Many more laymen will teach religion, it states, although Religious will still carry most of the burden.

"These Religious will be a new breed," the report says.

"Convent regulations will be changed to allow much greater contact with lay movements and with civic programs . . . encyclicals will be brought to life because teacher and students will know and share the problems of the immediate area. There will be a mutual quest on the part of the teacher and students to find what the Church needs and what the world needs from the Church."

THE REPORT calls for careful training of selected candidates as teachers of religion. It advocates special institutes in new techniques and knowledge for present teachers.

Of textbooks, it holds that because of fast moving changes in Church renewal, "there has never been more confusion in this field than exists at the moment."

It advocates teachers "shop around" among existing texts, being aware that "there is no textbook in high school religion which will meet all the needs of every teacher."

It proposes that some teachers drop the use of textbooks for a period of a few years. "Religion teachers could do well with a series of reading projects geared to the Christian classics and to the best in ecclesiastical literature," it says.

The report urges several steps to improvement of religious education courses, including newsletters to upgrade programs, catechetical weeks for teachers during summer months, long-term study commissions, unified efforts by dioceses of one region and greater use of lay advisers in preparing courses.

★ ★ ★

HOME SHOW QUEEN — Charming Barbara Hart, a senior at Chatard High School, is reigning as queen of the current Indianapolis Home Show at the State Fairgrounds. Barbara is the daughter of Mr. and Mrs. John C. Hart, of Immaculate Heart of Mary parish.

Religion classes will be handled by 'specialists'

ST. LOUIS — Specialists will be assigned to teach religion beginning next fall in the parochial schools of the Archdiocese of St. Louis.

Replacing homeroom teachers, specially-trained catechists will take over in grades five through eight, plus some high schools.

Father John J. Leibrecht, assistant to the superintendent of archdiocesan schools, said departmentalization of religious instruction in the elementary schools will allow the teacher to become a specialist in her field.

Each elementary school will have a director of religious education; each high school will have a religion chairman holding a master's degree in religious education. Lay teachers will be used in the high schools, according to Father Leibrecht. For the first year at least, nuns will handle the elementary classes.

Building program

UTRECHT, The Netherlands — Seventy-three Catholic churches will be built in The Netherlands in 1965, at a total estimated cost of $15 million. The Dutch government subsidizes 30% of new church construction costs.

Validate marriage of priest

BARRANQUILLA, Colombia—The Congregation of the Holy Office in Rome took less than three months to give its permission for the validation of the marriage of a priest here who had given up his ministry 11 years earlier, it was revealed.

The permission, given with the approval of Pope Paul, was the first ever granted in the history of Colombia. It involved Pedro Urbano Socarras, a middle-aged man now living here who was formerly a Salesian and then a diocesan priest.

HE FILED A petition with the Holy See last October asking for all the dispensations and permission necessary to marry. The Holy See gave its favorable response promptly. The former Father Socarras and his wife, who are the parents of two sons, received the sacrament of Matrimony quietly in the presence of Bishop German Villa Gaviria of Barranquilla in the bishop's private chapel on Christmas eve.

The affair came to public light when people who knew Socarras as a priest saw him and his wife receive Holy Communion in a parish church on Christmas day.

SOCARRAS ceased living as a priest 11 years ago and became a teacher of mathematics in several secondary schools in Barranquilla. Several years ago he led a strike against the governor of the department to force him to pay the back salaries of the teachers. His effort was successful and the teachers were paid.

Socarras has asked the press not to name his wife and two sons, aged 11 and 12.

Publish Bible kit

WASHINGTON—The National Council of Catholic Men is distributing a "program kit" on the Bible including a booklet of Bible services for the laity, a pamphlet on the Bible and the laity, and other materials. Copies of the kit, priced at $3 each and $2.50 for orders of five or more, are available from the NCCM at 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.

COURTESY CALL—Archbishop Schulte is the proud owner of a beautiful Chinese scroll presented to him last week by a visitor from the Orient. Mother Mary Loyola, who heads the 22-member Providence Sister Catechists in Taiwan (Formosa), called upon the Archbishop during her two-month stay in the United States. She is the guest of the Sisters of Providence, of St. Mary-of-the-Woods, who formed the community of native Sisters first on the Mainland of China and re-established them in Taiwan in 1948. On the right, above, is Sister Loretta Therese, S.P., secretary-general of the Sisters of Providence, who returned from Taiwan with Mother Mary Loyola. Story and additional photo, Page One. (Staff photo)

Seek agreement on Mass changes

NOTRE DAME, Ind.—Liturgical and Music Commissions of three northern Indiana dioceses will attempt "to arrive at common agreement on points of procedure "concerning changes to be effective in the Mass on the First Sunday of Lent, March 7.

Meeting on the University of Notre Dame campus were the bishops and about 60 priests and laymen.

Host was Bishop Leo A. Pursley of Fort Wayne-South Bend. Also present were Bishop Andrew G. Grutka of Gary and Bishop John J. Carberry of Lafayette-in-Indiana.

Nuns conduct prison classes

BEECH GROVE, Ind.—Weekly catechetical instruction is being provided inmates of the Indiana Women's Prison each Sunday morning in Indianapolis, by two Sisters of the Benedictine Convent of Our Lady of Grace here.

Conducting the visitation and instruction program are Sister M. Evelyn, O.S.B., Archdiocesan School Supervisor, and Sister M. Winifred, O.S.B., instructor at Our Lady of Grace Academy.

The Women's Prison, located at 401 N. Randolph St., receives spiritual attention from Holy Cross parish, Indianapolis.

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St. Monica's School Cafetorium
61st and Michigan Road

CARD PARTY and LUNCHEON
St. Francis Hospital Guild
Serving 11:30 A.M. — Cards 1 P.M.
Tuesday, Feb. 16 — Hospital Auditorium

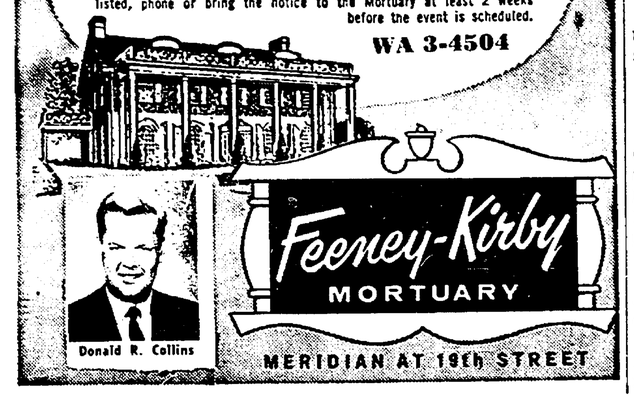
DESSERT CARD PARTY
St. Gabriel's Social Room — 6000 W. 34th St.
Wednesday, Feb. 17 — 8 P.M.

ANNUAL BLUE and GOLD CARD PARTY
Marion College Parents and Friends Organization
Thursday, Feb. 18 — 8 P.M.
Students Lounge — 3200 Cold Spring Road

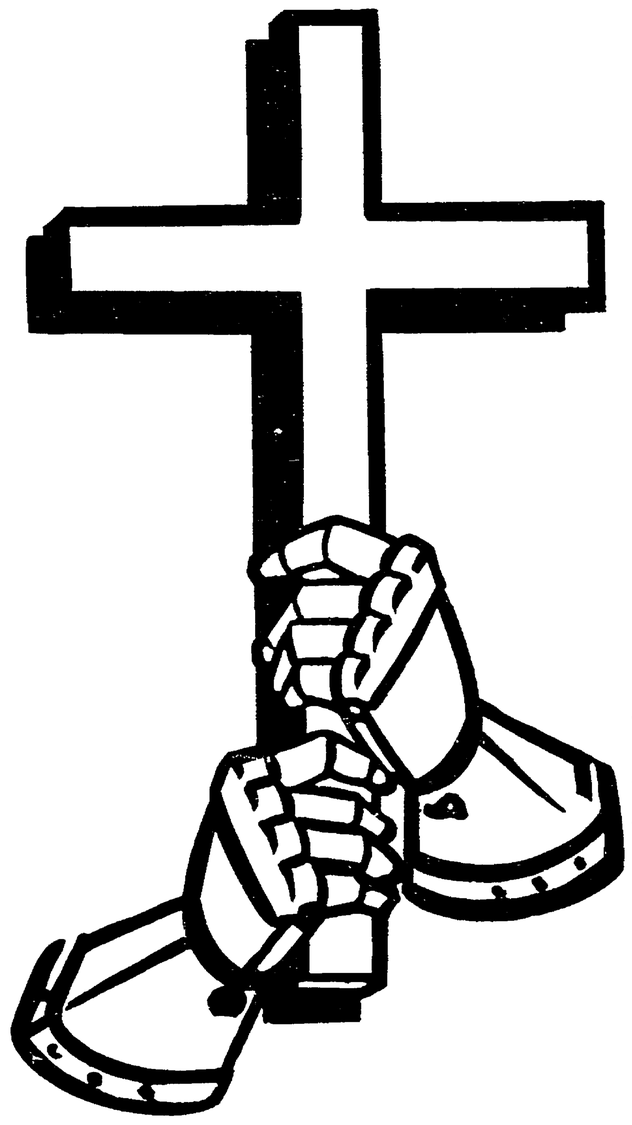
VALENTINE'S DAY DANCE
K of C Council 437 — 1305 N. Delaware
Saturday, Feb. 20 — 9 P.M. - 1 A.M.
Reservations ME 5-3052 — $5.00 Per Couple

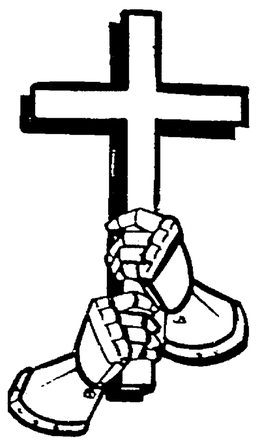
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



FAMILY HOSPITAL PLAN





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