



ART EXHIBIT AT MARIAN—Portraits done in oils and drawings by John Lorand, a faculty member at Marian College, will go on exhibit Sunday in Madonna Hall, home of the college library and the art department. The opening will include a reception from 2 to 4 p.m. The exhibit will remain on view until February 18. Mr. Lorand, a native of France, will teach both drawing and conversational French in the Marian Evening Division classes, which begin on January 31. Above, he shows some of his work to the Very Rev. Francis J. Reine, Marian president, and Sister Mary Jane, O.S.F., head of the art department.

'Appeal to Conscience'

Following is the complete text of a statement issued by the National Conference on Religion and Race at its recent meeting in Chicago. It is an appeal to the conscience of the American people.

We have met as members of the great Jewish and Christian faiths held by the majority of the American people, to counsel together concerning the tragic fact of racial prejudice, discrimination and segregation in our society. Coming as we do out of various religious backgrounds, each of us has more to say than can be said here. But this statement is what we as religious people are moved to say together.

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare "that all men are created equal" and "are endowed by their Creator with certain inalienable rights," slavery was permitted for almost a century. Even after the Emancipation Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidence of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic, non-violent protests of thousands of Americans. However, we mourn the fact that patterns of segregation remain entrenched everywhere—north and south, east and west. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights. Even worse, we all have participated in perpetuating racial discrimination and segregation in civil, political, industrial, social, and private life.

And worse still, in our houses of worship, our religious schools, hospitals, welfare institutions and fraternal organizations we have often failed our own religious com-

mitments. With few exceptions we have evaded the mandates and rejected the promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers, whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

II

Our appeal to the American people is this:

SEEK a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities, hiring and promotion, medical and hospital care, equal opportunity in housing will be available to all.

SEEK a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother—his rights, your rights; his pain, your pain; his prison, your prison.

SEEK a reign of courage in which the people of God will make their faith their binding commitment; in which men willingly suffer for justice and love; in which churches and synagogues lead, not follow.

SEEK a reign of prayer in which God is praised and worshipped as the Lord of the universe, before Whom all racial idols fall. Who makes us one family and to Whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

We call upon all the American people to work to pray and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic rupture in the human family, to do this for the glory of God.

U.S. interfaith leaders deal staggering blow to race bias

By CARL A. BALCERAK

Interfaith cooperation rocked racial prejudice on its heels at the National Conference on Religion and Race.

Christians, black and white, and Jews made history in a meeting in Chicago that took the offensive against "the unfinished business of the Emancipation Proclamation."

Some 650 voting delegates—Protestants, Catholics and Jews—heard outstanding speakers and took part in work-groups and forums of the four-day conference, the first national meeting to be convened by the major faith groups in the U.S.

The delegates represented 70 organizations, including 12 Catholic ones. Some 20 members of the U.S. Catholic Hierarchy participated.

They fully realized that their respective faiths are not doing as much as they should in battling racial discrimination. And they were told in the opening plenary session that lack of personal involvement is a major factor for religion's slow progress in the interracial justice field.

"Equality as a religious commitment means personal involvement, fellowship, mutual respect and concern," said Rabbi Abraham J. Heschel of the Jewish Theological Seminary of America.

In the evening of the conference's opening day, Cardinal Albert Meyer said:

"The unfinished business of the Emancipation Proclamation demands that we remove the last vestiges of injustice, legal inequality and discrimination from our communities, our parishes, our schools and other public institutions."

This task, said the Archbishop of Chicago, requires "the co-operation of the different racial groups quite as well as of the different faiths."

J. Irwin Miller, president of the National Council of Churches, asserted that religious institutions must also "minister with love and understanding" to those who are guilty of prejudice.

"Unless we are able to win over the hearts and minds of those who stand on the other



VOL. III, NO. 16

INDIANAPOLIS, INDIANA, JANUARY 25, 1963

Liturgical Taxing our schools Study Day is scheduled

(AN EDITORIAL)

The way things are going in Indiana, it won't be long before tax exempt institutions will be lobbying for the privilege of paying taxes.

Most people, including state senators, don't seem to know it, but we Catholics are paying taxes on our supposedly tax exempt schools right now.

It's not called a tax, of course; it's called a fee for sewer services. But it's a tax all the same, and a stiff one, too.

Take for instance what happens to a parish like St. Thomas Aquinas in Indianapolis. Last year the charge for sewer use was \$860.00. Most of this was for the school.

This is an exorbitant fee. A business firm on North Meridian St. with a sewer use almost equal to that on St. Thomas property paid \$4700.00 property taxes last year. About one per cent of this, or \$47.00 went to the sanitary board for sewer use. The business firm in a high tax zone paid \$47.00; St. Thomas parish paid \$860.00 for the same services.

We Catholics, who save the taxpayers of Indiana more than 50 million dollars every year by financing our own schools, have borne this sewer tax meekly so far. But our patience is not infinite. It will break for sure if something is not done immediately to bring two respected state senators to their senses.

Senator C. Wendell Martin and Senator Robert Lee Brockenburr have introduced a bill into the State assembly that would apply the sewer tax technique to other services supplied by tax supported agencies to tax exempt property.

The bill calls for the Indianapolis City Council, for instance, to establish a rate schedule for trash collection, street lighting and police and fire protection for tax exempt property.

If the rate is comparable with that charged for sewer services it will soon be cheaper for our Catholic parishes to pay regular taxes.

Is this what the two senators are really after? We do not think so, for we doubt that they have any idea of how unjust the sewer tax is.

Letters from the readers of The Criterion might induce the two gentlemen to withdraw their bill.

Fatima Retreat House plans get green light

By PAUL G. FOX

A new woman's retreat house for the Archdiocese will be a reality during 1963.

The "go sign" was given this past week by the board of directors of Our Lady of Fatima Retreat House, Inc., allowing final planning of the new facilities to be erected in a 13-acre tract at 5300 E. 56th St., Indianapolis.

Father James D. Moriarty, retreat house director, indicated that groundbreaking will take place sometime this spring. Expected to cost \$500,000, the center will replace the present retreat house, located at 111 W. Raymond St.

THE SISTERS of the Good Shepherd, who have conducted the retreat house adjacent to their convent since its establishment in 1950, will not be associated with the new undertaking. Father Moriarty has not announced who will staff the new center.

Included in the new retreat house will be 70 private rooms for retreatants, chapel and dining accommodations for 100, and other central facilities.

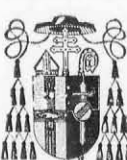
THE PLEDGES of the pastors of Archdiocesan parishes which are to be paid over a five year period, together with individual donations from parishes, prompted the board of directors to approve immediate action. The volunteer workers of the building fund campaign will continue to seek donations and pledges.

Archbishop Schulte suggested a building committee which includes Father Moriarty, Charles E. Wagner, Miss Patricia Cronin, Miss Josephine Madden and B. F. Donovan. It was approved by the board of directors.

ASKS TAX RELIEF

WASHINGTON — Rep. Hale Boggs of Louisiana has introduced a bill to extend to nonprofit hospitals excise tax exemptions now enjoyed by nonprofit educational institutions. The bill (H.R. 857) would exempt non-profit hospitals from paying manufacturers' and retailers' excise taxes, excise taxes on communications and excise taxes on air transportation.

Official



Father Edwin Sahm is hereby appointed rector of the church in Sacred Liturgy succeeding the late Monsignor Henry Hermann.

Father Lester Wendling, O.F.M., has been appointed assistant pastor of St. Louis parish, Batesville, succeeding Father Ramon Smith, O.F.M. The appointment is effective January 28, 1963.

The Chancery Office by order of the Most Rev. Archbishop January 24, 1963

The delegates got the chance to air their views on work-group sessions and came up with scores of suggestions designed to pave the way for integration.

A key one, submitted in various forms by several delegates, called for the formation of interreligious task forces, composed of skilled workers, to tackle discrimination problems in crisis areas.

Other work-group proposals called for:

• Promotion on an integrated basis of extracurricular activities in educational institutions.

• Adoption of policies of open membership by fraternal and other lay organizations.

• Rental by churches to accept free land offered by builders of housing developments in segregated communities.

THE CONFERENCE's follow-up committee announced that local units to tackle recommendations (Continued on page 9)



NEW FATIMA RETREAT HOUSE RECEIVES 'GO SIGN'—The Board of Directors of Our Lady of Fatima Retreat House, Inc., gave the "go sign" this week to permit final planning for a new woman's retreat house in Indianapolis. Groundbreaking is expected sometime this spring on the new \$500,000 facilities, to be erected on a 13-acre site at 5300 E. 56th St., Indianapolis. Shown above are the corporation's board members: Father James D. Moriarty, treasurer; Miss Patricia Cronin, secretary; Archbishop Schulte, president; and Charles E. Wagner, vice president. (Staff photo)

Sudan expulsions 'grieve' Pontiff

VATICAN CITY—His Holiness Pope John XXIII has received with "profound grief" a report of the systematic expulsion of missionaries from Southern Sudan.

The report was given to the Pontiff by Archbishop Joseph McGough, New York-born Apostolic Delegate to South Africa, whom the Holy See had sent to the Sudan to make personal contact with Church and civil authorities there in an attempt to solve the problem.

ARB. MCGOUGH said that he had two missions: to bring in Pope John's name as a word of encouragement to the clergy, the faithful and missionaries in the Sudan, and to make every effort possible to persuade a cessation of the "ever increasing expulsions of missionaries in southern Sudan." He said that he was unsuccessful in the second of his missions.

After more than a month in the Sudan, Archbishop McGough returned to Rome to report on his mission. On the morning of January 18 he was received together with Cardinal Gregorio Pietro Agagianian, Prefect of the Holy See.

False report?

BOSTON — A high Church official who had just visited the Sudan labeled as "evidently false" a report that Bishop Ireneus Dud, Vicar apostolic of Wau, Sudan had been beleaguered in an outbreak of atrocities against Christian missionaries.

Archbishop Joseph McGough, New York-born Apostolic Delegate to South Africa, stated that there was no indication of any such atrocity when he left the Sudan on January 11 after completing a special mission for the Holy See.

Sacred Congregation for the Propagation of the Faith, in a private audience with the Pope.

After the Archbishop had given an account of his efforts to Pope John, he was authorized by the Pope to indicate that, while he (the Pope) had no intention of attacking the civil authorities, he could not but express his profound grief at the plight of the 400,000 Catholics in southern Sudan who are being progressively deprived of the possibility of religious assistance and the comforts of their religion to which they have a right.

The number of missionaries expelled in the final months of 1962 had reached 43 at the time of Archbishop McGough's arrival in the Sudan. By the time of his departure, they had increased to 83. This was in addition to the 36 expulsions ordered between the years 1958 and 1961.

Still more expulsions may be

expected, according to the Archbishop, as was clearly indicated in the final official contacts on January 9 when the only positive indication was that "all the missionaries would not be expelled."

Archbishop McGough had deferred needed surgery to accept the commission to the Sudan. After completion of his mission, the Archbishop prepared to go immediately to New York for medical attention.

A STUDENT of Sudanese affairs here who declined to be named, commenting on the Archbishop's report, noted that the number of priests, Brothers and Sisters, including native vocations, is now hardly 200 in southern Sudan. Of these, he added, only 78 are priests engaged in pastoral work.

The Catholic population, the expert on the Sudan continued, is widely scattered over an area

(Continued on page 9)

Citizen for Educational Freedom

What do they seek?

By GLEN GOELLNER
(Copyright 1963)

ST. LOUIS, Mo.—School bus transportation is an important but minor goal in the program of Citizens for Educational Freedom.

Legislation for tax-paid transportation for all students, including those who attend independent schools, will be introduced in a half-dozen states this year with the backing of C.E.F.

But the long-range objective of the organization with headquarters here is to obtain an equal

fulltime executive secretary of C.E.F. is David Ladrerie, 39-year-old St. Louis lawyer who is highly articulate when it comes to making a case for equal tax aid. "This is not a religious or constitutional question," he maintains. "It is a political question of public policy. The basic principle that is being forgotten in America is that parents—not the Church, the schools or the State—have the primary right to choose the type of education they want for their children."

A HANDSOME, chain-smoking father of four children, Ladrerie's rise to his present position in C.E.F. was rapid. In 1959 he read a newspaper item that the Rev. Virgil C. Blinn, S.J., a Marquette University political scientist, would make an address in St. Louis on equal tax benefit. "I went to hear him, was sold, and have been ever since," Ladrerie said.

Within a year after he attended the meeting, Ladrerie was elected to the national presidency of C.E.F., a post he held until he was named the first fulltime secretary last July 1.

Ladrerie was educated at Westminster College in Missouri, at Columbia University in New York while serving in the Navy, and at St. Louis University, where he received his L.L.B. It was his experience in public schools that convinced him "it isn't right for some children to have to pay for their education and for others to get it free," he said.

Striving to obtain tax support for children attending non-public schools is a controversial undertaking, at the least.

The aggressive methods employed by some C.E.F. members

to attract attention and enlist support has led to criticism and even antagonism, on occasion. But the executive secretary de-

plains. "We aren't worried about the opposition. Whoever they talk in our terms—equal tax aid—we win. There is no effective answer to our stand."

Ladrerie dismissed the accusation of Church and State argument against tax aid to independent school children as a red herring. "We are not talking about churches. We are talking about American parents and their responsibility to educate their children."

Many Americans fear that if parents are given a free and equal opportunity to send their children to the school of their choice it will mean the end of the public school system, the C.E.F. secretary said. "Others fear that a change in the present edu-

cautioned. "The real danger, he believes, lies in the possibility that growing educational costs and rising taxes will force the closing of independent schools. 'The State's function,' Ladrerie asserted, "is to supplement independent education, not supplant it. That was the original reason for founding public schools."

"Unless the current trend is halted, all except the children of the wealthy will end up in state institutions. This will be done in the name of Democracy and in the name of Church-State separation. We will have accomplished

by economic means what the Supreme Court has prohibited."

It would actually be cheaper to give tax aid to independent schools than to educate all children in public schools, the C.E.F. official maintained.

"Government programs are never as cheap as private enterprise," he said. "Experience has shown that the more children attend independent schools the cheaper education becomes."

Citizens for Educational Freedom protest that they haven't taken a stand for or against Federal aid to education. The organization contends that it merely wants a share of Federal money for children in independent schools, if and when such aid is granted.

Yet, C.E.F. publicized the position of candidates on Federal aid in nine states in last fall's elections. And it boasted of its role in the re-election of Rep. James J. Delaney of New York, sponsor of the C.E.F.-backed "Junior G.I. Bill" which would have made a flat \$20 grant to all parents for each child in school.

One C.E.F. official admitted in a public address that the proposed \$20 Federal grant represented "a pit in the door."

The organization is currently circulating a leaflet on which a check is printed in green and is made out to "Mr. and Mrs. John Q. Parent" in the sum of \$200. The check is described as a "certificate for tuition, subject to deposit at any school complying with state compulsory education laws."

At the hub of much of the volunteer C.E.F. activity is Mrs. Mae Dugan, a St. Louis housewife who is generally credited with mothering the idea that an organization of this kind was necessary. Now national secretary of C.E.F., Mrs. Dugan is the mother of five children.

She recalled that she became concerned about the plight of

dependent schools after reading a bishop's statement that lack of funds would lead to the elimination of lower grades in some Catholic schools. She wrote a letter that eventually led to a meeting of a small group of persons who shared her concern, she said. Out of these simple beginnings C.E.F. was born in September, 1959.

Using a weekly column that she coauthors with her husband for the Catholic press, along with the speaker's platform and all other means available to her, Mrs. Dugan blends an effective mixture of faith, sentiment and Irish humor to further the C.E.F. cause.

Parents who submit to double taxation for educational purposes are "political patsies," Mrs. Dugan says with a disarming smile. She said in an address at an exclusive private girls' school, "I think the credit was due the Holy Ghost," she added, wistfully.

CITING the case of a son of a Chinese convert couple who was denied admission to a parochial school because there was no more room, Mrs. Dugan said there is no distributive justice in the American educational policy. "The children are in one school system and the money and the teachers are in another," she declared. "Our educational system is all mixed up."

But America "is still a free country," the attractive St. Louis mother exhorts her listeners. "All we have to do is ask for what we want in large enough numbers."

Pointing to a piece of C.E.F. literature printed in patriotic red, white and blue, Mrs. Dugan confessed, "This is propaganda. But we have to shake the people up. That's why we print propaganda."

Parents, she said, could "electrify the world" by giving their all-out support to C.E.F., proposals that will be introduced in state legislatures in coming weeks. The poor bishops are always asking for something and no one pays any attention to them."

EXECUTIVE Secretary Ladrerie, who abandoned a thriving law practice to accept the C.E.F.



post, believes the organization has made considerable progress in just 12 months.

A year ago, he explained, the big question was if there should be Federal aid to education. Agitation by C.E.F. and other interested parties quickly caused this question to be revised, he said. "Now it's a question if aid should be extended to independent

school children as well as public school children," he added. Although he is becoming inured to opposition, one form of resistance seemed to irritate the C.E.F. secretary more than any other. This is the failure of so-called intellectuals to support the C.E.F. movement in the belief that the objectives of the organization could be attained more readily by means of the dialogue.


"This won't work," he insisted. "America is a pressure-group Democracy and pressure must be met with pressure—you must get the votes. Try to explain your case to a legislator and he will respond with a polite, 'That's interesting.' The only language he understands is that of the ballot box."

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Because Federal aid to education has not yet been authorized, C.E.F. is concentrating its more intensive efforts on state aid this year. The organization hopes to win minor concessions such as bus transportation and free text books, while it gathers its forces for the big push for an equal share of Federal, state and local tax support.

C.E.F., a non-denominational organization of parents with some 14,000 dues-paying members, believes it not only is working to secure constitutional rights for approximately 7,000,000 children attending independent schools—it believes it is fighting to halt a trend toward a monolithic school system in the United States.

The organization, founded only three years ago, has 150 chapters in more than 20 states. It is directed by a 26-member national board of trustees headed by Glenn Andreas, a Pella, Iowa banker and member of the Christian Reformed Church. However, the membership of C.E.F. is admittedly predominantly Catholic because of the larger proportion of parents of that religion who patronize parochial schools.



to attract attention and enlist support has led to criticism and even antagonism, on occasion. But the executive secretary de-



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ALSO IN CHICAGO

Religion and Race parley recalls historic 1893 interfaith meeting

By THOMAS E. KISSLING

The National Conference on Religion and Race first held (Jan. 14-17) in Chicago under the auspices of the three major faiths recalls another great religious gathering there 70 years ago—the World's Parliament of Religions.

Held in connection with the World Columbian Exposition of 1893, it brought together for the first time in American history leading representatives of all the religions and races of two continents. It presented accounts of the spiritual and other effects of religion upon domestic and social life, government, commerce, art and literature.

It sought "to discover from competent men what light religion has to throw on the great problems of the age, especially the important questions connected with labor, education, temperance, wealth and poverty and racial injustice."

CHARLES CARROLL Bonney, Chicago lawyer noted for his efforts on behalf of an International Court of Justice, was the author of the plan for a series of world congresses in connection with the exposition. It was three years in preparation and had 200 working committees, totaling 1,600 members, to carry on the organizational details and the extensive correspondence before the opening of the congress. A Congress auxiliary was formed with Bonney as president and composed of representatives of 15 national denominations. Archbishop Patrick A. Feehan of Chicago was a member.

U.S. Catholic archbishops and bishops meeting in St. Louis on November 29, 1891, had agreed to have a Catholic Congress in Chicago in 1893. It was decided that the subject he based on the social question as suggested by Pope Leo XIII's recently issued encyclical Rerum Novarum.

Catholic education also was to be discussed. Bishop John J. Kane, rector of Catholic University of America, was named to supervise a committee of nine to arrange details. One historian of the Columbian Exposition called the Catholic congress "the most

imposing of all the denominational congresses."

CATHOLIC participation in the historic World's Parliament of Religions (Sept. 11-27) was the result of action taken by the U.S. Bishops at a meeting held in New York on August 12, 1892. Acting on the request of Archbishop John Ireland of St. Paul, Bishop Keane sent a letter to the bishops explaining the purpose and scope of the parliament. The Bishops resolved that Cardinal James Gibbons, Archbishop of Baltimore, should request Bishop Keane to make suitable arrangements for having 20 Catholic speakers espousing Catholic doctrine at the meetings.

The opening of the Parliament of Religions presented "a scene never before witnessed in the world's history," according to press reports. Some 4,000 men and women were present for the historic event.

Bonney and Cardinal Gibbons, arm in arm, led the procession of speakers. On the platform were Archbishop Feehan; Archbishop Patrick J. Ryan of Philadelphia; Archbishop Ireland; Bishop Keane; Archbishop Hedwood of New Zealand and W. J. Oshann, prominent Catholic layman of Chicago.

Present also were some 200 leading scholars of that day, Brahman, Buddhist, Confucian, Parsi, Mohammedan and Jewish groups were represented along with the various churches of Christendom.

IN HIS WELCOME, Chicago's Archbishop Feehan said, "We have here the commencement of an assembly unique in the history of the world. . . . Those men that have come together will tell of their systems of faith, without . . . any atom of surrender of what each believes to be the truth for him. And those men representing the races and faiths of the world, meeting together and talking together and seeing one another will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship."

Cardinal Gibbons reminded his audience: "Though we do not agree in matters of faith . . .

there is one platform on which we all stand united. It is the platform of charity, of humanitar and of benevolence. Our blessed Redeemer came upon this earth to break down the wall of partition that separated race from race and people from people and tribe from tribe, and has made us one people, one family, recognizing God as our common Father, and Jesus Christ as our Brother."

Because Cardinal Gibbons was ill, his address was read by Bishop Keane. It was titled: "The Need of Human Unity, as implied by the Catholic Religion."

Mrs. Robert J. Seton of Newark, grandson of Venerable Mother Seton, was one of the (Continued on page 10)

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PROVIDENCE STUDENTS HONORED—Five outstanding Providence High School students were inducted recently as new members into the National Honor Society, in recognition of academic achievement. They are, seated, from left, Marilyn Kennedy, Ann Trout, Kathy Bowman and Carolyn Shelton; and standing, left to right, Norman Trout, Bill Wentworth and Jim Ward.

MEDICAL CRITIQUE

Fears physical effects of birth control pills

WASHINGTON — A prominent physician has urged a go-slow approach to oral contraceptives because of their potentially harmful physical effects. Dr. Horbert A. Ratner, Oak Park, Ill., director of public health, says the attitude of informed persons has changed "from innocence to sophistication" as more has become known about the effects of the birth control pills.

Dr. Ratner's "medical critique" of the oral contraceptives is contained in a leaflet published here by the Family Life Bureau, National Catholic Welfare Conference. The leaflet is a revision of a memorandum submitted by Dr. Ratner to the Illinois Public Aid Commission during the recent dispute over use of tax funds to support contraceptives for welfare clients.

Dr. RATNER noted before the decision that the Federal Food and Drug Administration has limited use of the pills to not more

Cincinnati opens Vocation Center

CINCINNATI, Ohio—A critical shortage of nuns in the Cincinnati archdiocese spurred establishment here of a center for information and guidance on religious vocations.

The center, a cooperative venture, is staffed by representatives of the 33 orders of nuns assigned to the area, with Sister Daniel Mariani of the Sisters of Charity in charge. Although Catholic population in the archdiocese has increased 110 per cent since 1952, the number of nuns has gone up only 12 per cent, Sister Daniel Mariani pointed out.

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THE CHURCH AND THE WORLD Pontiff's health — Integration set — Approves bus rides

The Vatican

◆ A group of Roman businessmen and bankers have given Pope John XXIII about \$200,000 to help defray the expenses of needy bishops coming to Rome for the ecumenical council. And the Pope in expressing his thanks said that the work the council has done thus far is barely "a sample" of what is to come.

◆ "As you see, we are still well," Pope John told a general audience here. "Rumors spread that the Pope was gravely ill," he said. "We are always ready when Our Lord summons us. But as you see, we are still well and you can feel the throbbing of Our heart for you."

◆ Pope John declared the humble Roman priest Vincent Pallotti a saint in heaven and hailed him as the archetype of "very pious priests for whom no official veneration has been decreed." Canonization rites for the new St. Vincent (Jan. 20) were attended by 150 foreign pilgrims from a dozen nations in addition to thousands of Romans. They jammed the limited space available in St. Peter's basilica and the entire nave is blocked off by the grandstands of the participants in the Second Vatican Council.

◆ The Pontiff has expressed his grief at the assassination of President Sylvanus Olympio of Togo. President Olympio was overthrown (Jan. 13) by a military coup in the African nation's capital city of Lome.

◆ A personal ring of the Holy Father has been donated to the Jubilee Synod of Bishops by the government and drug houses have concluded that these cases seem coincidental, one is circumspect in concluding that the last word on this has not been said," Dr. Ratner comments.

At home

◆ CLEMSON, S.C. — Religious leaders serving all-white Clemson College here have been actively working to encourage students and others to remain calm when

Clarifies non-Catholic status in Mystical Body

VATICAN CITY — The official papal theologian has asserted that there are non-Catholics who are members of the Mystical Body of Christ and benefit from the Communion of Saints. Father Luigi Ciappi, O.P., Master of the Sacred Palaces, made the announcement in L'Osservatore Romano, the Vatican City daily.

RARE DOCUMENT

ANCONA, Italy—The Franciscan library at Patenora near this east coast Italian town has come into possession of a pamphlet printed in 1611 mentioning Christopher Columbus' voyage of discovery. The library director said the pamphlet was discovered in a monastery in the mountains.

Couples to help pastors in South

CHICAGO — Thirty-six couples of the Christian Family Movement will aid pastors in the South through next month. An announcement was made at the meeting of the CFM coordinating committee.

Golden jubilarians honored

NEW YORK—More than 330 couples who will mark their golden wedding anniversary during 1963 were honored in ceremonies at St. Patrick's Cathedral.

never had a concordat with the Holy See. A concordat is a formal agreement between the Holy See and civil authorities on matters of mutual concern.

◆ SAN JOSE, Costa Rica — A Catholic education group has protested that the Costa Rican government is granting legal recognition to Protestant groups and denying it to Catholics. The Federation of Centers of Catholic Education protested to the Director of the Public Registry here because of the illegal granted legal status to the Evangelical Lutheran Association.

◆ MEXICO CITY — President Adolfo Lopez Mateos has launched into a direct attack on Catholic parents who are opposing the private school policy. The dispute began when the government, in preparing to distribute free textbooks to needy students, decided to impose a single series of books on all Catholic schools, public and private.

◆ MIDDLETON, Conn. — The Planned Parenthood League of Connecticut to get the state's anti-birth control law before the U.S. Supreme Court took action toward that goal here. The Appellate Division of the state Circuit Court upheld the constitutionality of two top officials of the league who were charged with dispensing advice on the use of contraceptives.

◆ WASHINGTON — The American Council on Education (ACE) has proposed a wide program of Federal action to develop U.S. higher education—public and private. The council, with membership of 1,000 institutions and 15 organizations, including the National Education Association, is the nation's principal organized spokesman for higher education.

◆ YARUMAL, Colombia—Colombia's foreign mission institute has announced that it is sending missionaries to the Congo, Unit 150, the 123-member institute has served 10 years in the mission areas of Colombia. Late in 1962 the Sacred Congregation for the Propagation of the Faith decided that the group should send missionaries to the Congo.

◆ LIMBA, Peru — This country's Catholic-oriented Christian Democracy has for some time been negotiating an agreement with the Holy See, a cabinet minister disclosed here. The country has

eratic and moderate leftist Popular Action parties have signed an electoral pact and have agreed on a joint program of social reform. The political alliance, which leaves its door open to other political parties, was organized to prepare for June 9 national elections. The ruling military junta, which seized power last summer, has promised to turn the reins of government over to the constitutionally elected officials on July 28.

◆ BRAGA, Portugal — Archbishop Antonio Martins Junior of Braga has announced that the decisions on the liturgy taken by the ecumenical council make it necessary to revise the liturgical books of the Braga Rite. Used only in northern Portugal and ardiocese, the Braga Rite is very similar to the Roman Rite, differing only in details. The revision is being undertaken only in this northern Portuguese archdiocese, the Braga Rite is very similar to the Roman Rite, differing only in details.

◆ JERUSALEM — Israel's Minister for Religious Affairs announced the use of violence by ultra-Orthodox Jewish youths against Christians early in January, but made it clear that he is against mission activity. Zerah Warhaftig, a member of the National Religious party, said here that he does "not consider violence the proper way to combat missionary activities." The ministry has prepared legislative proposals stating that all activities of Christian institutions and clergy must be restricted solely to Christians.

◆ ALGIERS, Algeria—The economic and social chaos which has

has hit this country less than a year after it won independence is deeply affecting the life of the Church here. Already the Church has lost about 80 per cent of its people, Europeans who fled to France after independence brought an end to the seven years of bitter fighting between French troops and Moslem rebels which ravaged the country.

◆ COTONOU, Dahomey—Sylvanus Olympio, President of Togo, who was assassinated in his capital of Lome (Jan. 13), was buried near the Togo border following a Catholic funeral attended by the heads of the Hierarchies of Togo and Dahomey and the whole Cabinet of Dahomey.

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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.

Storm warning

The newspaper strike in New York City has focused attention on the abuses of collective bargaining. Or, perhaps more accurately, what can happen when reasonable collective bargaining is rejected by both parties. There is no law on the books that covers the emergency nor to date has anyone come up with a sound solution for situations of this kind.

One very likely result of public reaction to it will be renewed agitation in Congress for the enactment of legislation giving the President more flexible ways of dealing with the problem.

This type of work-stoppage does not directly affect the health and security of the nation. But it does give a body blow to the normal order that should prevail in industrial relations. It calls into question the whole concept of free collective bargaining as the alternative to compulsory Government-control of a segment of society.

Aside from the damage that has been done to the participants and to those who are directly or indirectly affected by this strike, it can give rise to two unhealthy after-effects.

The first lies in the danger of ill-considered and hasty efforts on the part of the legislators to solve the problem in one fell-swoop. That was the atmosphere which prevailed when the Landrum-Griffin Law was rushed through Congress. Legal experts are still trying to find out what the intent of the law-makers was in regard to sections of it. In spite of many evident handicaps, nevertheless, the administration and enforcement of the law has been handled fairly well.

But an emotionally-charged atmosphere can never be conducive to the establishment of a sound and reasonable law. The newspaper strikes in New York City and Cleveland, the dock-workers stoppage and the missile base scandals can well be a powder keg that will set off a blast of anti-unionism which will be heard in every city and re-echo down the valleys of the nation. At present, there seems to be an after-Christmas lull in the arenas of controversy. But I think we can expect fireworks to start shooting once Congress gets into stride.

The situation is made to order for the second effect referred to above. It will be grist for the propaganda mills of the National Association of Manufacturers. The trade union papers throughout the country have been alerting their members to the coming anti-union campaign the NAM has had in the making for the past year or so. The crusade is expected to reach its climax within the next twelve or twenty-four months.

As yet the public has not become fully acquainted with the nation-wide assault on the unions that the strategists of the National Association of Manufacturers have mapped out. Within the next few months, however, as the publicity machine begins to roll, we may see a concerted drive of anti-unionism unprecedented in the whole history of NAM antagonism.

The theme will be the "monopoly power of labor." The case against the unions will be built up with the precision of a trial lawyer urging the conviction of an accused criminal. No stone will be left unturned where the possibility of "dirty" mail is hidden. No segment of the nation, from the school children to the clergy, will be left uninvited as the message of the Manufacturers is spread to the four corners of the nation. If the publicity promises of the overall plans in this propaganda drive are accurate, we are in for a deluge of class conflict publicity on a scale not known before.

The ultimate aim is to put the labor unions under the Anti-Trust Laws in such a way that not merely what is called the "monopoly" power of labor will be chained, but the legitimate power which labor unions must have to meet the "monopoly" power of management will be substantially weakened.

What all this leads to cannot be foreseen. But one thing is certain: The studies, the surveys, the "evidence," the charges and accusations will not be objective. The approach will be a biased one from the beginning.

The "reform," by its very nature, is meant to be a one-sided one. The labor unions are to be burned at the stake. It is hardly likely that the leaders of labor will assume the role of lambs. What solid good can come from this kind of warfare is very difficult to envision.

Unfortunately, the cries of the crusaders will be heard in the halls of Congress. Proposed legislation will be judged by meagerly on its merits. The predominating influence will come from the potential power which the respective sides can muster. The victory will go to the group best able to display its political strength in the mobilization of its battalions of voters at the polls.

How much simpler it would all be if responsible spokesmen of both management and the unions were to make a soul-satisfying examination of conscience, each determined to rid its own ranks of its own defects and come to the bargaining table with clean hands. How much more productive if all concerned would determine to make collective bargaining an instrument for advancing the public welfare rather than a weapon to be used for the slaying of an opponent or adversary.

Msgr. J. Messner, noted authority on social ethics, has a most significant sentence in his weighty tome on that subject. He writes, "When a society loses its power of self-discipline, that society is doomed to destruction." Must we await the day when this prediction becomes prophesy in the industrial society of America?

Monroe Doctrine

The President of the United States once became most irritable with a Latin American named Castro. Calling Castro an "unspeakably villainous little monkey," he almost acted against him in the name of the Monroe Doctrine.

But the President (Theodore Roosevelt) forgot his problems with Castro (President Cipriano Castro of Venezuela, that is), when trouble in Santo Domingo diverted his attention. He walked off, stick in hand, to chase Europe away.

The Monroe Doctrine Teddy Roosevelt utilized so often was, of course, proclaimed primarily against European intrusion in the Latin republics. It is interesting to note, however, that it was issued also as an answer to early Russian "aggression" much closer than 90 miles to home.

The original announcement warned Czar Alexander I to forget any ideas about Russian sovereignty from Alaska to Oregon.

Curiously, when it was first presented, the Monroe Doctrine was only a part of James Monroe's annual message to Congress on December 2, 1823. Monroe himself did not compose the entire statement. Although this declaration was destined to rank popularly and traditionally with the Constitution, it was never ratified by Monroe's Congress or any other; it was never formally established as a "law of the land."

Now, 140 years away from Monroe's message, we are committed globally in our foreign relations. America of 1823 pledged itself against intervention in European affairs, but history has forced us long ago to venture beyond this less-known provision and the limitations of another treaty.

We think the Monroe Doctrine can still serve well today.

—especially for reference in reaction to Soviet influence in the Americas, as translated into a Cuban military threat.

But when and where no rocket bases stand and no Russian ships loom on the horizon, we cannot allow jingoist influence and emphasis on the Monroe Doctrine to distract us from less dramatic but no less vital obligations. The Monroe Doctrine alone will not keep a Russian agricultural advisor out of a Latin republic.

When there is no military "crisis" in Latin America, we still face the great problem of solidifying the Americas against Communism through the aid programs necessary to help solve their economic and social problems.

Seen as one, our aid programs can become another type of Monroe Doctrine—against the influence and control of poverty and misdeeds. Our "doctrine" may well receive greater welcome and appreciation than the "imperialism" associated with another age.

QUESTION BOX

How can papers print such stuff?

By MSGR. J. D. CONWAY

Q. How can newspapers be justified in printing their "news"? I mean, aren't they guilty of detraction by revealing hidden faults of others? If they aren't guilty then why are we when we talk about people doing things, etc.? Or, are we guilty?

In other words, are editors and journalists sinning against the 8th Commandment when they print that so-and-so stole this, and someone else is getting a divorce, etc.? Where is the line drawn between "news" and detraction?

A. The newspaper is a powerful and popular means of communicating ideas and information. So it has obligations in proportion to its power and influence. Its first obligations are to its readers: that it give them accurate, useful information, presented without distortion, and that its editorial content represent clear, honest thought undisguised.

The newspaper also has grave obligations toward its advertisers as well as to those to whom the ads are presented. Advertising as a profession is given to superlatives, which readers from custom know how to discount. So they may be allowed a bit of license as to style, but not to the point of dishonest representation.

The newspaper has great obligations to the community it serves. It must serve the public interest and respect private rights. It must use honest methods in its search for news, respect rights to privacy and secrecy, and be careful never to defame anyone unjustly.

Those are some basic general principles of newspaper morality. The complete development of them would require long, competent study; and would result in a book. In summary, none of the rules of justice, honesty, or charity are relaxed for the benefit of the newspaper reporter or editor.

Certainly "scaudal sheets," sensation-mongering tabloids, and muck-raking gazettes smash the 8th Commandment to bits; they bear false witness, ruin reputations, sland people, show no regard for personal rights, and often little concern for public interest. They seek only circulation, which means advertising and income. And they are experts at avoiding libel.

For the good honest newspaper the question actually proposed by the 8th Commandment is: Are facts in the public domain, at least in principle? Anything in the public records, like an action for divorce, or a marriage license, can be publicized without injustice. The same rule for crimes which are by nature public. Often it is better that the ulcers of society be truthfully reported than that the news of them spread by unreliable gossip, which makes them grow into cancers.

About public matters of this kind you and I are permitted to talk, without violence to the 8th Commandment, if we are sure that we are saying the truth; and if we tell it without malice. Most gossips enjoy their juicy stories so much that they tend to exaggerate, distort, and add their own condemning comments. If newspapers do the same they are as guilty as we—and on a much larger scale.

Q. You spoke of our Blessed Mother being assumed into heaven not only in soul, but also in body. Is this her human, biological body, or is it a heavenly new body?

A. I would say that it is the old one made heavenly. She has the same kind of body in heaven as her divine Son has. After all He got His body from her. And she has the same kind of body that you and I hope one day to have in heaven. After all she was just as human as we are.

Q. Why is it that we know so little of the Blessed Mother after the death of Christ?

A. I might answer that question by asking you one. Why do we know so little of the Blessed Mother during the lifetime of Christ—especially during His public life?

She was fairly prominent during His infancy and His life as a growing boy—when He needed her. She presented Him in the Temple, and with Him when He came, took Him to Egypt and brought Him back to Nazareth, took Him to Jerusalem when He was twelve, and then kept Him under her authority in her home while He advanced in wisdom and power before God and men.

After that there was only the wedding feast at Cana of Galilee, her trip with Him to Capharnaum (John 2, 12), an unexpected visit to Him after one of His discourses, when He harshly scolded and berated her (Luke 8, 19, 21), and then those final days of suffering with Him on Calvary and at the tomb. We are not even told that He appeared to her after His Resurrection. The last we hear of her is with the Apostles and the brethren of Jesus in the upstairs room in Jerusalem, where they were all in constant prayer together (Acts 1, 14).

It would seem that she is prominent in the story of His life when she was needed, for His conception, His birth, and His early care; but that she then with due humility slipped quietly into the background until she was again needed during His agony on the Cross.



OPINIONS

Fight for school aid, Catholics told

To the Editor:

It appears that it is a sure thing that the Governor will recommend and the Indiana Legislature will pass a substantial increase in the Gross Income Tax or devise some new tax most of which will go for "relief" for local taxes to support the public school system at the primary, secondary and college levels.

and more desirable, so four years of primary education should possibly go into the public school system as rapidly as possible.

This will not only release a great deal of money and personnel for other worthwhile activities but will impress on the non-Catholic citizenry his own self-interest in the need for some type of assistance to the private school system if State and Federal aid are to be continued and expanded in the public school area.

E. J. Dowd
Indianapolis

the Catholic teachers' realization of the need for spreading the word of God.

The highest commendation is due from every Catholic parent and school official to these teachers for their consistent excellence and superior performance in their profession and for their unselfish devotion.

May the teens ask The Criterion to declare "Lay Teacher Day" and boost the morale of these admirable instructors who are so duty-bound in respective ways: Prove to them, the teachers, how valuable is their contribution to the field of Catholic Education. Our schools cannot continue without them, but these teachers need encouragement, parental assistance, and authority's good will.

Kathie Hatch
Journalism Department
St. Mary Academy
Indianapolis

Lay teachers

To the Editor:

The Catholic lay teacher, responding to the archdiocesan school system's religion-teacher shortage, has become indispensable in the vital role as an educator of the parochial pupil and high school and college student.

Willing to overcome adverse conditions and inadequate pay, these dedicated men and women strive with the talent and energy they possess to impart knowledge to others. This objective is doubly praiseworthy when united with

Obviously this necessitates a reappraisal of what it is possible for Catholics to finance. It becomes apparent that some changes in our educational system must be made before it begins to stagger under an unbearable load or begins to deteriorate into a second class set-up.

It is obvious also that this cannot be accomplished overnight but it must be done in the relatively near future.

It is wishful thinking to believe that the private schools are going to get significant aid from the State or Federal government tax dollars, so our efforts should be directed to using the public school facilities in such a manner as will promote the overall education of the Catholic youth without lowering the level of Catholic education or adversely affecting its character.

Only then will we get some equalization of the total educational burden and return the assistant pastors to parish work which cannot now be performed.

Forty to fifty years ago and even up until 10 years ago, the average education in Catholic schools was well below 8 years and virtually all of it was in the primary schools. Today, Catholic education at the high school level is undoubtedly more important

CONTROVERSY

'Total separation' not dogma of Faith

By MSGR. GEORGE W. CASEY
(In the Boston Pilot)

It seems to me that instead of angrily debating whether or not Christmas tree, Bible reading, hymns and prayers breach, clamor over, tunnel under, or stain the wall of separation between Church and State, we ought to debate whether we should have a wall at all, and why.

I had always thought that Thomas Jefferson had a definite, contemporary situation in mind and a definite church—not ours, for the possibility of the Catholic Church ever taking over the United States was the last thing in anybody's mind at the time—when he authored the first amendment. I never had the feeling that when he spoke of the wall of separation between Church and State, in his letter to the Danbury Baptists, he was proposing to his infinite wisdom an eternal, inflexible and immutable stance for the United States in the face of religion.

Even if he did, we are not bound to accept it as though it were delivered by Jehovah at Mt. Sinai. Total separation is not a dogma binding on all the faithful.

It is one way of life, with powerful considerations in favor of it, not to speak of the blessings of the Founding Fathers, but it is not the only way for a free and mature society. Nor is it the best, beyond all dispute, for all times and all conditions.

CHURCHES, specific churches, whether only fifty per cent of the people belong to one or not, are of prime importance in the United States.

Church affiliation affects the way Americans vote, buy, hire and fire, and socialize; where they live and work and play; who they like and who they dislike and whom they want around and whom they don't, to start with, etc. Americans who have no positive attitudes towards religion itself are very apt to have very positive attitudes towards people who hold specific beliefs.

Other people's churches bother many Americans much more than their own bothers them. Government, which I take to be the organized will of the people, cannot simply ignore these influential institutions, nor their mighty force, religious feeling. It cannot seal itself off from them, nor hide from them behind any wall.

As it must involve itself in business, labor, health, education, social welfare, marriage, morals and all the vital interests of the community it must involve itself with religion.

If it wants peaceful and wholesome religious life within its borders, it must maintain some sort of diplomatic relations with the churches that dominate it, not break with them completely.

The same people who are church members are also members of the body politic and to hope for a complete dissociation in their minds of all the emotions and aspirations that emanate respectively from these two all important commitments is to hope for a schizophrenia of sorts, which is neither desirable nor possible.

EVERY GREAT country and culture has been shaped by its spiritual religion, and to hope for nations more than the Christian countries by their substitute for religion.

A country without some common religious beliefs is a country without direction, without a philosophy and without ultimate aims. Every country has the stamp of its religion upon it; it is woven into its laws, its marriage customs, morals and opinions. A church that does not want its stamp on the minds and mores of its people—and on the community—encumbers the ground.

No church people really want the total separation of Church and State, only those who consciously or unconsciously want the end of all organized religion.

What the vehement champions of total separation really want is the separation of State from any other religion than their own.

I've yet to hear of any pastor, spiritual leader or clergy going down to the Director of Internal Revenue and insisting upon paying full taxes on all their properties or of them withdrawing their ordained personnel from chaplaincies in the armed forces, veterans' hospitals, state institutions or legislative bodies; or yet of their refusing the special protection and courtesies generally accorded them by the police and the public works departments. And I might interject here that the armed forces and hospitals do not want to separate the chaplains, either.

THE FACT IS that, so far, Church and State have gotten along quite well in this country and should not be forced to go their separate ways because of a slogan, a shibboleth and a mere abstraction, "wall of separation." Both are beloved of most Americans and should and can work together harmoniously for mutual benefit.

(Question Box Continued)

Q. Is it possible to get to heaven without mental prayer? Most spiritual books don't think so.

A. Who am I to contradict the spiritual books? Some measure of honest prayer is necessary for the salvation of most of us. Honest prayer, which you really understand and mean, does not consist of a basic form of mental prayer. And for the person who is untrained in the ways of meditation I am confident that it will suffice.

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L'I'L SISTERS

THE FUNNIEST THING HAPPENED TO ME ON THE WAY TO SCHOOL....

THE YARDSTICK

Labor, management and the public interest

By MSGR. GEORGE HIGGINS

In last week's column I suggested that the unions and employers involved in the New York newspaper strike and the Gulf Coast longshoremen's strike have hurt the cause of collective bargaining in general. United States by their failure to make any work in their own industries. In other words, they have failed to bargain responsibly and have not shown due regard for the public interest.



Even some of the newspapers and magazines which have been most critical of the unions and employers involved in the strikes take this view. They seem to be saying that one or the other or both of the parties involved in these strikes are acting irresponsibly. However, they are on record as arguing that under the American system of free enterprise the one and only purpose of labor and management is to look after the interests of their own constituencies—namely, union members, in the case of unions, and their own stockholders in the case of management.

NCCM convention linked to council

WASHINGTON — The 1963 National Council of Catholic Men convention in Atlantic City, N.J., from April 24 to 28 will be dedicated to the Fathers of the Second Vatican Council.

NCCM President William F. Johnson, of Paterson, N.J., said the dedication was decided upon because the first session of the council pointed toward a pastoral and apostolic renewal in the Church.

FOREIGN AID

LA PAZ, Bolivia — Bolivia's Catholic churches have distributed surplus U.S. food to more than 342,000 needy people during the past year.

Eritrea: A Church For Father Terence

ALONG THE ROAD TO EBARO, a small ERITREAN village, lie two strange stones roughly shaped like heads. Africans of the Canama tribe worship these stones as idols or spirits and live... Among the Canama a lone priest labors, the only non-African in the area: Father Terence, Capuchin missionary. He tries to bring the people to Christ... He has a unique boarding school for village boys, a group of new-born babies, each baptizing four or five pupils to improve the people's health, he even grinds flour for them... Day by day he quietly explains the results of the faith, drawing them away from their superstitions. But when they turn from the stone gods on the highway there is no proper Church where they may worship as Christians... A Father needs a \$100 donation, small or large, will help turn EBARO'S stones into living bread.

CHURCHES OF THE EAST

WHEN THE CHILDREN COME IN to warm up, roy-cheeked from wintry weather, do you ever think of other children whose cheeks are pinched and blue with cold? Over a million PALESTINE REFUGEES are still in our care, homeless, since the Arab-Israeli war of 1948... For nearly 40 years the CATHOLIC NEAR EAST WELFARE ASSOCIATION has been the Pope's financial arm helping missionaries in 18 countries where Eastern Rites predominate. Your membership (\$1 a year per person; \$5 for a family) will sustain this work... A STRINGENT GIFT in any amount will help the Holy Father where he finds the need is greatest.

OLIPHAN'S BREAD. Hundreds of children in India, Iran, Iraq and Egypt have no parents to care for them. Our good sisters and priests cannot make up for these little ones their great loss... All they can do is offer a warm meal, a pair of new shoes, a comfortable bed—yes, even a bit of love without which a child's life is so bleak! Work a join our CLUB for OLIPHAN'S! A prayer a day, a dollar a month—that's all they ask!

MASS STIPENDS are often the only support of our missionaries. We appreciate your sending money in this way, please remember us. Our official title: THE CATHOLIC NEAR EAST WELFARE ASSOCIATION.

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Near East Missions FRANCIS CARDINAL SPELLMAN, President Head of Catholic Near East Welfare Association 480 Lexington Ave. of 46th St. New York 17, N. Y.



PLAN ST. JOHN'S ALUMNAE BREAKFAST—Although St. John's Academy, Indianapolis, is no more, its alumnae live on. The group's fourth annual Communion Breakfast will be held Sunday, Feb. 10, in the Indiana Roof Ball Room following 10 a.m. Mass at St. John's Church. All alumnae, commercial students, teachers and friends of the Academy are invited. Chairmen of the event is Miss Mary Ellen Coughlin, above left, assisted by: Miss Frances M. Lipps, center, and Miss Barbara McGrath. Tickets are available from Miss Coughlin, ME 8-7531 or WA 3-7469; or Mrs. Daniel J. Moriarty, CL 3-6693. (Staff photo)

Cardinal Bea points to church unity advances

ROME—The past year has witnessed an "ever-quickening march of events" in the cause of furthering Christian unity, Cardinal Augustin Bea said here. The secretary of the ecumenical council's Secretariat for Promoting Christian Unity spoke in the Church of San Andrea del Valle (Jan. 21) at an evening service connected with the Church Unity Octave. He was one of eight cardinals who spoke there nightly during the octave.

Conference of hierarchy established

LANSING, Mich.—A Michigan Catholic Conference has been established by the Catholic Archbishop and Bishops of Michigan and will begin operations February 1 with headquarters here. Francis J. Coomes, former executive director of Michigan Catholic Charities, has been named executive director of the new conference, which parallels similar conferences in several other states.

ND's Father Walsh dies at age of 80

NOTRE DAME, Ind.—Requiem Mass for Father Matthew J. Walsh, C.S.C., president of the University of Notre Dame from 1922 to 1928, was offered (Jan. 22) in Sacred Heart Church on the university campus. Father Walsh, the 11th president of Notre Dame, died at the university infirmary (Jan. 19) at the age of 80.

COURSE IN RUSSIAN

WASHINGTON—Fordham University, New York, will sponsor a course in 19 language centers supported by Federal funds for intensive summer courses in critically needed foreign languages. The Jesuit university will offer Russian. The program is being carried out under the 1958 National Defense Education Act.

USHER Funeral Home, Inc. 2313 W. WASH. ST. ME 2-9352 Anna C. Usher Wm. A. Usher Frank E. Johns

WHAT OF THE DAY

The railroad dilemma

By REV. JOHN DORAN I wonder if the people realize how much of the future seems worked out in the battle between the railroads and the railroad brotherhood over the issue of featherbedding. This struggle will persist in the future, I think, the past term by which many of the people are losing their jobs because of automation will be solved.

It appears that the final solution to the battle over featherbedding is going to run along these lines. The useless jobs because not to be abolished, and yet compensation for the jobs which were pulled from under them. The railroads will get some relief from the burden of unneeded employees but will have to make provision

It is interesting that the railroads which began life, if I read my history correctly, with supreme indifference to the good of the men who worked for them, and which later became maintained by the strongest of union pressures to "make" jobs, should be the industry which works its way out of the problem first.

from those workmen whose length of service for the company demands some consideration. The unions will not be able to force the railroads to carry "made" positions, but will enforce some stability or compensation for their members.

Urges more sermons on social problems

CLEVELAND — A priest-sociologist advocated here that preachers devote more sermons to today's social problems with a viewpoint of a Catholic solution. Msgr. Francis W. Carney, director of St. John's College social education institute, told the Catholic Homiletic Society that as a group of clergy members are not abreast of the scientific knowledge available today on social problems. Some 25 priests from the U.S. and Canada attended the society's meeting which featured discussions on preaching and teaching homilies in seminaries.

"OUR SOCIAL lives are such that we often aspire to a social class beyond that in which we were born, and we have little lingering sympathy for the problems of people we left behind," Msgr. Carney said. "Our attitudes on social problems are more likely to be in the negative. We seldom take an affirmative and positive approach to problems in terms of a Catholic solution," he added.

Pope is healthy, Cardinal asserts

BOSTON — The health of His Holiness Pope John XXIII is still good, Cardinal Richard Cushing said, "despite the rumors you may hear." The Archbishop of Boston cited himself as an example of how unfounded rumors about the health of prominent churchmen may be circulated.

INDIANA CHURCH SUPPLY CO. (Formerly Wm. F. Kiley & Sons) CATHOLIC SUPPLY HOUSE 107 S. Pennsylvania St. ME 7-2797 DO SOMETHING ABOUT IT Does your throat feel raw and irritated because you have a cold? Father John's Medicine soothes and relieves irritated throats and coughs due to colds. FOR COUGHS DUE TO COLDS FATHER JOHN'S MEDICINE SOOTHES THROAT IRRITATION

Monsignor Goossens Says: Pope John wants every adult Catholic to belong to the Society for the Propagation of the Faith. To reach every adult in the Archdiocese of Indianapolis, we need hundreds of men and women who want to work for God and the Church in their own parish. Men and women! Tell the president of your respective parish societies that you will be working for God as a promoter in the coming campaign for memberships in the Society for the Propagation of the Faith! MAIL TO: NATIONAL SHRINE OF ST. JUDE 221 West Madison Street, Sec. 18 Chicago 6, Illinois CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA

PRESENTING "SAINTS ALIVE" FATHER KENNY SWEENEY WLW-TV (13) 7:45 A.M. Sun., Jan 27th thru Sat., Feb. 2nd TURN to ST. JUDE St. Jude Solemn Novena FEBRUARY 2 to 10, 1963 A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA MARK PETITIONS, FILL IN, CLIP AND MAIL DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA. Ask St. Jude, "The Saint of the Impossible" for help. Send your petitions to the National Shrine of St. Jude today. FOR THE CLARETIAN SEMINARY BUILDING FUND



Edited by the Cleric Seminarians of West Baden College

Help! Help!

We need your help. Yes, you need the help of our Teen Only...

In fairly clear English. You might even propose this as a project for your English class...

In the past months various articles have appeared in this column about all sorts of things: studies, movie killing, the Mass, the eucumenical Council, and so on...

So write and tell us what you think. Write in the column, what you'd like to see written about in the column, what you're thinking about...

U.S. college plans to honor Cardinal Bea

BOSTON—A special convocation to honor Cardinal Augustin Bea, S.J., has been scheduled for March 26 by Boston University.

The ceremony for the Cardinal, who is president of the Vatican's Secretariat for Promoting Christian Unity, will be one of the highlights of the college's centennial celebration.

Cardinal Cushing also said Cardinal Bea may speak at Boston University, which is affiliated with the Methodist church.

Memories

ATCHESON, Kan.—Football is no more at St. Benedict's College here, but this anniversary is glorious on the college officials decided the sport was too costly after several recent financial 'crisis' seasons.

Brothers of Holy Cross

Those men interested in the young men's college in the Holy Cross are invited to attend the winter term registration on February 4, 5 or 6.

Winter Term Registration

Eligible applicants invited to enroll now for January 28 or February 4, 5 or 6 evening. Advance counseling recommended.

This is the INDIANA BUSINESS COLLEGE of Indianapolis, located at Marion, Muncie, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes.

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Plans are ready for Style Show

Scores of teen-age girls from the Indianapolis Deanery will compete for gift certificates in the Ninth Annual Junior CYO Style Show Sunday evening, Jan. 27, in the Holy Name auditorium, Beech Grove.

Following the show, which begins at 7 p.m., and is expected to draw a crowd of about 800, Junior CYO'ers will attend the Style Show.

MARY FRANCES Toner, of the best Holy Name girl, and Nancy Carrier, of the St. Joan of Arc, co-chairman for the Style Show, will serve as narrators.

In addition to parishes in the Indianapolis area, St. Mary's, Knoxville, has a number of entries in this year's competition.

CY officials have asked that garments to be entered in the contest be brought to the Holy Name auditorium on Saturday afternoon between the hours of 10 a.m. and 5 p.m.

MEMBERS of the Junior Youth Council will decorate the hall on Saturday.

The Edens and other interested adults are, of course, invited to attend.

Movie List

CLASS A-SECTION I Morally Unobjectionable for General Audience. Adult Approval.

WASHINGTON—A Federal survey shows that St. John's University, St. John, N.Y., is the largest U.S. Catholic institution of higher learning.

Second largest Catholic institution in the number of full and part-time students is Loyola University of Chicago with an enrollment of 10,354.

These figures are taken from the U.S. Office of Education report on fall enrollment in higher education in 1962.

The survey also shows how college students are divided between public and private institutions. It reports that 2,590,904 students are in public colleges and universities, while 1,069,768 are in private institutions.

In addition to St. John's and Loyola, these other Catholic institutions make up the ten largest colleges or universities operated by Catholics.

Boston University, 10,343; Marquette University, Milwaukee, 10,078; DePaul University, Chicago, 9,147; Seton Hall University, South Orange, N.J., 9,077; St. Louis University, 8,045; Fordham University, New York, 8,951; Boston College, 8,902; University of Dayton, Ohio, 7,343.

The Vincentian said that "while we take pride in the knowledge of our own school, we are proud of St. John's, commented on the Federal survey."

Cy Cipher

AD ALTARE DEI AWARD—The Ad Altare Dei Awards will be presented to Catholic boys and girls by the Archdiocese on Sunday, Feb. 10, at an Indianapolis parish all-day director.

CRITERION QUIZ — A record 56 teams have already signed up for the annual Junior CYO Criterion Quiz Contest, scheduled to open early in February.

BASKETBALL—The Indianapolis Deanery Junior-Senior CYO basketball tourney will open play on Sunday, Jan. 27.

The tourney winds up on Tuesday, Feb. 5, with the final games at Secunia High School. The two survivors will join six other deanery champions in the Archdiocesan tournament beginning Sunday, Feb. 10, at Secunia and at Holy Trinity, New Albany.

The Senior CYO Archdiocesan tourney will open the same sites also on February 10.

In Junior CYO league play in the Indianapolis Deanery, St. Rita has returned here after completing a military chaplains' ski training course at the Tyrolean village of Wattens.

Cardinal Franziskus Koenig, who is also Military Vicar of Austria's Armed Forces, was an Austrian Army uniform for the course which lasted several days.

COACHES ORGANIZE—The recently-organized Richmond Community Elementary Basketball Association includes among its members John Dintman, St. Mary's parish; Sam Young, St. Andrew's parish; and Gus Brown, Holy Family parish.

Cardinal takes ski training

VIENNA, Austria — The 57-year-old Cardinal-Archbishop of Vienna has returned here after completing a military chaplains' ski training course at the Tyrolean village of Wattens.

The sports-minded Cardinal also took part in the chaplains' table tennis competition. His final standing in the contest was not revealed.

Colleagues Assist Youngsters learn French at Woods

By KATHY KRIDER

Youngsters learn French at Woods

ST. MARY OF THE WOODS, Ind.—My children have been "bouncing" all over the house since they've begun these classes.



Sister Georgiana, S.P., Ph.D., associate professor of French at St. Mary-of-the-Woods College, smiles at comments like this.

The classes, conducted at the College every Saturday morning from November to June, are an initial experiment at St. Mary's in teaching foreign languages to preschool and primary grade children.

Two groups begin their hour-long periods with twenty minutes of oral vocabulary study.

According to the teacher, "This is the age to begin teaching a language. I'm convinced of it. Their accuracy in repetition and understanding is amazing."

If You're Lucky You May Win in

Games: Dice, Poker, Bingo

For homeless — MONTEVIDEO, Uruguay—An organization of Catholic high school and college students has built 80 houses in their campaign to help this country's homeless.

The Emmaus Society, founded in 1954 by Father Atanasio Sierra, S.J., has put up 178 houses in Montevideo and 10 in Uruguay's interior. There are 50,000 homeless in Montevideo alone, and another 100,000 in the rest of the country.

Father Sierra says that the society is following the example set by the French "Amis des Ragpickers," Abbe Pierre, who founded the Disciples of Emmaus to help the poor and homeless, especially in France.

St. John's, Loyola lead in college enrollment

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Scores and Standings

Table with columns for CADET LEAGUE, JUNIOR-SENIOR LEAGUE, and LEAGUE STANDINGS. Lists scores for various teams in different divisions.

MARIAN STARTER

Pete Delle, of Madison, will start at one of the forward spots for the Marian College Knights when they meet city rival Indiana Central at the Marian gym tonight (Friday) at 8 p.m.

ST. JOHN'S, which has campuses in Brooklyn and in Jamaica, expects 14,500 students by 1964. Father Burke said the institution was founded in Brooklyn in 1870 and started construction of its Jamaica campus in 1953.

Other Catholic institutions with more than 3,000 students are: Villanova (Pa.) University, 7089; Georgetown University, Washington, D.C., 7071; Saint James (Ind.) University, 6,717; Dequesne University, Pittsburgh, 6,205; Catholic University of America, Washington, 5,417; La Salle College, Philadelphia, 5,089; St. Joseph's College, Philadelphia, 4,678; University of San Francisco, 4,367; Xavier University, Cincinnati, 4,161; John Carroll University, Cleveland, 3,933; Seattle (Wash.) University, 3,817; and Creighton University, Omaha, Neb., 3,313.

LEAGUE STANDINGS

Table listing league standings for various divisions, including names of teams and their records.

LEAGUE STANDINGS (Cont.)

Continuation of league standings table with team names and scores.

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Continuation of league standings table with team names and scores.

PASQUALE'S PIZZA CARRY OUT. Advertisement for a pizza restaurant.

Indiana Driving School. Advertisement for driver's education classes.

Grinstainer Funeral Home. Advertisement for funeral services.

W. O. JONES RUG CLEANERS. Advertisement for rug cleaning services.

Blue & White Service, Inc. Advertisement for a service company.

G. H. Herrmann Air Conditioned Funeral Home. Advertisement for funeral services.

Furnace Service. Advertisement for furnace repair and maintenance.

FAMILY CLINIC

Answer to dating query has mother disturbed

By JOHN L. THOMAS, S.J. Your recent advice to the college freshmen who felt they had no love was first what the 17-year-old son needed to confirm his conviction that "going steady" is thoroughly enjoyed by the Church, provided no proximate danger of sin is involved.

The immediate problem that had to be resolved was whether or not, if I read your letter correctly, your objection to my article is two-fold. First, I should have used this occasion to condemn steady dating directly; and second, I should have told the parents to put a stop to this affair at once, for in not doing so, I implied that it was quite unobjectionable, provided it were properly handled.

After rereading the article you mention, Regina, about all I can say is that if your young son discovered in any confirmation of the objections about steady dating, he should receive an "A plus" for ingenuity or creative imagination.

My second objection indicates a considerable lack of logic, as well as failure to take into consideration all the elements involved in the case as presented. Accepting the premises and attempting to deal with its consequences does not necessarily mean that one approves of it or of the factors that produced it.

My position in regard to steady dating by young couples who can have no reasonable thought of marriage has been consistent—and I had hoped, sufficiently clear.

Eighteen-year-olds are capable of becoming deeply emotionally involved, and through this may indicate a serious failure in parental guidance and an unfortunate mistake on the part of the couple, once the situation arises.

THE FRANCISCAN SISTERS OF THE ATONEMENT



MOTHER LURANA MARY FRANCIS, founder.

THIS IS CATHOLICISM

Superstition, idolatry

By REV. JOHN WALSH, S.J. Q. Is it a sin to carry good-luck charms, or to avoid bad-luck omens, when we do such things for fun and without seriously believing in them? No, such acts are not sinful.

blem he is invoking assistance from the true Source of all blessings. Q. How can one determine, then, whether or not a religion is idolatrous? Yes, if a person, for instance, believes that a religious emblem by itself averts calamity or brings success, he is in reality practicing vain observance.

Q. Is it a mortal sin to consult spiritualists, fortune-tellers, palmists, and the like, when we do it for fun and without seriously believing in them? Such practices, even when done in fun, can be mortally sinful because they imply appealing to powers other than God.

Q. Why does Catholicism favor the use of religious pictures and statues? Catholicism makes use of them for the same reason that a nation employs patriotic pictures and statues—namely, for their inspirational value.

In the vineyard

THE FRANCISCAN SISTERS OF THE ATONEMENT—On December 15, 1899, Mother Lurana Mary Francis, then an Episcopalian Nun, founded the Congregation of the Sisters of the Atonement at Graymorn, Garrison, New York.

Some practical rules for boy-girl conduct

By JOSEPH T. MCGLOIN, S.J.

In an earlier column, I tried to explain why it is that we call the guys and girls who hang around with sex instead of recognizing it for the tremendous gift that it is.

And, throughout history, quite a number who have said this in all sincerity have, overwhelmed by unforeseen passion, "gone all the way." Others have not, but have made use of things which were intended, in nature, to lead to a precise logical and biological conclusion.

Q. Cannot Catholics get along without religious pictures and statues? Yes; they could; just as citizens could get along without patriotic (Continued on page 10)

Seven Korean leaders baptized

SEOUL, Korea—Seven prominent Korean leaders have been baptized in a group here by Archbishop Paul Ron of Seoul.

By ARBP. EMILE GUERRY They are Paul Ro Jinsul, former judge of the Korean Supreme Court and chief of the government auditing commission; Andrew Pak Moonchuk, professor of agricultural science at Seoul National University;

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

JAN. 27 THIRD SUNDAY AFTER EPIPHANY. The celebration of the Lord's Advent in history, and in humanity continues in today's Mass. An Angel, clad in a green mantle, accompanied the Epiphany of His healing power in the Gospel.

Jan. 30 ST. MARTINA, VIRGIN, MARTYR. Her friends shall be brought to you (God) with gladness! sing today's Offertory and Gradual hymns. For the virgin and the martyr (and today's heroine, who is both) are living witnesses, concrete signs, of that vision (Gospel) to which the Church calls all men.

Jan. 28 ST. PETER NOLASCO, CONFESSOR. Our worship is itself a "confession of faith," a public profession of our living acceptance of the faith of God—and of the gift of the Holy Spirit. Christ. It is as a worshipping community, in fact, that the Church chiefly realizes her purpose and accomplishes her mission.

Jan. 31 ST. JOHN BOSCO, CONFESSOR. Childhood and innocence are the themes of this Mass. Gospel and First Reading praise humility's tranquil trust in God, its freedom from anxiety. And the latter proposes for our mature thought: "whatever things are true. . . honorable. . . just. . . it asks us to be captivated again by penny candy (remember the song?), by the beauty of a tree, or by the efficiency and perfection of a 20th century machine."

Jan. 29 ST. FRANCIS OF SALES, BISHOP, DOCTOR. The first session of the Ecumenical Council related decisively any tendency to protect the light of God's Word by hiding it under a bushel of sterile human customs. The Fathers, in fidelity to today's Gospel, all agreed that the great teachers of the Church, strongly affirmed that the light is for men, that it is a "city set on a mountain."

Feb. 1 ST. IGNATIUS, BISHOP, MARTYR. That other things beside "God's Grandeur" come into our line of vision, and that we are every human being. Evil things, things which cripple and diminish life. This is why "he who hates his life in this world, keeps it unto life everlasting" (Gospel). Even "in all these (evil) things, we have life" (First Reading). For it is the eyes of faith enable us to see that they are the things of life, we have already transcended them. "We overcome."

Man can be blamed if he will not "embrace the sound doctrine" (First Reading). He cannot be blamed if the doctrine is so effectively screened from public view, so thoroughly made the property of a kind of extra-human elite, that it ceases "to give light to all in the house."

Today's Procession with candles provokes a common human experience (religious and Christian in this context) which words can never express. It recognizes basic needs of man: purification by fire, the kindling of aurore, the enlightenment of his intelligence. His Christian expression has a joyous character because in Christ these basic needs are answered.

THE WHOLE CHRIST Priestly vocation

The social needs of His Mystical Body.

The call of Christ

Since it is the service of the Mystical Body which is all important, the priestly vocation consists essentially in the call of Christ. Christ is the voice of God, the splendor of a liturgical ceremony, and so forth.

The needs of souls

Certain souls fail to solve the problem of their priestly vocation, because they consider it solely on the personal plane—the hard way of self-oblation and sacrifice and is not just acting on an impulse of pious imagination or passing fervor.

Personal graces

The right intention shows itself in various ways. It is the desire to give to life a noble ideal and a higher fullness; it is the attraction of sacrifice and self-oblation; it is the desire for the love for Christ, expressed by a compelling desire to imitate Him in all things.

It may be the example of a saintly priest, the atmosphere of a good Catholic family, a disillusion which lays bare the transience of earthly things, a few words in a sermon which strike vividly home as the Voice of God, the splendor of a liturgical ceremony, and so forth.

When a young man reaches a considered and firm decision to seek the priesthood, with a full realization that he is entering on the hard way of self-oblation and sacrifice and is not just acting on an impulse of pious imagination or passing fervor, this is the surest sign that the grace of God is stronger in him than his repugnance of human nature.

The needs of souls Certain souls fail to solve the problem of their priestly vocation, because they consider it solely on the personal plane—the hard way of self-oblation and sacrifice and is not just acting on an impulse of pious imagination or passing fervor.

There is one question, therefore, which should exercise the minds of those who are seeking to reach a decision on this kind, and which should be kept before them by the spiritual directors: "What are the most pressing needs of the Church today? To what parts of the apostolic field does the Master of the harvest now need the most help? Which ministries does the development of the Mystical Body most urgently demand?"

In this way, the sad cries of the sheep who are without a shepherd, and the appeals of finished souls who have found no one to turn to for help in their living, find an answering sympathy in generous hearts.

The profound tragedy of deserted churches and empty tabernacles survives the Mystical Body and in the depths of their souls, Christ will awaken the echo of the Good Shepherd's burden: "The sheep are so many sheep who are not yet of my fold; who, then, will help me to gather them in?"

O Jesus, let many young souls hear the call of Your Love. Make them realize that for a soul eager to shape its life to the height of a great ideal, there is no more exalted and more fruitful exercise of human love than the priestly life, which renounces all things in order to yield to the sweet yoke of Your Will—to Your Whom the soul has met and loved, in the full bloom of its youth.

SERMONETTE

Fear of the Lord

By REV. RICHARD MADDEN, O.C.D.

When the Holy Spirit infuses into our souls the fear of the Lord, He gives us the one gift that might, more than all the others, keep our worthless carcasses out of hell.

The really greater danger of our times is that, year by year, we are growing more careless and less ethically, less moral. The eroding evils of payola, padding of expense accounts, automobile damage fakery, income tax cheating, petty thievery from the stalls of supermarkets have all given us to surmise that it is not wrong to do it.

Unfortunately, we are prone to excuse all this, as our national conscience grows broader and broader. We begin to muse, "Well, after all, we are only human." And we try to wipe this slate clean.

It's TRUE that we can't help our tendencies. But we can choose to act on them or not. This is the mark of a human being who is free, and who is free, rather than blind, selfish, weak-kneed submission to any and every whim. This much is perfectly clear to the rule-guy who thinks with his head and not with his emotions; to the teenager who has passed from an unthinking infancy to reasoning youth.

Well, He won't. God, through the lips of His Divine Son, made many definite pronouncements concerning sin. Evil doers of all types will not get into heaven. And God does not change His mind because He cannot.

It is the gift of fear of the Lord that constantly reminds us that although God is merciful (and proved it in so many ways), He is also just.

For such fear will prevent our offending God by sin. Such fear will put us straight and lead us surely to our eternal destinies.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon-Fri; 7:45 P.M. FRIDAY, Jan. 25—(Tape) Very Rev. Francis Van Bente, R.C.S.M., as a member of the Apostolate for a Special Intention. MONDAY, Jan. 28—(Tonight's program has been CANCELLED.) TUESDAY, Jan. 29—(Tape) Rev. Kenny C. Sweeney, R.C.S.M., as a member of the Apostolate for a Special Intention. WEDNESDAY, Jan. 30—(Tape) Rev. Bernard Heald and students of the Latin School. THURSDAY, Jan. 31—(Tape) Rev. James Moriarty and guests of the Fatima Retreat House.

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'IMPACT BUT NO DEPTH'

By JAMES W. ARNOLD

War, after love, is man's most recent secular occupation, and capturing the essence of it in art is almost as hard as surviving the reality of it in the flesh. Most writers and movie makers have tried the microscopic approach, talking of a man or small group of men through a whole war. In "The Longest Day" producer Harry Zankuck turns this notion upside-down: he takes everybody on both sides through the day-to-day—D-Day in Normandy, 1944.

The result is, in part, awesome, double-edged: the quality Zankuck hopes will sell enough advanced-price tickets around the world to snatch 20th-Century Fox from the audience, financial embrace of "Cleopatra."

A fiction film has never so well described the scope, complexity and confusion of modern war, and one sequence (the French commando assault on Oosterschans) may well be the most beautifully staged, photographed and edited single battle since the

trouble of reconstructing Niagara Falls in the northwest suburbs of Omaha, Neb. The feat is breathtaking, but why do it all over again, and in Omaha? In FEVERISHLY recreating selected moments of D-Day, the movie makes a stew of the significant and the trivial; it is often fascinating, but almost never moving. Irish-born Cornelius Ryan wrote the screenplay (aided by Roman Gary and James Jones, among others) from his laboriously researched 1960 best-seller, using the same technique of splicing the activities of widely scattered individuals into a mosaic of the whole. It's a film editor's dream, or perhaps nightmare: cutting from Iko to von Rundstedt or Rommel to a GI car park to weather experts to a beach pilbox to the French Marquis to German generals playing cards. But in these bits and scraps the viewer never gets a sense of the whole, or how he became attached to them; he is lucky, if, by the fadeout, he can tell one from another.

Actors on all sides die profusely, though not as horribly as real-life soldiers. But all the dying is unredemptive: it seems only part of large, shapeless chess match between attackers and de-

fenders, a grotesque game in which winning is the only clear objective. The audience should weep, but it is only numb. Look here, the film should say, all these poor bodies are not capable of knowing truth and beauty, sin and love; their sacrifice on these grim beaches is not merely grand entertainment. When the lions devoured the Christians, there was more to it than blood and roaring and spectacle.

For all its technical splendor, "Day" is not nearly so powerful a story of human beings at war as, for example, Germany's 1961 film, "The Bridge," about teenage recruits defending their village against American tanks. Zankuck himself, in his 1952 "Twelve O'Clock High," gave a truer, more heart-breaking account of war using only a few clips of actual air combat film.

The new movie's chief approach to sensibility is through repeated intellectual irony, journalistic

and detached. American ratners scale a cliff at Point du Hoc with heavy casualties, only to find the guns they were sent to destroy have not yet been employed. German soldiers stagger out of a bunker, arms raised, pleading, "Bitte, bitte!" An American shoots them down, then shrugs at a companion: "What do you suppose 'bitte' means?" At different times, both British and German officers, equally frustrated, wonder "which side God is really on."

The French and Germans speak in their own languages (translated in subtitles), adding to the authenticity and, often, for American audiences, to the humor. Paul Anka, of all people, has composed a rousing theme song, used sparingly and thus effectively. One has not lived, either, until he has been through D-Day in stereophonic sound. The added use of martial drums, for dramatic effect, will likely demoralize all the hearing aids in the theater.

In the miles few people have time to act out the Germans, who spend most of their time at headquarters looking astonished. U.S. patrons will recognize only Curt Jurgens, angry and ironic as a general boxed in by politics.

John Wayne and Robert Mitchum are heavy-footed American officers/humors, and other actors who pause long enough to be identified are Richard Beymer and Jeffrey Hunter, among dozens of dedicated enlisted men. Richard Todd, Richard Burton and Peter Lawford prove once again that even under duress, the British have more dash and speak better English.

THE FILM is marred by inevitable Hollywood touches. Perhaps the most publicized is the desecration of bicyclist Janine Bonard (played by model Irene Dunich) who distracts German guards for patriotic purposes. The scene was kept despite the protests of Milic Bonard, and the

fact that Miss Dunich would be distracting even if bundled to her carriages. Come Red Buttons is questionably cast as a paratrooper, anchored tragically on a church steeple, forced to watch as his buddies are cut down on the steeple below. Other examples:

a contingent of nuns marches through town, improbably unscathed, at the crest of the fight for Oosterschans, and a French farmer dances with joy under the beachhead shelling when any sensible patriot would be down in the cellar with the cognac. (Legion of Decency: A-1)

BOOKS OF THE HOUR

The problem of truth

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

Though I do not believe that Fr. Jean Daniélou has ever written an uninteresting or an unprofitable book, some of his works have more practical relevance to the life of the "average man" than others.

Such a one, I believe, is "The Scandal of Truth" (Hellenic, \$3.95) just recently published, in translation by W.J. Kerrigan. The opening sentence of the Preface will, I think, make the modern reader sit up and take notice, as practical an approach does it promise to the "problem of truth." Fr. Daniélou writes:

"These pages witness to a confidence in the excellence of human intelligence—created by God to know the truth—as it confronts the despair which is the attitude of so many thinkers today, even Christians. They also witness an act of faith in the workableness of existence and in man's ability to find happiness despite a world which seeks in its misery justification for revolt. They attest the worth of the created world and in particular they affirm the worth of that civilization which is developing before our very eyes. But at the same time these pages insist that the only humanism is one that accords to adoration a dimension as essential as the desire to master the world."

Fr. Daniélou is not, then, going to deny the validity of human experience, nor to insist that the world, in some way, essentially evil and happens to be found only by leaving it. But he is going to insist that there are conditions attached to loving the world and to using it rightly—and one of the first of these is the recognition of the primacy of truth.

In his opening chapter, Fr. Daniélou attempts to explain the

dimensions of the "problem of truth" in the modern world. To begin with, the growth of the scientific spirit. Though this does not mean that the present-day scientist (as compared with his 19th century predecessor) feels that he knows everything, it does mean that he refuses to believe that one can know anything. The proud dogmatism of the scientists of Darwin's age has given way to an agnosticism and an insistence on relativism rather than on absolutes.

Secondly, a low value has come to be attached to man's word, and, by extension to the Word of God also; only scientific demonstration has value. Fr. Daniélou here admits, by the way, that much reason has been given in the modern world—one thinks of the Hitler technique of the "Big Lie"—for suspicion of the word of others. But now, extreme gullibility has been replaced by the unwillingness, even inability, to believe in others.

Finally, the "subjective" viewpoint of sincerity is substituted for the objective viewpoint of truth. One sees this, for example, in critical reaction to the writings of D.H. Lawrence or, more recently, James Baldwin. To excuse the wrongheadedness and the implicit dangers to their readers of their scord pictures of life, it is enough to say that they are sincere—the truthfulness of their picture then no longer matters.

Fr. Daniélou then goes on to analyze such modern phenomena as "The Myth of Cabbages," with emphasis on the existentialist view of the world (Sartre, Merleau-Ponty, etc.); the relation between poetry and truth, and the necessity that the individual develop his own view of

the world in the light of truth. A final chapter on "Truth and man" must return to the opening chapters of the Bible to obtain a proper working. There we find humanity's charter for developing the world, utilizing and improving its resources, exploring its terrestrial secrets. He will learn about the bond of man to man ("It is not good for man to be alone").

Most important, he will learn the duty of adoration, for if he is to master the world, which is his inferior, and to be in communion with fellowbeings who are his equals, he must also acknowledge the transcendence of what surpasses him. "A modern scientist like C.P. Snow, in "The Two Cultures" would admit the first two propositions and state everything on them—but would deny the existence of, or the values to man of, transcendent God.

This is a short book of just 154 pages, but it is immensely wise and highly relevant to the world of today and the problems of its people.

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'A' classifications given majority of movies in 1962

NEW YORK—The National Legion of Decency in 1962 put most of the American films it reviewed in one of its three "A" classifications.

One hundred and fifty-three of the 187 U.S. movies reviewed were placed in the "A" group, according to a statistical summary of the legion's work. The summary is part of a legion booklet listing films reviewed from October, 1961, to October, 1962.

The legion rated 65 domestic films, or 35.3 per cent of the U.S. films reviewed, as in Class A-1. Fifty-one domestic films, or 27.2 per cent, were rated as Class A-1, morally unobjectionable for general patronage. Thirty-six or 19.2 per cent, were rated Class A-1H, morally unobjectionable for adults.

Busy priests

OTTAWA, Ont. — Twenty priests of the Quebec Foreign Legion Society will be in Cuba offer 10 Messes each Sunday.

The Holy See last year gave each of the Canadian missionaries in Cuba permission to say five Messes each Sunday to help meet the shortage of priests in that country.

Originally there were 42 Quebec Legion priests serving in Cuba. Seven Canadian were among priests expelled from Cuba last year and sent to Spain. On representation of the Canadian government, the Castro government said a mistake had been made and the seven Canadians were asked to return at the expense of the Castro government. Five did return.

Tic Tacker

TRAVELING PLAYHOUSE—Mr. Poppo's Penguins will be the second Children's Theater program this season sponsored by the Junior League of Indianapolis. Three performances of the live show will be given by the Traveling Playhouse on Feb. 15 and 16. On Friday, Feb. 15, one performance is scheduled in the Manual High School auditorium at 4 p.m. The next day at Shortridge High School shows will be given at 10:30 a.m. and 2 p.m. All seats will be reserved at 25 cents each. Tickets are available from: Junior League of Indianapolis, Marolt Hotel, Indianapolis 7, Indiana. (Send money and a self-addressed stamped envelope with order.) This is not a "money-making" project, but rather a public service of the Junior League.

WHEELCHAIR BASKETBALL—Readers of Tic Tacker who have seen the exciting wheelchair basketball team known as the Crossroads Olympians have called our attention to two exhibition games tomorrow (Saturday) at the Southeast Armory, 2015 S. Pennsylvania St., Indianapolis. Starting at 7:30 p.m., the Olympians will play the Pony Express team from St. Joseph, Mo., followed by a second game with the Fairmont Glass Workers team. The Olympians are rated as the most outstanding wheelchair basketball team in the nation. Have yourselves a treat.

NAMES IN THE NEWS—Two faculty members and three students of St. Mary-of-the-Woods College are making news these days. Sister Gertrude, S.P., professor of French and Italian and French department head, has been named to an 18-member state-wide committee on language instruction at secondary and tertiary levels by William E. Wilson, State Superintendent of Public Instruction. Sister Esther, S.P., head of the art department, lectured on the value of art in the development of child personality this week at diocesan teachers institutes in Birmingham and Mobile, Alabama. Student **James Hemminger** from Indianapolis resigned as Queen of the traditional 12th Night festivities held recently. Also taking part in the ceremonies were Susan Shalhoub and Ann Donahoe, both of Indianapolis. . . The following students at St. Meinrad College made the Dean's List there during the past semester: seniors—Charles Burkhardt, Brookville; William Day, Lanesville; Mark Baker, Tell City; juniors—Philip Campbell and Nicholas Smilar, Columbus; Peter Scanlan, Indianapolis; sophomores—James Chapman and Karl Miltz, Indianapolis; freshmen—Robert Scheidler, Greensburg; Stephen Happel and Edward Redinger, Indianapolis.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Nicola DeLucio of St. Mary's parish, Richmond, who observed their 50th Wedding Anniversary on January 23. . . Also to Mr. and Mrs. Oscar C. Kuppenstein of Assumption parish, Indianapolis, who will mark the passage of 25 years together on January 29.

Council exceeded hopes, Protestant monk says

PARIS—The prior of a French Protestant monastery said the Second Vatican Council has "exceeded our hopes" in meeting the problems of today's world. Pastor Egoer Schütz, prior and founder of the Protestant monastery at Faize, who was a guest of the secretary for Promoting Christian Unity at the council, made the point in an interview. He praised the "courage" of His Holiness Pope John XXIII in inviting non-Catholics to the council.

"The Protestant monk had special praise for the bishops of Latin America.

PASTOR SCHÜTZ noted that when he was leaving for Rome he believed that "nothing practical would result from the council for the contemporary world." But he explained that what he saw at the council was an "unprecedented attitude in the needs of today's world and ready to respond to them."

"Let us take the example of Latin America," he said. "In an agricultural continent where indescribable misery reigns. . ."

"The council aroused among non-Catholics the hope of the whole world a great hope," he said. "It awoke among them an ecumenical consciousness which has been dormant. . ."

"It is certain," he added, "that from now on, many Protestants will not be expecting much as beginning to hope."

"I speak of his own part at the council, Pastor Schütz said. "At Rome, we wanted first of all a renewal of prayer, and to help accomplish the special vocation of the Taizé community which is to work for the unity of all in one prayer."

"We were overcome with the kindness of so many bishops," he said. "This year, some of them especially attached to the bishops of Latin America. . ."

"We often said to one another that we were weeping in joy what others had down in tears," he said.

Church's scope seen wider than person and family

ROCKFORD, Ill.—To get the idea that Catholicism pertains only to individual and family morality and has nothing to say about social morality is to lose the true vision of Catholicism," Father Louis J. Twomey, S.J., editor of Social Order said.

Speaking before a meeting of the Catholic Employers and Managers Association, the Jesuit added:

"We have been turning out from our schools and seminaries people irreproachable in their personal lives, but who go in all directions when they enter the social, political and economic order, as though we had nothing to offer society."

"Christ's doctrine applies to the whole of life, whether on the individual or social level," he went on, "and Catholics, whether they be priests, nuns, or laity, if they understand the social doctrines of the Church, they must labor to bring Christ into the institutional framework of society."

The priest from St. Louis, long active in numerous social action groups, addressed some 60 members of the employers and managers group who had banded together to apply the social teachings of the Church to modern business situations.

For the engaged
The spring series of instructions for engaged couples will be held at St. Mary's Academy, 429 E. Vermont St., beginning March 5. Classes will be conducted at 8 p.m. on Tuesday and Friday evenings for five weeks. An application form, signed by the parish priest should be brought to the first session.



CHRIST THE KING PLAYS CARD PARTY—"Hearts are Trump" is the theme of a card party to be sponsored by the Christian Mothers of Christ the King parish, Indianapolis, Saturday, Feb. 9. The annual event will be played in the cafeteria of Central High School, 5885 N. Crittenden Ave. Card party chairman is Mrs. Herbert P. Kenney, Jr., seated above. Others include, from left, Mrs. Lamar Layfield, decorations chairman; Mrs. Arthur Nash, door prize chairman; and Mrs. E. P. Dietz, president of the Christian Mothers. (Staff photo)

Bishops seek transcript of first council session

ROME, Italy—Vatican authorities are trying to decide what to do with requests from bishops in different parts of the world that they be sent a complete transcript of the first session of Vatican Council II.

Officials charged with the day-to-day arrangements of the Council have admitted that bishops have been complaining that they are "ill informed" on the finer points of the discussions carried on during the first session.

Some of these bishops have asked for copies of all the speeches given during the sessions so that they can study them in detail before voicing their opinions on questions being raised for the second session.

"We had no intention of providing such a transcript," one Vatican official commented. "But now pressure seems to be building up that we do something along these lines."

THE OFFICIAL admitted that such a step would be "possible" if the number of copies which could be made of every general congregation and the fact that each speaker was required to submit two copies of his remarks in advance.

"In fact," he commented, "such a transcription of the recording has already been made." "But we had no intention of having it printed, and no provision has been made to obtain the number of copies which would be required to send one to each of the 2,500 Council Fathers," he added.

Reportedly, the bishops have requested the complete transcript.

Bishop tells ministers about Vatican Council

STUEBENVILLE, Ohio—Bishop John King Miusso of Steubenville commented on the Second Vatican Council before the local ministerial association in an unprecedented gathering.

Bishop Miusso, who saluted the local clergymen as "Fellow Ministers of the Word of God," said the ministers' invitation to him was "expressive of that tremendous hope that is moving men everywhere to approach one another with an open mind and a heart vivified with Christian charity."

The occasion was especially significant because the Bishop and the association in 1946 waged a long and bitter fight against the code of morality in the form of gambling, church bingo and pinball.

SIXTEEN YEARS ago, Bishop Miusso wrote a pastoral letter to Catholics here taking a stand against the code of morality. He said the association was trying to impose on the community.

The dispute received national attention and a book was written on its ramifications.

Speaking in the Mount Zion Baptist church here, Bishop Miusso said at a breakfast meeting of the Ministerial Association of Steubenville and Vicinity that there is a "great hope for peace among men and the Vatican Council has intensified this spirit."

Citing the observation of one Protestant delegate-observer at the council who said that the council's spirit was a "hospitality which would be pleased if members of the association could attend a Catholic clergy conference whose topic would be of common interest."

Mr. Watson called the session "a breakthrough" and added: "Out of this, we can safely anticipate further and still happier results."

TO OPEN 1ST CARMEL
LISBON—Eight Carmelite nuns have left here for Luanda, capital of the west African Portuguese territory of Angola, to open Portuguese Africa's first Carmelite convent.

Racial bias

(Continued from page 1) lions made by the conference will be set up in 10 "target cities." The council will organize an interfaith link to deal with problems of racial injustice. The cities named by the committee are: Chicago, Detroit, St. Louis, Seattle, San Francisco, New Orleans, Atlanta, Pittsburgh, San Antonio and Oklahoma City.

The chairman of the follow-up committee, Rev. Arthur E. Walsmyer of the Protestant Episcopal Church, said the conference "has achieved a human and engagement which is unique."

Lauding the commitment of Catholics to the conference, he added that "the conference has shown a new spirit of humanity and encouragement of His Holiness Pope John XXIII."

Father John F. Cronin, S.S., a member of the conference's steering committee, said the secretary is being set up to conclude the work of the conference and help initiate follow-up measures as early as possible.

Father Cronin, assistant director of the NWCW Social Action Department, said the secretariat will operate for at least four months and have a starting budget of \$8,400.

A STATEMENT of "appeal to conscience" adopted by the delegates asked Americans to pray for the removal of racial barriers in the U.S., and "to do this for the glory of God."

The statement called for open occupancy in housing, equal protection under the law for all people, and equal opportunity in employment, education and at the polls.

Several delegates to the conference seemed to think there were no other Negroes present, but Rev. J. Oscar Lee, a Negro pastor of the Holy Trinity Episcopal church, said that several additional Negro religious leaders had been invited but either refused to attend or did not reply to the invitations. Another conference official estimated that Negroes numbered about 20 per cent of the 450 delegates.

Rev. Lee is executive director of the Department of Racial and Cultural Relations, National Council of Churches, and is one of the agencies that convened the conference.

The others are the NWCW Social Action Department and the Social Action Department of the Synagogue Council of America.

IN ASSESSING the conference Archbishop Paul J. Hallinan of San Francisco, executive chairman, said it had "hopeful signs" and "soft spots." He said he felt the conference should have been concerned "not only with religious justice to the Negro but to every other racial and national group that suffers disabilities."

On the optimistic side, he said the conference reflected a "new spirit of brotherly thinking and was as concerned 'about follow-up as about the reading of resolutions.'"

By the mere fact that it was held, the conference achieved a significant breakthrough in interfaith and interracial dialogue.

Whether widespread results in the social justice field will be achieved as a result of the conference recommendations depends largely on the answer to this question: Will the delegates be able to get members of their congregations to cooperate in instituting effective programs for the removal of all racial barriers?

NEW OFFICERS
INDIANAPOLIS—Mr. Wallace Barker was re-elected president of the St. Lawrence Holy Name Society. Other officers are: Gerald Daley, vice president; William Scammon, treasurer; Randall Harnish, secretary; and William Pazard, marshal.

AT THE CONCLUSION of the Bishop's 30-minute discussion of the council, Rev. Donald Watson, president of the association, suggested to the Catholic prelate that the gathering might be the first of many more like it.

Bishop Miusso agreed and added that he would be pleased if members of the association could attend a Catholic clergy conference whose topic would be of common interest.

Mr. Watson called the session "a breakthrough" and added: "Out of this, we can safely anticipate further and still happier results."

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AS RESULT OF COUNCIL

Bishops' conferences seen in larger role

By MSGR. PAUL TANNER

Developments at the first session of the Vatican Council indicate that new, broad responsibilities may be delegated by the Holy See to regional episcopal conferences.

On questions of revision of the liturgy, for example, it appears that episcopal conferences will be given the authority to introduce certain changes and to assure uniformity of practice, in consultation with the Holy See.

As council discussion intensifies on national bishops' conferences, the Council Fathers will be examining a phase of Church life in which U.S. Catholics provide much experience.

The National Catholic Welfare Conference, now over 40 years old, is the second oldest of the 44 conferences around the world. It is by far the largest, having on its staff 250 lay people and 25 priests. The oldest is Ireland's conference, begun in 1882.

EPISCOPAL conferences, which have rapidly increased in number since World War II, range from a simple annual meeting of all the archbishops to diocesan common problems to permanent secretariats such as the NWCW.

The increasing importance of these conferences, as well as the experience of the first session indicate that the council will concern itself primarily with worldwide problems and will refer national problems to the conferences of the countries involved.

The organizational structure of the Church consists in its basic elements of a parish governed by a pastor; a number of parishes constituting the diocese, headed by a bishop. Each bishop is accountable only to the Pope.

The only structure at the national level, apart from a plenary council, such as the Council of Baltimore, which unites the dioceses of a given country, is the episcopal conference.

(Continued from page 1) almost the size of Texas. The region of the number of missionaries, at best inadequate, creates an impossible task for the bishop to administer as part of the Catholic population.

The expert interpreted the development of the program of suppression of the missions in southern Sudan as a byproduct of the policy of "oil for food" which is hidden under the mask of religious persecution.

Its authors, he said, are not religious men but political men and they know that public opinion is less aroused by religious persecution than by the suppression of the civil rights of men.

THE CHANGING nature of governments is behind the need for episcopal conferences.

In the United States for example, before the Great Depression of 1929 and 1930, most of the social welfare functions of government were performed at the local—municipal or county—level. These functions included care of the aged, of the dependent sick, of school children and of the unemployed.

When the depression hit, however, local units of government were unable to cope with the vast number of unemployed and destitute. The councils turned to the states, but the states eventually had to turn to the Federal government.

Thirty-three years ago, the total income tax revenue of the Federal government was less than \$2 billion a year. With the inclusion of the graduated corporate and personal income tax, that revenue is approaching \$90 billion a year.

Generally speaking, the social welfare functions of government are financed on a "matching basis," with states and counties contributing part of the funds and the Federal government supplying the rest.

Before the depression, the Bishop of a diocese was able to conduct his affairs that touched the social welfare field on an equal basis with the local unit of government. Today, the strongest archdiocese in the country, alone, is impatient before the Federal colossus.

THE CHURCH is a living organism and has adapted itself naturally to the new governmental environment by evolving the episcopal conferences.

In addition, the utility of uniform practices, concerning fast and abstinence, for example, is much greater today than it was in decades gone by. Society is

much more mobile than it was 35 years ago. Millions of families are moving about the country annually.

The growing importance of episcopal conferences in handling national problems is illustrated in the 1960 decree of the Sacred Congregation of Rites reforming the Breviary and the Roman Missal.

In chapter 18 of that decree, concerned with the traditional colors of the vestments at Mass, mention is made of the fact that the five traditional colors—white, red, green, violet and black—might in some areas, because of indigenous customs of the people, carry a totally different significance than intended. For instance, in India white is the color of mourning.

In such areas, the decree indicates that in consultation with the Sacred Congregation of Rites, the episcopal conference of the region or territory should have the faculty to substitute a more apt color.



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AROUND THE ARCHDIOCESE

Richmond Deanery men set meeting January 29

RICHMOND, Ind. — The Richmond District Council of Catholic Men will meet Tuesday, Jan. 29, at the Coffee Pot restaurant in Cambridge City. Dinner will be served at 6:30 p.m. Reservations may be sent to Dan Higgins of Richmond. The district includes Rushville, Connersville, New Castle, Knightstown, Cambridge City, Liberty and Richmond parishes. The program theme is "Equal Rights for Children." A film dealing with government aid to education will be presented. Joseph Niersbach is council president.

Clarence Toschlog was recently installed as president of St. Andrew's Holy Name Society. Also installed were John Gaydos, vice president; Walter Witte, Jr., treasurer; and Michael Judas, Sr.

The new officers of St. Mary's Ladies Auxiliary No. 139, Knights of St. John, include Lucille Staley, past president; Estella Kaiser, president; Florence Mohr, first vice president; Agnes Fardick, second vice president; Marie Fehling, recording secretary; Mabel Kohrman, financial secretary; and Mary Ann Schwein, treasurer.

TERRE HAUTE The third quarterly board meeting of the Terre Haute Deanery Council of Catholic Women is scheduled at 10 a.m. Tuesday, Jan. 29, at the Terre Haute House.

The annual luncheon meeting of the council, which is open to the public, will begin at 12 noon.

Only answer BOSTON—"I couldn't put it in a crate. So the only thing left to do was to fly it down there."

With these paring words, Father John L. Sullivan, of the missionary Society of St. James the Apostle, climbed into the cockpit of a second-hand, two-seater Piper Cub and took off on a weeklong flight to Chicago, Peru.

The airplane is a gift to a Canadian priest, Father Paul Mooney, from his former parishioners in Toronto. On Father Mooney is now working in Chiclayo with a group of diocesan priests sent to Peru from Canada.

Invocation no easy matter

CHICAGO—The incident happened at one of the major sessions of the National Conference on Religion and Race here. Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare Conference and columnist in The Criterion and other diocesan papers, was scheduled to give the invocation, but could not do so because of laryngitis. He entrusted the assignment to Father John F. Cronin, S.S., assistant director of the Social Action Department. Explaining the incident, Father Cronin noted that the director had lost his voice, the assistant director had trouble hearing, and Father James L. Vizzard, S.J., director of the Washington Office of the National Catholic Rural Life Conference who also works in social action, had an eye infection.

Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary, commented that this reminded him of the three monkeys—"See no evil, hear no evil, speak no evil."

Fr. Walsh

(Continued from page 7) pictures and statues. What, however, would be the point of suppressing either type?

Q. Does not the Bible forbid the fashioning of graven images? The Bible forbids the making of graven—that is, engraved or sculptured—images, but the prohibition must be interpreted correctly. Otherwise one would be compelled to maintain that the making of all statues, bas-reliefs, coins, medals, dolls, puppets, figurines, statuettes, toy soldiers, etc., was denounced in the Bible—which is obviously nonsense. What the Bible absolutely prohibits is the shaping of images to be worshipped and adored; it forbids, in other words, the making of idols. This is clearly indicated by the context and it is confirmed by the fact that in the very same book where the making of images is forbidden Moses is instructed by God to fashion two images representing angels (Ex. 25:18).

Q. Do not Catholics pray to statues? No, they do not, since Catholics recognize as does anyone sane that statues are lifeless blocks of stone or plaster. Catholics occasionally pray before statues, in front of statues—just as national groups often hold patriotic exercises in front of statues and monuments—because such a position is natural and appropriate, since the visible statue reminds Catholics of the invisible God to whom they are praying and helps them to keep their minds and hearts fixed on Him.

From "This is Catholicism" by John J. Caputo, 1952 by Doubleday & Company, Inc.

MICHAEL SUBAL, Richmond WILLIAM NIERSBACH, Richmond MISS LILA A. BRINGER, Sellersburg MRS. JOHN J. KLEIDER, Lawrenceburg

CONTRIBUTORS THE CRITERION will carry a list of parish and organizations. Please include phone and zip code. Send your contributions to the editor, 124 W. Georgia St., Indianapolis, Ind. 46204.

FRANK T. FORDMILLER, 92 St. Elizabeth's Church, Jan. 23.

Fr. McGloin

(Continued from page 7) so doing, they have done great harm to their own—and someone else's—rational human nature. And they have contributed their little bit to harming the human race.

Is there anything unreasonable about a temperate kiss, for instance, a good-night kiss, for instance? Certainly not—if it's done out of genuine affection and not as some kind of "reward" or just for "kicks." And, of course, both parties have to be able to keep it within its bounds—in the realm of real affection—instead of going gradually further into the natural preliminaries of sexual union. A kiss or an embrace is a sacred sign of mature love, and I just don't dig those who consider it a plaything, or sort of "cute," or a kid's game.

MAN is supposed to be guided by his reason and by his reasonableness, not the childishness of his actions. And nowhere has man made more of an infant and sometimes an animal of himself than here. Much of the blame goes to propaganda, and to the inscrupulous preachers who are willing to make a buck on anything, however sacred. Control is never completely easy. Nor is genuine character formation. Nor is maturing. You have to grow up. So grow up as a PERSONAL human being. Mature. Don't just vegetate. Any squash can do that.

Population study grant announced

NEW YORK—The Ford Foundation has granted a major Catholic university \$150,000 to launch a center dealing with population problems. The foundation said the center will be at Georgetown University, Washington, D.C. It will carry out research and training in the biological and sociological aspects of population problems. "The university will direct its first studies toward the possible improvement of the rhythm method of family planning," said the foundation in a statement.

Religion

(Continued from page 2) speakers and along with Bishop Keane participated in inquiry sessions. "Christianity and the Negro and Religion and the American Negro" was a topic of several papers. Rev. J. R. Slattery of St. Joseph's Seminary, Baltimore, presented a paper on "The Catholic Church and the Negro." "Religion and Labor" was presented in a paper by Rev. James M. Cleary of Minneapolis. "International Arbitration" was the subject presented by Prof. Thomas J. Sommes of Louisiana State University.

OTHER CATHOLIC scholars presenting papers at the parliament were: Prof. Thomas Dwight of Harvard University, convert and author of medical works; Father Augustin F. Hewitt, Superior of the Paulist Fathers, New York; and Father Walter Elliot, C.S.P., Brother Azarias, F.S.C.; Father Thomas O'Garra, of Catholic University, later Bishop of Wake of the University of Iowa; Very Rev. William Byrne of Boston; and Father Charles F. Connelly of Boston.

Largest of the denominational congresses which preceded the World Parliament of Religions was the Columbian Catholic Congress held September 4-9, 1962. Cardinal John Cooke and 14 archbishops and bishops attended. Pope Leo XIII sent a letter of benediction. Archbishop (later Cardinal) Francis Spellman, Apostolic Delegate to the U.S., addressed the delegates. Among the subjects discussed was "The Negro Race in the United States—Its Condition, Present and Future."

As for Catholic participation in the interdenominational World Parliament of Religions, opinions at that time differed that he would be subjected to some criticism, according to his biographer. But he expected much good to come out of it. Cardinal Gibbons noted a renewed and active discussion of Christian unity by men of different creeds.

Sr. Elsiea, O.S.F., dies at age 76

OLDENBURG, Ind. — Funeral services were held at the County Church of the Immaculate Conception here (Jan. 14) for Sister Elsiea Eberneck, O.S.F., who died in Margaret Mary Hospital, Batesville, January 11. She was 76 and had been a member of the Sisters of St. Francis community since 1902.

A native of St. Louis, Sister Elsiea served as principal of St. Louis School, Batesville, from 1905 to 1954. She was taught in New Albany, Cincinnati and St. Louis. From 1954 to 1959 Sister Elsiea was one of the community counsellors.

Survivors include a brother and two sisters.

FARMER'S VIEW Down to drags

By DANA C. JENNINGS All the easy-to-farm land is now being farmed. All the easy-to-get timber, minerals and oil have been gotten. Most of the easy problems have been solved. It's harder and costs more to keep ourselves supplied with our needs and to develop new resources.

I was doing a little carpenter job and picked up a 1x6 that had cost what I thought was an outrageous sum even for a piece of clear wood. On this board was as full of knots as a copony's tail is full of cuckleburbs in October. A graybeard friend, watching, commented disparagingly, "In my time we'd have thrown that board away."

Had he not been such a "well if you and your fathers hadn't wasted so much, we wouldn't be

reduced to using the drags to lay?" Rip and run—get it and get out—to heck with posterity, that has been the attitude of the human race for centuries, especially here in America where we seemed to be so richly blessed with all good things of nature. The forests, the soil, the water, the buffalo and the passenger pigeons were all "unhazardable." Some are gone and others going.

Now, we're sitting around telling each other that the world is over-populated and pretty soon we'll all starve to death, and these farmers produce our burdensome surpluses of food are bleeding us white besides. Fortunately we have, some of us, awakened to our danger.

God filled the world with opportunities for man to find. Solar energy we have barely scratched.

Card party set at St. Catherine

INDIANAPOLIS—Chicken and home-made noodles will be featured in the luncheon card party in St. Catherine's church hall, Shelby and Taber Streets on Monday, Jan. 28. Luncheon will be served at 11:30 a.m. with card games beginning at 1:30 p.m. There will be a special luncheon game for children.

Mrs. Julius Armbruster and Mrs. Marie Niehoff are co-chairmen.

3D ORDER TO MEET

INDIANAPOLIS—The Sacred Fraternity of the Third Order of St. Francis will meet Sunday, Jan. 27 at 8 p.m. in the church. Father Fergus Stevenson, O.F.M., will impart a special blessing to the postulants. Notice instructions will be given by Mrs. Steinmetz in the school at 2:15 p.m.

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'AN UNBALANCED VIEW'

Church authority image seen hindrance to unity

ST. PAUL, Minn. — The "unbalanced picture of authority" in the Catholic Church has been a major obstacle to discussion of Christian unity, a Catholic theologian told 40 Protestant ministers here.

HE SAID THE First Vatican Council had on its agenda "material that considered the whole scope of the existing authority within the Church," of which the authority of the Bishop of Rome was the first item discussed.

centralization by putting a great amount of decision-making power, even in local affairs, in the hands of a few members of the hierarchy. The Vatican central administrative body.

Maestro honored by Pope

SANTA FE, N.M.—Igor Stravinsky, 80, music composer and symphony orchestra conductor, has been honored by His Holiness Pope John XXIII at the request of Archbishop Edwin V. Byrne of Santa Fe.

The composer of a number of works on religious themes has been associated with the Santa Fe Opera since 1957. His work, "Threni: Lamentations of the Prophet Jeremiah," was performed in the Cathedral of St. Francis here in 1959 by the Santa Fe Opera company and orchestra.

Greater role of religion cited by Bishop Wright

PALM BEACH, Fla.—The selection of His Holiness Pope John XXIII as the "magnum opus" of the year shows that religion has become "intensely relevant" to the 20th century, Bishop John J. Wright of Pittsburgh said here.

"It has further asserted its determination not to deal with specific doctrinal definitions, but to proclaim the Catholic teaching in such a way that it will be more meaningful to Catholics of our time, more understandable to Christians who are not Catholics, and more inviting to those outside Christianity," he added.

He said the council had "sounded the all-clear on the age of the 19th century" dating back to the Council of Trent by concerning itself with the positive considerations of renewal and adaptation.

Among these the Bishop listed the rise of militant atheism through the communist revolution.

"This development," he said, "terrifying still in its threat, has not been without providential aspects: it has resulted in a more intelligent Christian witness in some parts of the world, a purged religious life in other parts of the world, and a fresh courage in proclaiming Christ on the part of those who now love for His own sake alone."

Greater authority for bishops through the establishment of regional or national councils of bishops.

Decisions by most of these bishops' councils to the vernacular in the sacraments and in the Mass, except for the Offertory and Canon (essential parts of the Mass).

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After discussing the work of the council, Archbishop Shehan engaged in an hour-long question-and-answer session with the Clericus, an organization of Episcopal clergymen.

Nun is honored; teacher 68 years

CULLMAN, Ala.—A nun who has taught school continuously for the past 68 years was honored here with a certificate of appreciation on behalf of outgoing Gov. John Patterson of Alabama.

Mrs. Annunziata Janeway, 83, first president and still a Latin teacher at Sacred Heart College here, was cited "for her steadfast devotion to teaching profession, for her interest and concern for our youth and for her consistent efforts to make ours a better state in which to live and work."

Stamps finance priests' tour

ROME—Three American priests arrived here on a 15-day pilgrimage financed by trading stamps collected by their parishioners in the Denver, Colo., area.

They were Father Robert M. Sweeney, pastor of St. Pius X church in Aurora, a Denver suburb; and Father Leonard A. Redberger, pastor of Guardian Angels' church in Denver.

Council interim body holds its first meeting

VATICAN CITY—The coordinating commission set up by His Holiness Pope John XXIII to keep the ecumenical council's interim work running smoothly and productively has held its first meeting.

The meeting (Jan. 21) marked the beginning of the interim work of revising and compressing projects to be brought before the council when it reconvenes September 8.

A COMMUNIQUE of the council press office said with this meeting "the conciliar work, which took a moment of rest for the national holidays, picks up its full rhythm again, although in a method and form different from the period of October-December, 1962."

Decisions taken by the meeting will be communicated to the 10 council commissions and the Secretariat for Promoting Christian Unity which are carrying on their work during the nine-month interim, it was reported.

ANNOUNCEMENT of the coordinating commission's creation was made December 6, two days before the council's first session closed.

Cardinal Francis Spellman, Archbishop of New York, is PRESIDENT of the commission.

RESOLUTION WASHINGTON—A joint resolution to designate Good Friday each year a public holiday was introduced in the House by Rep. L. Mendel Rivers of South Carolina. The measure (H. J. Res. 118) was referred to the House Judiciary Committee.

PRESS THEME NEW YORK—"In This Ecumenical Year..." Informal Catholics Read Their Catholic Press" is the theme of Catholic Press Month 1963...

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Evening Funeral Mass started on trial basis

PUEBLO, Colo. — Bishop Charles A. Buswell of Pueblo has granted permission for evening funeral Masses as a trial program in one of his parishes.

The optional program will be extended to the rest of the diocese if the three-month trial is satisfactory, the Bishop said.

The choice of a morning or evening funeral Mass will be left to the family of the deceased unless the deceased, himself, expressed a preference prior to his death.

He departed relative in the home and the home of the funeral service in the church.

Madonna of salt BERLIN—Fifty Catholic salt miners of Wieliczka near Cracow, Poland, have sent a Madonna carved out of a block of salt to His Holiness Pope John XXIII, according to reports reaching here.

"Friends, dropped in to pay their respects, to offer their sympathy to the family, and to offer a brief private prayer for the souls of the departed. At times small groups gathered to recite the Rosary," he continued.

Pope John sent the workers his blessing and a special message of thanks.

"It has become the practice to keep the body at home overnight. The home, however, often lacked space to accommodate the crowd. Eventually the practice of keeping the body at home ceased, and the Rosary recitation was transferred to the mortuary or to the church," the Bishop said.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

WINTER WONDERLAND CARD PARTY Friday, Jan. 25 — 8 P.M. Chatham High School — Kessler and Crittenden

MARYDALE GUILD CARD PARTY Sunday, Jan. 27 — 2 P.M. and 7 P.M. Sisters of the Good Shepherd — 111 W. Raymond St.

ST. ANTHONY'S VALENTINE DANCE Saturday, Feb. 2 — 9 P.M. "til 1 A.M. Holy Family Council No. 3682 720 North County Club Road

Feeney Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET

Stamps finance priests' tour

He said that the Second Vatican Council has made it clear that it will pass judgment not merely upon the work of one Church under Christ.

He said the council had "sounded the all-clear on the age of the 19th century" dating back to the Council of Trent by concerning itself with the positive considerations of renewal and adaptation.

Among these the Bishop listed the rise of militant atheism through the communist revolution.

"This development," he said, "terrifying still in its threat, has not been without providential aspects: it has resulted in a more intelligent Christian witness in some parts of the world, a purged religious life in other parts of the world, and a fresh courage in proclaiming Christ on the part of those who now love for His own sake alone."

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Bishop talks to ministers

BALTIMORE, Md.—In an unprecedented appearance before 100 Protestant Episcopal clergymen here, Archbishop Lawrence J. Shehan of Baltimore predicted three revolutionary results from the work of the Second Vatican Ecumenical Council.

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