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HUMANITIES

Pope asks patience with liturgy changes

the CRITERION

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VATICAN CITY — Pope Paul VI, addressing pilgrims at his midweek general audience, admonished the Catholic faithful to be "docile and have trust" in adjusting to the new changes in the Mass requiring more active lay participation.

He reminded them that the changes, set forth in the Constitution on the Liturgy approved by the Second Vatican Council, would become fully effective on March 7, the first Sunday of Lent.

"We must all," the Pope said, "modify the mental habits we have formed concerning the sacred ceremony and religious practices, especially if we have believed that ceremony to be simply a performance of outward rites and that in practice no more was required than a passive and distracted attendance."

"One must make oneself aware that a new spiritual pedagogy has been born of the council. That is what is novel about it, and we must not hesitate to make ourselves, first of all, disciples and then upholders of this school of prayer that has begun."

IT MAY BE, the Pope continued, that the liturgical reform "affects habits that are dear to us, habits respectable enough perhaps," and it might also be true that the reform "requires of us some effort."

"We may not relish this," he said, "but we must be docile and have trust. The religious and spiritual plan unfolded before us by the new liturgical constitution is a stupendous one for depth and authenticity of doctrine, for rationality of Christian logic, for purity and riches of culture and art. It corresponds to the interior being and needs of modern man."

The Pope began his talk by saying that during the forthcoming period, "the faithful will be hearing much about the sacred liturgy in various ways, but always deriving from the recent constitution and the subsequent instructions which began its gradual application."

"It is well," he said, "that this should be so, as one of the goals of the reform was the sharing of the faithful in the rites the priest directs and personifies. And it is good that it is actually the authority of the Church that wills, promotes and kindles the desire for this new manner of praying, thus giving greater increase to her spiritual mission.

"IT WAS, and is, the Church's first care to safeguard the orthodoxy of prayer. Her subsequent care is to make the expression of worship stable and uniform, a great work from which the spiritual life of the Church has derived immense benefits. Now this care of hers is still further extended, modifying aspects of ritual which are inadequate today.

"The Church is aiming with

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MARIAN COLLEGE BEAUTY SPOT—Last week-end's record snowfall brought misery to many areas of the Archdiocese, but it also enhanced the beauty of nature's scenic highlights. The above photo, showing the Crooked Creek waterfall behind Marian College, was taken from beneath the Cold Spring Road bridge by Criterion Managing Editor Fred W. Fries.

QUOTA SYSTEM OPPOSED

Catholic leaders urge immigration reforms

By BILL RING

WASHINGTON — Two of the nation's chief Catholic spokesmen in immigration affairs lined up behind President Johnson's program for sweeping overhaul of the country's immigration laws.

Bruce M. Mohler, director, Immigration Department, National Catholic Welfare Conference, said the national origins quota system "long since has become outdated." Elimination of the system is the heart of the President's program.

Bishop Edward E. Swanstrom, executive director, Catholic Relief Services—NCWC, as-

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serted: "It is high time that Congress approved such legislation which is in the best Christian and American traditions."

Reaction, generally, was favorable among members of the Senate and House after the President's program was submitted (Jan. 13) in a special message to Congress. It was agreed in several quarters that a tough legislative fight lies ahead for some reforms proposed by the President.

HOUSE SPEAKER John W. McCormack called the program "constructive and beneficial to the American society" and added that he was "very optimistic"" about prospects for its approval.

Sen. Philip A. Hart of Michigan, longtime advocate of more liberal immigration regulations, readied a bill embodying the President's recommendations and said he will press for early Judiciary Committee hearings. He declared, "The quota system should have been changed years ago."

Under the program the estimated number of immigrants admitted annually to the U.S. would be increased from 300,000 to 350,000.

The President's message acknowledged the "principal reform called for is elimination of the national origins quota system," which he said is "incompatible with our basic American tradition"; does "incalcuable harm" to the U.S. by implying men and women from some countries are more desirable, while arbitrarily denying immigrants who have "outstanding and sorely needed talents and skills."

THE NATIONAL origins system allots immigration quotas on the basis of the national origins of the 1920 U.S. census. Critics maintain this system gives unduly large and often unused quotas to some northern European countries, while discriminating against people in other parts of Europe and the world.

The President proposed a system "of perferential admissions based upon the advantage to our nation of the skills of the immigrant, and the existence of a close family relationship between the immigrant and people who are already citizens or permanent residents of the United States."

He said four Presidents (Roosevelt, Truman, Eisenhower and Kennedy) pointed up the defects of the present immigration system. He proposed the new program be adopted gradually over a five-year period and insure that it would not impose "undue hardship on any of our close allies by suddenly curtailing their emigration." To solidify this insurance the program proposes the President with an immigration board established by law utilize up to 30% of quota numbers available in any year to restore cuts made by the new system in established quotas.

OTHER FEATURES of the program include: preferences for admissions to close relatives of U.S. citizens or U.S. resident aliens (parents of U.S. citizens could obtain admission without awaiting a quota number); preference for immigrants with skills that could fill needs in the U.S.; eliminate discrimination in the "Asia-Pacific triangle" provisions of existing laws, and permit quota numbers unused by a country to be made available to countries where they are needed.

Bishop Swanstrom likened the Johnson program to legislation proposed to Congress in 1963 by the late President Kennedy, with some new added features. He called the national origins quota a "lamentable injustice" and emphasized that flexibility is needed in the U.S. immigration system.

Bishop Swanstrom directs the globe-girdling relief organization maintained by U.S. Catholics, under whose auspices thousands of immigrants displaced by World War II were brought to this country.

OPPOSITION to the President's program was voiced by Sen. John L. McClellan of Arkansas, a member of the Senate immigration subcommittee, who said: "I don't think we ought to let this country get flooded with immigrants. We've got enough of an unemployment problem as it is."

Sen. Edward M. Kennedy of Massachusetts predicted Congress will pass the President's program. He said the national origins quota system is based on "bigotry and mistrust" and should be replaced with "a policy based on equality and dignity for all people.

Cardinal Gerlier dies at 85

LYONS, France — Cardinal Pierre-Marie Gerlier, an attorney and hero of two wars who rose to become a top Catholic Church authority in France, died peacefully in his sleep (Jan. 17), three days after his 85th birthday.

As Archbishop of Lyons, the cardinal also had the title of Primate of Gaul, since this is the city where Christianity made its first appearance in France.

Cardinal Gerlier was a staunch opponent of the nazis and a protector of the Jews during World War II when he was the only cardinal in unoccupied France. Several times he made public protests to nazi authorities regarding their handling of the Jews, and once he avoided a German plot to kill him only by taking a different route back to his church.

AFTER WORLD War II, the cardinal was a supporter of the priest-worker movement in France and an outspoken friend of laborers. He worked hard to heal ill feelings between Frenchmen and Germans after the war, and later he urged an end to hostilities in Algeria.

The cardinal was a forerunner of the current movement against Church "triumphalism." Shortly after he had received Edouard Herriot into the Church on his deathbed after the former French premier had spent a lifetime as the leader of the anticlerical Radical Socialist party, a newsman asked the cardinal if this was a "great triumph" for the Church. The cardinal replied: "The Church

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CLERGY SHORTAGE ANSWER?

Why shouldn't women receive Holy Orders?

NEW YORK—"Tradition is not an insuperable obstacle even in the Catholic Church" and "it seems inevitable that the question of the ordination of women in the Catholic Church will be raised sooner or later."

These views are presented by two Roman Catholic laywomen in a special section on "Should Women Be Ordained?" in the January 15 issue of The Commonweal, national weekly published by laymen.

The magazine itself indicated the women's reply to the query; the question on its cover carried the sub-head: "The Ancient Role is Inadequate."

Contributing articles were Miss Mary Daly, an American who received her doctorate in sacred theology from the University of Fribourg, Switzerland, and Miss Gertrude Heinzelmann, an attorney in Zurich who edited a collection of statements by women on Church problems that was presented to the Fathers of the Second Council.

According to Miss Daly, it is inevitable that the question of ordination of women will be raised in the Church.

"One can only hope," she wrote, "that it will be given fair consideration and that those who are too prone to give specious arguments will think seriously of all that is involved.

"In an age in which there is a crying need for priests in many countries, it is possible that the exclusion of women from Orders will have tragic consequences.

"In any case, the ambiguity concerning the status of Catholic women—an ambiguity in which anachronistic ideas and practices meet modern realities in head-on collision—cannot continue without increasing harm to women as persons and to the Church as a society.

"Urged to speak and to lead in public life, but condemned within the Church to silence befitting their predecessors of nineteen hundred years ago, Catholic women feel the forces of contradiction and look hopefully to the future."

MISS HEINZELMANN, in her article, noted the call to pastoral office of women in many Evangelical-Reformed and Protestant churches in Western Europe.

"Tradition, which in this case has already been abandoned by many of the Churches of Protestant countries taking part in inter-confessional dialogue, is not an insuperable obstacle even in the Catholic Church," she wrote. Here she quoted the distinguished theologian, Father Karl Rahner: ". . . it may not be taken for granted as certain that what the early Church did must always and in every instance be able to be done by the later Church; in other words, a decision of the primitive Church may never become an absolute for all later times and thus be considered as of divine law."

"As a matter of fact," said Miss Heinzelmann, "the primitive Church and early Christianity granted woman much higher status than they have had since the middle ages. . . . Even the Apostle Paul, who is quoted to the point of ennui against official ecclesiastical activity by women, allowed them to prophesy in the assembly."

In the early Church, she said, "Women were often the first converts in a city, leaders of the infant congregations which met in their houses. Women evangelized women, for they were the only ones who could do it.

"Widows and deaconesses held clerical offices in the first Christian centuries, and they

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Bishop John Carberry named to Columbus see

Bishop John J. Carberry, of Lafayette, Ind., has been named Bishop of Columbus, O., by Pope Paul VI. No successor has been named to the Lafayette See.

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

Bishop Carberry succeeds to a see left vacant by the transfer of Bishop Clarence G. Issenmann to Cleveland, where he will be enthroned Feb. 2 as coadjutor Bishop and Apostolic Administrator.

COLUMBUS will be the fourth diocese in which Bishop Carberry, a former president of the Canon Law Society of America, has served the Church since his ordination.

BISHOP CARBERRY

Born in Brooklyn, N.Y., July 3, 1904, Bishop Carberry studied at the Cathedral College of the Immaculate Conception, the preparatory seminary for the Diocese of the Brooklyn, and at the North American College in Rome. He was ordained in Rome on July 28, 1929. He made studies in Canon Law at the Catholic University of America, Washington, from 1931 to 1934, and taught in the Immaculate Conception seminary, Huntington, L.I., from January to June, 1935.

ON LOAN TO the Diocese of Trenton, New Jersey, from 1935 to 1940, the future bishop served as secretary to Bishop Moses E. Kiley and Assistant Chancellor of the Diocese of Trenton. Returning to the Diocese of Brooklyn, he served as a pastor, a teacher and an official of the diocesan curia until he was named Titular Bishop of Elis and coadjutor with the right of succession to Bishop John G. Bennett of Lafayette. He was consecrated in Brooklyn on July 25, 1956.

He succeeded to the see of Lafayette on Nov. 20, 1957.

Bishop Carberry will become the seventh Bishop of Columbus, a see which was established in 1868, comprises 23 counties in the State of Ohio, and has a Catholic population of 170,376 in a total population of 1,673,934, according to the latest Official Catholic Directory.

Experiment with nuns' habits to end in June

PAOLA, Kan. — The controversial experiment which changed the habits of two Ursuline nuns of the Paola motherhouse into a simple jumper and street dress probably will end in June.

Mother Charles McGrath, superior of the motherhouse here, said June was the original termination date, but she added: "This is an experiment, and as such, it is liable to stop most any time."

Two Ursulines who teach at Oklahoma City's Bishop McGuinness High School have been wearing the new garb for six weeks. They have attracted worldwide attention and set off intense discussion within Catholic circles on modernization of religious habits.

AT THE school where the Sisters teach, another member of the faculty said the change is taken for granted now and no further reactions have been noted.

The two nuns, Sister Stephen and Sister Immaculata, said they received more than 300 letters, running two to one in favor of the change.

"I would say that those against this habit are a minority and many of them very unreasonable." Sister Stephen said.

"When you hear someone say she might as well stop going to Mass of the Church is coming to this, you wonder where logic has gone," she said.

Most criticism, she said, stems from the shortened street-length skirt and the lack of a veil.

SISTER STEPHEN, while saying press reports on the whole were "wonderful," had some criticism of accounts which she felt "concentrated too much on the dress itself."

But her main concern, she said, has been the energy spent in criticizing the new habit and the time she and the other Sister have had to spend defending themselves.

"With everything there is to do in the world," she said, "it is a shame that this has become such a crisis."

Central purchasing plan being studied

The Very Rev. Richard Kavanagh, V.F., dean of the North Indianapolis Deanery and pastor of St. Michael's parish, confirmed this week that investigations are underway for a central purchasing office for diocesan institutions.

Father Kavanagh heads a committee of three priests and ten volunteer laymen serving as advisors for the proposed project. Tentative arrangements have been made with the Archdiocesan School Office to provide space for the operations center.

Members of the committee are now canvassing the parishes of Marion County, diocesan high schools and other institutions to study the purchasing habits and needs of the respective units.

They will prepare a summary report and make recommendations whether the suggested operation will offer sufficient savings to warrant the expense of hiring a full-time purchasing agent and maintaining a central office.

Father Kavanagh told The Criterion that all purchasing for diocesan high schools would be made through the central office, while parishes may subscribe to the services on a voluntary basis. He also disclosed that interviews are being conducted with potential candidates for the position of purchasing agent.

Other priest-members of the committee include Msgr. Edward Bockhold, pastor of Holy Trinity parish and an Archdiocesan consultor, and Father John Kahle, Archdiocesan treasurer. Names of the lay advisors, representing major industries in the area, were not disclosed.

Vatican paper backs 'new look' for nuns

ROME—To a reader who expressed alarm at photos of American nuns with ribbons in their hair and short skirts, the Vatican City weekly magazine asks: "Is it the habit, or something deeper and within that makes the nun?"

The alarmed lady had written to a newspaper: "I have seen in a magazine a picture of some American nuns who have taken off the veil and the long skirt and now look like any other young women, in a kind of black suit with skirts up to their knees, transparent stockings and a ribbon in their hair. . . .

"IS IT POSSIBLE that the world has become such an awful place that we have to see even nuns going about looking like anybody else? Where is modesty, reserve and respect?"

"The Church certainly will not collapse because nuns shorten their skirts," L'Osservatore della Domenica replied.

"It is understandable that people who are conservative by education, temperament, mentality, find it difficult to accept innovations, however modest. But there should be a limit of common sense and logic to all our reactions."

The Vatican City magazine asked, "Why should there be a different modesty, one for nuns and the other for the rest of women?"

IT ALSO DREW attention to the history of dress for nuns.

"No doubt you know that at the time religious orders were founded, nuns dressed like other women, and that it was only later that a difference came about simply because nuns, unlike other women, never followed changes in the style of dress. . . ."

"Any way, it was the highest authority of the Church that advised and recommended a simplification of the religious habit."

(This last was a reference to the late Pope Pius XII's exhortation to nuns to modernize their garb.)

Quiz winner

St. Joan of Arc, Indianapolis, edged out Holy Name, Beech Grove, 150 to 140, in the finals of the 11th annual Junior CYO-Criterion Quiz Contest Wednesday evening. The match was broadcast over Radio Station WFBM.

Episcopal choristers slate demonstration

Several choir members from Christ Church (Episcopal) Cathedral will demonstrate English propers of the Mass at a meeting Sunday afternoon, Jan. 31, sponsored by the Archdiocesan Music Commission.

Organists, choir directors and others interested in Church music are invited to the session at 2 p.m. in Immaculate Heart of Mary Church, Indianapolis, 57th and Central Ave.

The program will include discussions, suggestions and demonstrations of acceptable music for sung Masses.

James Litton will direct the Christ Church Cathedral choir members in their demonstration.

A Bible Service, conducted by Father Thomas Breidenbach, assistant pastor of St. Catherine's parish, will conclude the afternoon.

HOSPITAL ALUMNAE PLAN DANCE—Wayne King and his orchestra will be the featured attraction at the St. Vincent's Alumnae "Charity Ball" to be held Friday, Jan. 29, from 9 p.m.-1 a.m. at the Pius X Council, K of C, 71st and Keystone, Indianapolis. Proceeds from the dance, which is sponsored by the officers and board members of the alumnae group, will be donated to the student scholarship fund at St. Vincent's School of Nursing. Miss Karen Dwyer (left), treasurer of the association, holds a poster advertising the dance, while Mrs. Paul Holzer (center), secretary, and Mrs. Doyle Haywood, a board of directors member, look on. Reservations can be made by calling CL 1-3695 or ST. 4-4120 on or before Saturday, Jan. 23. (Staff photo by Marjorie Dutton)

BELGIAN EXPERIMENT

Week-end activities in the parishes part of updated seminary format

By REV. JOHN P. FOLEY

LOUVAIN, Belgium — Cardinal Leo Suenens of Malines-Brussels is viewed as one of the leading figures in the current "aggiornamento" (updating) of the Church.

The new style seminary which he has founded in Louvain may well prove to be—like the cardinal himself—an ecclesiastical pace-setter.

Named for Pope John XXIII, the pioneer of "aggiornamento" and the inspiration for much of Cardinal Suenens' work, the newly founded seminary occupies the deserted wing of a hospital building on the outskirts of the famous university city of Louvain—about 15 miles east of Belgium's capital city of Brussels.

In the words of Father Hermann Servotte, Yale-educated president of the new institution, the seminary is "not a rupture with the past, but a response to the modification of the sociological situation of the Church in Belgium and a consequence of theological reflection on the nature of the priesthood."

The key to the new seminary seems to be in what its officials describe as "apostolate-centered training" rather than in what Cardinal Suenens has referred to as the "excessively individualistic monastic spirituality" of many diocesan seminaries.

ONE MAJOR change is the integration of philosophy and theology courses, which have traditionally been separated in seminary training. The courses in the first year of the fledgling seminary include an historical introduction to philosophy, a study of the act of faith (so that the seminarians can appreciate the nature of their response to God's Revelation), the Sacrament of Orders (so that they may appreciate more fully the dignity to which they aspire), and a study of the Church itself. Anthropology and religious psychology are also part of the 19-hour week curriculum.

Other major departures from traditional seminary organization include a more active participation in apostolic works outside the seminary, a mitigation of the uniformity of the seminary rule, and a "team" organization of the seminarians.

Among the apostolic works are active participation in parish activities in Brussels on week-ends and four-hour shifts of service to the sick in local hospitals, so that the future priests will have the experience not only of visiting the sick, but of serving them in their physical needs.

The easing of the seminary rule demands generally the same amount of time for spiritual and scholastic duties, but it permits freedom to the individual seminarian to schedule the time for his prayer and study—as a preparation for his life as a secular priest, when he will have to formulate his own spiritual and work schedules.

The team is a group of seven or eight seminarians who pray together, prepare their own breakfast and afternoon tea together, discuss academic problems together and participate in a weekly "revision de la vie" (revision of life), a type of day of recollection and session for fraternal encouragement and correction.

The group, which is selected by the seminary authorities at a work camp which precedes the beginning of the fall term, chooses its own leader and is designed to prepare the seminarian for living and working with others in parish "teams" as priests.

"What we need," says Father Alphonse D'Hoogh, a seminary director, "are developed personalities, not individualists."

A TYPICAL day's schedule requires the seminarians to be present for group prayer at 7:30 a.m.—the time of rising is left to their discretion otherwise. After breakfast, which they prepare themselves, they attend a full morning of class and then assist at the community Mass at noon.

Since the 37 students are from two language backgrounds, Flemish and French, they are divided into two sections for prayers and classes, and the vernacular sections of the Mass (which is celebrated facing the congregation) are read on alternate days in the two languages.

Dinner and supper are taken in common, with no fixed place at table, to enable the seminarians to know all of their classmates as well as possible and to create a truly bilingual community (the language division is the most painful cleavage within the nation of four and one-half million people.)

Either together with the other members of their "team" or with the team's knowledge, the students are permitted to leave the seminary grounds—even to attend a movie in the town—but lectures and other cultural events provide most of the occasions for being out as late as the 1:15 curfew.

THE SEMINARY president reports that the students are so enthusiastic about their new program that they are reluctant to give up time from their studies for outside entertainment. He also says that the seminarians have tended to take their own spiritual development more seriously since they have the responsibility for scheduling their own prayers and half hour of meditation.

The intellectual life is quite demanding, as well. In addition to their full class schedule, the seminarians are expected to have book commentaries ready for special seminars held every three weeks. A varied faculty of 12 includes diocesan priests, Jesuits and laymen — drawn from the University of Louvain, the seminary of Malines and from other institutes in the Brussels archdiocese. Their history of philosophy course is taken at the university itself.

An experiment is even being tried in the temporal administration of the seminary as three modern-garbed nuns from three separate congregations live together in one community and fulfill the functions of purchasing agent, librarian and kitchen personnel director—an application of the principles of Cardinal Suenens' book, "The Nun in the World."

Father Servotte emphasized that the changes at Pope John XXII Seminary were not a revolution, overturning sacred principles of seminary training, but an updating of methods within a traditional framework to form more effectively "The Priest in the World!"

Voice concern over commission on marriage

UTRECHT, The Netherlands —The St. Adelbert Society, composed of prominent Dutch Catholic intellectuals, has voiced concern over the secrecy surrounding membership in the commission on marriage problems appointed by Pope Paul VI last year.

The society said in a letter to the Dutch bishops that because of this secrecy, it doubts that the commission is representative of all viewpoints within the Church. The Pope established the commission last year to guide him in the reappraisal of the Church's stand on the birth control question.

The St. Adelbert letter also voiced uneasiness over the events of the closing days of the ecumenical council's third session, especially "because a small influential group among the Fathers was able to check the great majority's effort for progress and renewal."

Don't be hasty in judging Pope, observer advises Protestants

MINNEAPOLIS, Minn. — Those who expressed disappointment with Pope Paul's actions in the closing days of Vatican II's third session should wait four or five years before they start marking the Pope's "report card," a Protestant delegate-observer said here.

Dr. Warren A. Quanbeck, a Lutheran World Federation observer at the council, noted that the Pope, as "chief pastor" of the Roman Catholic Church, has a responsibility to avoid schism.

Pope Paul, he told some 200 members of the Minneapolis Ministerial Association, is "driving a difficult team."

"He has to hold back the progressive bishops and prod the conservative ones," he commented.

DR. QUANBECK, professor at Luther Theological Seminary, praised Pope Paul as an "honest, conscientious and liberal man" who is following in the footsteps of Pope John.

The Pope should be given the benefit of four to five years before judgments are made about his conduct in the "most difficult job in Christendom," the ministers were told.

Dr. Quanbeck said the Vatican Council had set in motion "one of the most amazing and significant movements of religious renewal that the world has ever seen." It had propelled, he added, movements that will bring about a new understanding of the Church and of its worship and a change in the Church's attitude toward the Scriptures, other Churches and the world.

Some Protestants have regarded the council as "window dressing" and have held that the Roman Church never changes, Dr. Quanbeck observed. "No dogmas have been changed, but the interpretation of one or two certainly have been modified."

THE LUTHERAN observer said the Catholic Church probably would spend the next quarter century working out the implications of the constitution on the Church, which presents the Church as "the people of God" and brings in the new idea of episcopal collegiality—that the bishops share with the Pope in the government of the Church.

Use of the vernacular in the Mass, participation of the laity and the emphasis upon reading and exposition of the Scriptures, provided for in the liturgy constitution, represent great gains, Dr. Quanbeck declared. He praised the willingness of Catholic scholars to "come to terms" with critical studies of the Bible.

The decree on ecumenism (Christian unity) means that the Catholic Church "has entered the ecumenical movement with a bang," he told the city's minutes.

Magazine sues bishop, diocesan newspaper

HAMBURG, Germany—Stern (Star), a West German magazine, is suing Roman Catholic Bishop Simon Konrad Landersdorfer of Passau on charges of "unfair competition."

Stern said the bishop had urged newsdealers not to handle, and believers not to buy or read, publications classified by the Catholic Church as "objectionable." The magazine sued the bishop personally and his diocesan weekly newspaper which had condemned the low standards of mass circulation magazines, films, and other entertainment.

Although Stern had not been mentioned by name, the publication charged the article intended to promote the sale of Catholic press publications by discrediting non-church magazines and thus violated the German law prohibiting "unfair competition."

CHURCHMEN emphasized that the warning against purchases of publications using material contrary to the principles of Christian morals was issued from pastoral considerations.

In the past, West German courts have upheld the Churches' right to speak on public affairs.

In 1952, Roman Catholic Film League's call for a boycott of "offensive" motion pictures was upheld by a Muenchen-Gladbach district "Although such a boycott constitutes damage to the business of the theater," the court said, "the protection of Christian belief and morals weighs more heavily than economic considerations."

EARLY LAST year, the Federal Administrative Court upheld the Church's right to issue pastoral letters concerning national or regional elections. It ruled that pastoral letters on elections constitute "a "spiritual guidance of believers in civic affairs which could not be interpreted as an illegal coercion or influence upon voters" and therefore are permissible.

The Hamburg District Court upheld the Churches' right to criticize the standards of publications because the underlying motive was not to inflict harm upon the business of the publishers concerned but rather to raise the moral standards of the press.

Spanish approved in Mexico Masses

MEXICO CITY—The Spanish language will be introduced in the Mass and other liturgical acts in Mexico beginning March 7. The change was announced by the Mexican bishops' conference.

Spanish will be used, according to the bishops' instruction on liturgical reforms, in high and low Masses. The major difference from the Mass in the United States will be that in Mexico the Collect, Secret, Postcommunion, the Grate Fratres and its response will be in Spanish. Latin is still in use for these parts of the Mass in the U.S.

Protestant prayer set for Masses for Unity Octave

ST. LOUIS — A prayer for unity prepared by the World Council of Churches is being used as an integral part of Catholic Masses in the St. Louis archdiocese during the week of prayer for Christian unity Jan. 17 to 24.

The prayer is being recited as the Proper of the Faithful before the Offertory of the Mass. The prayer, in litany form, was drafted by the Commission on Faith and Order of the World Council of Churches.

Typical supplications read: "For all the violence which we have been guilty of directing . . . against our Christian brethren, we beseech Thee to pardon us, O Lord . . . For all self-sufficiency and pride which we have shown to our Christian brethren . . . we beseech Thee to pardon us . . . For our neglect of frequent, fervent and brotherly prayer for them, we beseech Thee to pardon us."

The Archdiocesan Commissions on Ecumenism and the Liturgy sent copies of the World Council prayer to all Catholic pastors together with a message on Christian unity written for the World Council by Cardinal Joseph Ritter and sermon outlines on unity. Use of the prayer in the Mass was suggested, but left up to the pastors.

Ask title purge

VIENNA — The Vienna monthly magazine The Clergyman has asked for the abolition of the title "Excellency" for bishops as a first step toward pastoral renewal.

Bishop-elect couldn't prove his ordination

WHITING, Ind.—A Redemptorist priest who 13 years ago couldn't prove that he had been ordained was consecrated a bishop to serve as spiritual leader of Slovak Byzantine Rite Catholics in Toronto, Ont., January 2.

Bishop-designate Michael Rusnak, C.SS.R., was born in Pennsylvania, but was reared here. His parents, Mr. and Mrs. Andrew Runak, with their five sons and one daughter, came to Whiting in the early 1920s where Rusnak was employed in an oil refinery until the Depression era.

OUT OF WORK and unable to provide for his family, Rusnak sent his wife and children back to friends in eastern Slovakia, Mrs. Rusnak was killed in a World War II bombing. As they were able, the children rejoined their father here after the war, except Michael who decided to remain in Czechoslovakia and study for the Redemptorist priesthood. He was ordained in 1947.

Two years later he was given permission to return to the U.S. On the eve of his scheduled departure from Prague, he was among residents of a Redemptorist monastery which was seized by communists. The Redemptorists were scattered in concentration camps. The U.S. State Department made a futile protest over the arrest of Father Rusnak, who was held a prisoner for two years, then escaped. He hid in Prague for three months, until his escape from the country was arranged.

HE WAS REUNITED with his family but was unable to resume his functions as a priest because the communists had destroyed all of his records. Eventually, with the help of Chicago Redemptorists, he was able to establish his religious identity and ordination record.

Father Rusnak chose to work among the Slovak Byzantine Rite Catholics in Canada. He became pastor of the Church of the Nativity of the Blessed Virgin Mary in Toronto, where he was consecrated on January 2. He also founded a number of new parishes among Slovak Catholics in Canada.

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Discuss plans to popularize Bible-reading

LONDON—Leading Biblical scholars from Europe, including non-Catholic specialists, met in conference here to discuss plans for making the Bible more popular among ordinary Catholics.

Archbishop John Heenan of Westminster presided at one session at which Father R. A. F. Mackenzie, S.J., rector of Rome's biblical Institute, told the 200 clergy and laymen in audience that the stage has now been reached in the Church's development when they can criticize it without being classed as "insubordinate." Criticisms based on the Scriptures would be regarded as "healthy and necessary," he said.

"During the Reformation people used the Bible to criticize the Church, its avarice and its worldliness," said Father Mackenzie, a Canadian and an expert at the ecumenical council. "Such a measurement of the Church against the standards of Scripture is just as valid today. Individuals must apply these standards to their own behavior and they must also apply them to the Church itself. It is a much-needed function."

THE CURRENT drive through the ecumenical council to popularize the Bible and rehumanize the Church's teaching will make future mission work much more effective than it has been during the past 200 years, he added.

The Biblical movement is the "real revolution of the council's liturgical decree," he said.

Despite the great missionary zeal of the 19th century, the efforts to convert the pagan world were far more ineffective than they should have been, he added. The missionaries lacked a "viable, impressive and effective liturgy" and their faith was based on a "strait-jacket catechism." But it was not their fault. They did not realize that the liturgy must be changed and adapted to suit the style, gestures and habits of the people they were trying to convert, he stated.

Father Mackenzie forecast that if the present encouragement for a more efficient use of the Scriptures continues, the growth of the Church will eventually catch up and pass the increase in the world population. This depends almost completely on the future training of priests in the seminaries, he said. One surprise of the council has been the bishops' rejection of the old theology lacking a Biblical approach, he said. Instead they put all their support behind the constitution on the Liturgy which is "thoroughly Biblical in structure, in theological development and in its concern to communicate with the people."

The council's decrees now have to be adopted by the clergy and the laity if they are to work, he said.

MSGR. JOSEPH Coppens, professor of Old Testament exegesis at Louvain University, Belgium, said the Biblical revival is one of the most characteristic features of contemporary Catholic theology and spirituality. He noted that the ecumenical movement has stressed the importance of the Bible as the common treasure of the Christian churches. At the same time many theologians are becoming skeptical about scholastic theology and are looking to the Bible for a simplified, more universal theology which goes back to the sources and fundamental beliefs, he said.

This poses difficulties, Msgr. Coppens pointed out. Indiscriminate study of the Bible will not do. Much of the Old Testament is archaic, outworn and no longer easily intelligible to modern people, he said. Catholics have to find a new method of reading and explaining the Scriptures.

Three principles have to be observed, he stated.

- The Bible as a collection of religious books must be used for its religious value and not for historical or archaeological values.
- Revelation in the Bible must be seen as progressive. The Old Testament cannot be considered as giving as equally valid a presentation of moral values as the New Testament.
- The final rewriting of the Scriptural message, the New Testament, was made by Christ and the early Church. It came into being in the Church and the Church must therefore provide the interpretation.

Archdiocesan TV station approved

BALTIMORE—The Baltimore archdiocese said the Federal Communications Commission has approved its plan for construction of an educational TV station to serve parochial schools here.

Msgr. James C. Donohue, superintendent of the archdiocese's department of Catholic education, said the station may be used for Confraternity of Christian Doctrine training courses, adult education, liturgical instruction and perhaps clergy conferences.

PLAN IMMACULATE HEART DANCE—Mrs. Kenneth Lorton (left), decorations chairman; Mrs. Charles E. Murphy (center) general dance chairman, and Mrs. Edward Drew, ticket chairman, make last-minute checks on plans for the annual Immaculate Heart of Mary parish dance to be held tonight (Friday) at the Indianapolis Athletic Club. Mel Chance's orchestra will play for the dancing from 9 p.m. until 1 a.m., and there will be a midnight buffet. Mrs. Charles Fuller, reservations chairman, was not present for the picture. (Staff photo)

Sees peril in trend to common worship

BOSTON—Cardinal Richard Cushing, Archbishop of Boston, warned Catholics that "it might be dangerous" for ecumenists to promote common worship until a "significant creedal unity" is established on every level of the Christian dialogue.

He stated his views on interreligious services in a Page 1 by-line article appearing in The Pilot, Boston archdiocesan newsweekly.

Cardinal Cushing said that "conversion of the heart, prayer and knowledge of our separated brothers" are the foundation and principal means of unity.

"Until the 'dialogue' takes place in the 'grass roots,' until our parish clergy meet regularly in theological conversation, until our laity enter into this mutual process, it would be artificial to encourage interfaith services," the cardinal stated.

"Indeed," he added, "I feel that it might be dangerous to the cause of unity, that it might tend to lead some into indifferentism that is so opposed to true unity."

The Pilot article admitted that "there are times when we can, and, indeed, should join in prayer and worship—especially when church unity is our intention." But, Cardinal Cushing added, "we must use all other opportunities to come to know the unity the Lord wills for His Church, to know what prevents the achievement of this unity."

Mission aid

AMSTERDAM—Dutch Catholics contributed about $235,000 in 1964 to provide transportation for Dutch missionaries. This sum, an increase of more than 18% over the previous year, was reported by the Dutch Catholic Mission Transport Association (MIVA) which provides missionaries with boats, motor cars and sometimes airplanes.

THE CHURCH AND THE WORLD

Pope's plea to Rome's nobility

The Vatican

♦ The decision of Pope Paul VI to send his Bombay peace appeal to the United Nations "shows the Pope's trust" in that body, Vatican Radio declared here the day after the message was given to UN Secretary General U Thant. "But the handing of the pontifical document to U Thant is more than a recognition," the broadcast continued. "It implicitly testifies to the difficult, complex, wearying but meritorious work which the great international organization is carrying out in favor of world peace."

♦ Buddhism and Islam, as well as communism and nationalism, were blamed for suppressing and hindering the work of the Church in mission areas by Fides, news agency published here by the Congregation for the Propagation of the Faith. Fides said that "there is mounting pressure against Christians from a newly aroused Buddhism, or at least from militant groups and organizations, in Asian countries where Buddhists are in the majority. The mission news agency also scored the efforts to Islamize the non-Moslem peoples of the southern Sudan, from which all missionaries were expelled by a Moslem-dominated government.

♦ Pouring out his pastoral concern for the city of which he is bishop, Pope Paul called upon Rome's nobility to help him make the city a model of Catholicity for the world. "Rome is Catholic," he said. "No one denies it . . . at least not those who have Christian spirit, historical sense and a real love for this incomparable city." He cited pressing needs in the fields of piety, culture and charity. He noted the social projects waiting for organization and material aid, and the "unpostponable need to build new parish churches with their related organizations for religious education and Catholic activity."

♦ Pope Paul has accepted the resignation of Archbishop Maurice Perrin as head of the independent prelature of Tunis. Vatican authorities would give no reason why the 60-year-old prelate had resigned from his post in that predominantly Moslem nation of North Africa. Father Michael Callens, W.F., superior of the White Fathers in Tunisia since 1963, was appointed to succeed him and named titular Archbishop of Mossori.

At home

♦ COLUMBUS, O.—A bill to give tax-paid school bus rides to non-public school pupils has been introduced in the Ohio House of Representatives amid a growing controversy over the plan. The much-heralded Ohio school bus bill is supported by Citizens for Educational Freedom, a non-denominational group, and has the backing of Catholic groups, including the Ohio Catholic Welfare Conference, which speaks for the state's bishops.

♦ DES MOINES, Ia. — Gov. Harold Hughes of Iowa in his inauguration address called for enactment of state legislation to provide tax-paid bus rides to non-public school students. Calling education one of the state's main responsibilities, Hughes also urged approval of a state-financed college scholarship program.

♦ BALTIMORE—Two representatives of the Freethought Society of America have appealed to the Maryland Court of Appeals from a circuit court ruling upholding the constitutionality of tax exemptions for church property. The appeal was filed by Mr. and Mrs. Lemoin Cree of Middletown, Md., after Circuit Court Judge Wilson Barnes dismissed their challenge to church property tax exemptions.

♦ ALEXANDRIA, Va.—Bishop John J. Russell of Richmond called upon his priests in the northern Virginia area to counsel their parishioners on the immorality of racial segregation, particularly in the field of housing. "We all know an injustice has been done, that minority groups are only asking for what we have been enjoying all along," Bishop Russell said. "It is up to us to make our people aware of what the Church teaches regarding segregation."

Abroad

♦ JERUSALEM, Jordan — Christian educational authorities in this predominantly Moslem country feel they are working under the sword of Damocles, according to Elmer Von Feldt, director of NC News Service. He reports here that they fear that the present anti-Christian turmoil caused by the ecumenical council's preliminary action denying that Jews as a whole are responsible for Christ's death "may send the sword plunging into the vitals of the Christian educational structure."

♦ ROME—The election of a new general of the Society of Jesus to succeed Father Jean Janssens, S.J., who died last October 5, will start on May 6. In each Jesuit province meetings are now under way to appoint two electors who, along with the provincial superiors, will come here to vote in the election. About 225 electors and provincials will represent the society's 35,788 members in the balloting.

♦ PARIS — Recent reforms in the 200,000-member Catholic Boy Scout movement in France were sharply denounced by a pro-Gaullist newsletter which charged that they were instigated by a small group of extreme left-wing Catholics, including some priests. Characterizing the reforms as a "veritable revolution" with goals similar to those of the Chinese Communist leadership, it said the Catholic Boy Scouts had deserted their old ideals and were now trying to substitute "mass action" for the creation of an elite.

♦ Cardinal Maurice Feltin of Paris has declared that Catholic organizations must steer clear of political disputes, especially in this national election year. The cardinal made the statement in the course of a talk to leaders of Catholic Action groups and major national Catholic organizations. Among other things, he voiced concern over extremism on the part of Fernch Catholic conservatives and progressives alike. The 81-year-old prelate also reminded the group that the duty of charity is incumbent on all Christians.

♦ HANOVER, Germany—Germany's Lutheran bishops have urged their people to take part in the ecumenical movement, but with caution. In a statement. "Suggestions for Joint Meetings of Evangelical and Catholic Christians," the Conference of Bishops of the United Evangelical-Lutheran Church of Germany ruled that Lutherans may not attend Mass. But they said that it is all right to hold common meetings for prayer in Catholic or Lutheran churches.

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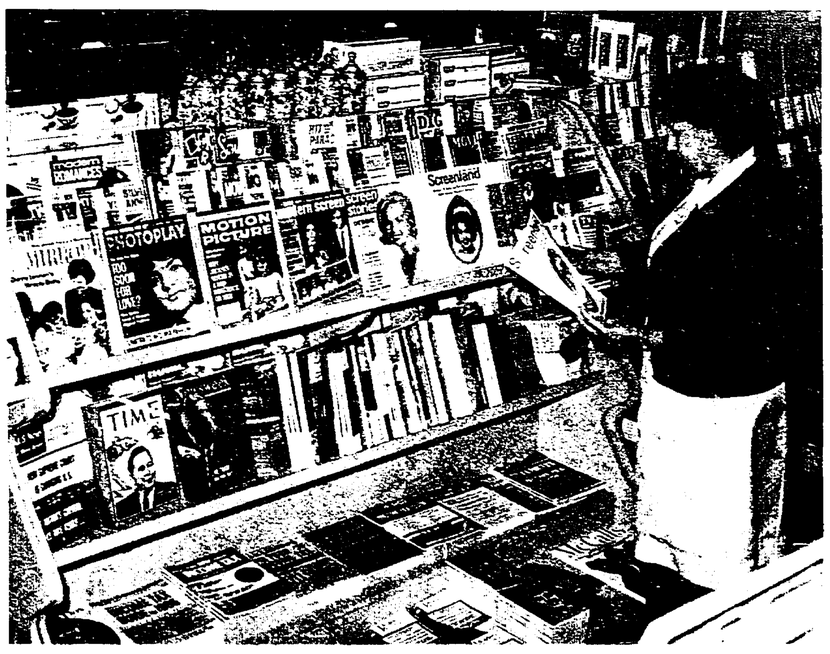

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Comment

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

We disagree

Pardon us while we express a few charitable but firm words of disagreement with our columnist, Father John Doran.

Our conservative collaborator, as might be expected, supports the last-minute, desperate attempt of the American Medical Association to stop medicare, the congressional bill that would pay hospitalization costs of the aged through social security.

Father Doran feels that the A.M.A. substitute blil, which would use government funds to help the needy aged pay for full medical coverage with private insurance companies, would be more in agreement with papal social teachings.

He argues from the principle of subsidiarity, which is a common sense rule requiring that when the state must help its citizens it should do it in such a way that it encourages them to help themselves as much as possible.

Medicare would pay the hospital costs of all the aged, whether they needed help or not. This, in Father Doran's reasoning, if we are fair to him, would lead the many able to care for themselves to lose their sense of responsibility. Hence, such a plan would be against the principle of subsidiarity.

But this argument would hold against any form of social security. And we Americans—including even Father Doran and Barry Goldwater—have learned to like social security. Wonder why?

The principle of subsidiarity is but a deduction from a still more basic principle of papal social teaching, namely: that the state should promote the common good by creating and preserving the peace and order, the atmosphere and circumstances in which all the citizens can develop themselves as free, responsible human beings, able to live in conformity with their dignity as children of God.

It seems to us that social security has become an accepted part of all civilized nations today precisely because it allows people to grow old with dignity, in the security of knowing that they will not have to be dependent upon their children or end up as a charity case number in a social worker's file.

Eligibility for assistance under the A.M.A. medical plan would be determined on the basis of a "simple income statement," Father Doran points out with satisfaction.

This is indeed surprising, for ordinarily you can count on Father Doran's having a healthy fear of state paternalism. He surely knows that government will not be satisfied with a "simple income statement."

The American press and people would not let the government act this way. We Americans have always been wary about the use of public funds for charity. We demand careful investigation of those who claim need. This is necessary for the general good of society, but it is, unforutnately, degrading and painful for those in need.

No responsible person enjoys being the recipient of public charity. That is why almost everyone wants to keep social security. And that is why nearly all these want to extend it to hospital care.

If Father Doran wants a papal text, we might serve him this one from Pope John's encyclical "Peace on Earth": "It is necessary also that governments make efforts to see that insurance systems are made available to the citizens, so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living."

This was an endorsement of the social security plans that have long been an accepted part of life in Europe. It certainly did not apply to the A.M.A. plan, for at the time the encyclical was written the A.M.A. was not ready to admit that the aged needed any help to meet their medical needs.

●

End executions

The 1965 Indiana General Assembly will be less than a total success unless it passes legislation to abolish capital punishment.

A bill to end the death penalty has been introduced by Representatives Marvel Ricketts and Russell J. Dean. It offers life imprisonment without possibility of parole as an alternative. It is supported by the Indiana Prosecutors Association.

The measure has been greeted in some quarters as a hardy old perennial without which no legislative session would be complete—and about which nothing will be done.

As a roadblock to repeal, this yawning indifference matches the misconceptions about the social utility of executions.

We submit that capital punishment—

● Degrades the values of human dignity and inviolability to which Western civilization is dedicated. If life is sacred, and if man is created in the image of God, does society have a right to exact a life for a life? We think not. Nor is war any defense of it; war has its own rules of immorality or the opposite.

● Serves only the archaic, vengeful purpose of retribution. It has no value in either reformation or deterrence. A dead criminal is beyond earthly reformation. As a deterrent, executions are a grisly failure, as shown by a mountain of world-wide evidence. For example, figures from the FBI and other sources show that, by and large, states with no death penalty have a lower murder rate than those exercising it.

● It is not defensible on the grounds that hardened murderers sentenced to a life term "too often are released to kill again." We can recall no such instance in many years. Anyway, the answer to that possibility is to make a life sentence a meaningful term, as the House bill would do.

● Is so inequitably and so rarely applied as to mock the "deterrent" argument. In his new book, "Death Row Chaplain," the Rev. Byron Eshelman, San Quentin chaplain, writes: "It's imposed chiefly upon the poor, the borderline mental cases, the minority groups. Almost any criminal with wealth or influence can escape it. . . ." This from a first-hand expert who

(Continued on page 9)

Priority proposal

Every president since Franklin Roosevelt has openly attacked or quietly circumvented the discriminatory immigration laws shaped by a fearful postwar Congress in 1924.

President Johnson now has urged priority consideration for a liberalization program which would abolish, under a five-year phase-out plan, the noxious quota system based on an immigrant's national origin. Proposed changes would incorporate a system of "preferential admissions" based on an immigrant's skills and/or the existence of a close family tie with a citizen.

An immediate effect of the new law would be a gradual absorption of the long waiting lists of applicants from South and East European countries and a lifting of the virtual ban on Orientals. At the end of the five-year switchover, immigration would be on a worldwide basis with no country allowed more than 10 per cent of the annual total.

Mr. Johnson's bill is almost identical with the one submitted in 1963 by the Kennedy administration. That one languished in hostile House and Senate judiciary subcommittees.

With a Congress more agreeable to expediting White House proposals and Congressional rules changes which have eliminated legislative graveyards, it seems likely that the immigraton policy which has made a mockery of our tradition of equality "regardless of race, creed, color or national origin" is about to be scrapped.

Justice calls for nothing less.

● QUESTION BOX

Did punishment fit the crime?

By MSGR. J. D. CONWAY

Q. The 5th Chapter of The Acts of the Apostles has always puzzled me. Ananias and his wife Sapphira were apparently struck dead either by the Apostle Peter's plea to God for this action or by direct action of God Himself. Now their sin does not seem to merit such drastic action. They simply held back part of the proceeds of some land. Fraud, to be sure! But at least they were willing to give a part of the monies.

Also, this chapter, in conjunction with verses 34-37 of Acts 4, would seem to be a strong recommendation for communism.

A. The Lord did impose immediate and extreme punishment on this early Christian couple; and the nature of their sin is not fully evident. St. Augustine believed that this dramatic punishment was imposed to preserve discipline in the early Church, but that God, whose mercy is great, forgave their sin in death and saved their souls; He imposed on them the pain of death that He might save them from eternal punishment.

Some commentators, even from early centuries, have held that the crime of Ananias and Sapphira was that of sacrilege. They had dedicated their property to God by vow, and then had taken part of it away from God. This explanation has the advantage of showing their sin to be serious, of having the support of great names among the Fathers, and of precedent in the Old Testament. In Josue 7, 1, we read that a certain Achan took goods dedicated to the Lord, and "the anger of the Lord flared up against the Israelites."

●

However this explanation assumes more than the text says. There is no indication that Ananias and Sapphira had made a vow dedicating their land, or its sale price, to the Lord. The impression is given that they wanted to become members of the communistic group which existed in the early Church in Jerusalem, receive all its communal benefits, and still retain some of their own private property on the side. As we know well today, Communism and Capitalism (private property) are incompatible; but as we also know Communist countries are replete with modern duplicates of Ananias and Sapphira; and the Lord seems to favor them. It is probably proof of the fact that true communism is too idealistic for fallen man. It won't work.

Apparently it did not work in the early Church of Jerusalem. In Acts 6, 1, we find that there was disagreement among those Christians because of unequal treatment; and in Acts 11, 29, we find that the Christian capitalists of Antioch agreed to send foreign relief to their Communist bretheren in Judea, each contributing "according to his means."

Actually the communistic arrangement among the early Christians at Jerusalem seems to have been voluntary, and poor Ananias and Sapphira were not struck dead for being anti-Communists; but rather for deceit and attempted deception, for lack of trust in the Holy Spirit who was present in the Apostles and the early Church, and for a measure of injustice: they wanted all the benefits of the communistic life while still remaining capitalists: to go on public relief while hiding their private funds.

●

Q. In regard to contraception, do you feel that God judges those with large families the same as those with only a few children? After my having polio plus nine pregnancies, we fell into the sin for awhile. I live in grace now, but the priest spoke so severely in confession I know I shall fear death when it comes. My legs were shaking as I left the confessional. Even yet I feel like an outcast in my religion.

A. When you get to heaven they will not only kill the fatted calf, they will throw a glorious banquet, and the confessor who gave you hell will sit at the far end of the table. No one will tell him to come up higher.

●

Q. After 40 years of marriage I find out I did something terrible. I sure did not know it was wrong. My husband is a Lutheran and I a Catholic. So we got married in a Lutheran parlor, and then months after got married by a Catholic priest. So after 40 years I find I can't go to the Sacraments. It's been on my mind so much I don't know what to do.

A. There isn't a reason in the world why you should not receive the Sacraments. Find yourself a kindly confessor and explain your worries to him, make a good confession and receive Communion.

Some weeks ago I suggested that those who liked the new changes in the liturgy might write me. The response has been inspiring, but almost overwhelming. At first I tried to acknowledge the letters, but the task soon exceeded my capacities. Again I am reassured that these are vast numbers of kind, alert, intelligent and pious Catholics in our country. I may be able to print a few of the letters later, but most of them I will have to summarize and analyze. I promise a frequent remembrance in my Mass for those who have given evidence of knowing the Mass so well and loving it so much.

OPINIONS

Television fare

To the Editor:

I wonder how many mothers find themselves in the same boat as I—pilloried by my children and neighbors as a blue-nosed censor on the one hand for editing their television fare and, on the other, bothered deeply by my concience when I weaken and let them watch what they please.

Surely there are many, for I cannot imagine a devoted mother of minor children giving these hostages to fortune carte blanche to watch the boob tube as they see fit. There is simply too much violence and raw stuff for such permissiveness! But occasionally I let myself be persuaded that I draw too fine a line. Almost invariably, then, conscience tells me I was right in the first place.

The chief culprit in this situation is the TV industry. What right have they to try to make my children a captive for their filthy or violent offerings which undo all that an earnest parent tries to teach them? On the other hand, my right, I say, is the same as to deny them access to bad books, movies and plays.

It makes for misunderstanding and even bad tempers in my household, this censorship. It makes many of the neighborhood mothers look upon me as an old sourpuss, when I am neither old nor sour. But I am determined to weaken no more. I know I am right.

If television wants a steady children's audience in my home, let television air programs fit for airing.

(Mrs.) Claude C. Patton
Indianapolis

Defends Latin

To the Editor:

This is the first time I've written the Criterion since I did so in support of my good friend "Latin" some years ago. Now I do so again because writer "H. H. S." so well expresses most of my feelings. However, I can't go along with his suspicion that the changes in our Mass were communist inspired.

The changes were made by Mother Church with the welfare of her children in mind. I'm not so blind that I can't see that much of it is good. If only the English would have stopped at the "Sung Mass."

With much sadness I stood at the "Grave of my Good Friend" last November 28th. Those of us who have been a part of the "old" liturgy as choir members can only take part in the new sung Mass in helpless frustration. Gone forever is the beautiful chant of the 'Pater Noster' and the "Ita Missa Est'. . . . Gone the beautiful melodies that used to inspire us. Gone the beautiful Mass of the Angels, that I learned as a child in my native Germany as a member of the congregation. Let me say here that I've always been on the side of the people 'being' part of the Mass. In my homeland this was always so, either by singing of German hymns, or alternating with the priest and choir in a Latin Mass. And the Latin responses were always made enthusiastically by the entire congregation.

I think Mother Church was underestimating some of her children. With enthusiasm on the part of the priests most of the laity would have participated in a "sung" Latin Mass.

As "H. H. S." so ably stated, there are always those who will idly stand by and let others do their singing or praying for them, no matter what the language. This is why I feel that those of us who loved our centuries old High Mass that was so beautifully the same all over the Latin Rite world, have lost so much for nothing. Those who didn't care then, don't care now—that is the tragedy. I can only pray that the American Bishops won't go along with the proposal of a Latin American Bishop to have one of our last shreds of "Sung" Unity, the Preface, sung in the vernacular, if this should be approved by the Holy See.

Mrs. Elisabeth Whitton
Indianapolis

Changes urged

To the Editor:

The expression "Revolution of rising expectations" has been used to describe the nature of the unrest among the peoples of the "emerging" nations. I believe it applies in the same sense to the "emerging" Catholic layman too. We have tasted the "blood" of liturgical change. How about change in a couple of other areas?

Despite the present goodwill of the laity, I fear the same factors which lead to the erosion of the Church in Europe and Latin America are at work in the U.S., and that we Americans are not by any means immune from them. I respectfully urge consideration of the following suggestions for "openness."

● **Develop a grievance machinery for the layman.** Isn't there something wrong when a person like myself has no recourse but ot send his ideas to a "letters-to-the-editor" column? And gets his only acknowledgement in public without comment?

● **Switch the emphasis to adult religious education.** You

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"SISTER, I WONDER WHAT THE **OTHER THREE CORNERS** OF THE EARTH ARE LIKE."

● YOUR WORLD AND MINE

Non-alignment can be an asset

By GARY MacEOIN

In our recent presidential elections, Mr. Johnson carried more states than any previous president in our entire history, yet his most ardent admirer would not claim that he had more enthusiastic backing of the people than any predecessor. Something similar happened at the opening of the current sessions of the general assembly of the United Nations. Mr. Alex Quaison-Sackey of Ghana was named president by acclamation. Even a diplomat, however, would be hard put to pretend that the Ambassador of one of Africa's most outspokenly anti-western states had the wholehearted endorsement of many countries, including our own.

The reason for accepting Mr. Quaison-Sackey with relief, if not with enthusiasm, merit a few moments of reflection. Under the horse-trading "gentlemen's agreements" which cover such matters, it was this year the turn of the Africans to nominate for the coveted position. Up to a few months ago, the leading candidate was the Sudan, and I think everyone breathed a sigh of relief when the overthrow of the dictator in that country forced it out of the running. It would be just too much to give the presidency of the Assembly to a state which had obstinately refused to allow the International Commission of Jurists to examine long-standing charges that it was committing genocide against a substantial part of its own citizens.

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There was, of course, the additional reason that unanimity was necessary to get the Assembly under way while negotiations continued on Russia's refusal to pay its quota under the peace-keeping arrangements. But I believe there was yet another and deeper reason, namely, a new appreciation of the meaning of the third force and of what it can contribute to world peace.

When some of the new nations of Asia and Africa first began to proclaim themselves uncommitted or non-aligned, there was a widespread reaction of outrage in this country. Many felt that we should deny aid to any country that refused to proclaim that the aims and methods of the Western democracies are obviously purer than those of the Soviet bloc. Gradually, however, we were forced to admit that non-alignment is a fact, and that it may be in our interest to aid a non-aligned state.

Our original thinking was further confused because the Soviet leaders were enthusiastic in their support of the non-aligned. We only gradually saw that their support was for tactical reasons. Most of those then proclaiming their neutrality were in fact in sympathy with the Communists. The Soviet leaders hoped to use them to build their wooden troika.

What apparently did not seem important to them, though it should be important to us is that at the philosophical level non-alignment represents a Western victory. Communist doctrine makes no allowance for such a category. A government (in its formulation) is the authentic expression of the will of the workers and thus by definition committed to fight capitalism, or it is a tool of the capitalists. Only within our political philosophy, which calls on each to pass a personal judgment on the facts, is there room for a category of non-aligned.

●

To call the non-aligned a bloc is itself an error. India's non alignment and its objectives are essentially different from those of Yugoslavia, and these in turn are different from those of Egypt. The non-aligned nations form a spectrum, and it is in our interest to broaden that spectrum as much as we can.

I believe the role of the non-aligned is bound to grow. The nuclear stalemate lessens the danger of direct confrontation between the giants. More to be feared is the escalation into major war of local conflicts, like Congo or Vietnam. In such situations, a great power cannot function as policeman. Success inevitably strengthens his side, provoking counter-measures.

Such secondary effects would be avoided, if the non-aligned reached a point of cohesion and power where they could assume responsibility for dousing brush fires. The reaction to the mercy mission of the United States and her allies in the Congo shows we are still far from that point. I believe, nevertheless, that only the exercise of responsibility like that accorded Mr. Quaison-Sackey as president of the Assem- can create a sense of responsibility. In this framework we can approve his unanimous choice.

(Question Box continued)

Q. A friend of mine told me that during the sermon at church last week the priest announced a parishioner's birthday. Then everyone stood and sang "Happy Birthday." Could this be true?

A. Could be; some are carried away by new freedoms. On the other hand, your friend may be snidely satirizing the new liturgy.

● *THE YARDSTICK*

Hits charges in letter from Latin America

By MSGR. GEORGE HIGGINS

Several times during the past few years I have called attention in this column to the long-standing and increasingly bitter controversy in Latin America between the unions affiliated with the regional unit of the International Federation of Free Trade Unions (ORIT) and those affiliated with the regional unit of the International Federation of Christian Unions (CLASC).

When I temporarily turned over the column last September to Father Andrew Greeley of Chicago—to whom I owe a word of sincere thanks for his stellar performance as a pinch-hitter during the past four months—I promised myself that I would never again get involved in this controversy. Unfortunately, however, I find it necessary to go back on my promise, much as I would prefer to start off the new year on a more pleasant note with some comments on Vatican II on any one of a dozen domestic issues now competing for attention in the daily headlines.

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The straw that tipped the balance was an 8-page single-spaced letter from the three top officisers of CLASC, which, in the course of defending CLASC against ORIT and against some of the other real or alleged enemies of Christian trade unionism in Latin America, completely misrepresents my own position on the ORIT-CLASC controversy.

To my personal knowledge, copies of this letter have been mailed by CLASC to at least a dozen American priests, one of whom was thoughtful enough to call it to my attention. On the face of it it would seem rather odd that the officials of CLASC, in view of their obvious desire to circulate the letter as widely as possible, neglected to send me a personal copy—but we can let that one ride for the time being.

The letter in question—which was addressed, in the first instance, to a prominent bishop—complains rather bitterly that CLASC is being discriminated against by U.S. and Latin American political bodies and trade unions and, worse than that, by certain Catholic organizations in the United States, notably one for which the bishop to whom the letter is addressed is directly responsible. I have no comment to make about this sweeping complaint. The organizations in question are quite capable of speaking for themselves.

●

On the other hand, I should like to comment briefly on one section of the CLASC letter, which reads, in part, as follows:

"We know of one man who has contributed enormously to the discrediting of the CLASC, to everything the CLASC does and to hurting the reputation of CLASC officials. This man is Mons. Higgins, who unfortunately has been misinformed and who has always shown ill will towards Christian unions and who has never lost an opportunity to defame and criticize us in every possible manner.

"He has his knife in the CLASC, and has used his position as a clergyman to speak against us—and this is not the usual function of a priest in the U.S.A. He has attacked Social Christian unions in Latin America, he has tried to confuse public opinion among U.S. Christians who only know us by what they read in the pages written by Mons. Higgins or by what is fed to them by the press. . . ."

In all charity, it must be said that this intemperate paragraph in the CLASC letter is completely false. I have repeatedly said, both publicly and privately, that the decision as to whether or not Christian unions should be established in any country or region of the world is one which can only be made by the workers involved and have also stated that the U.S. labor movement and the U.S. government ought to cooperate with bona fide Christian unions on a basis of complete equality, wherever such unions exist. Moreover I have also openly disagreed with those Americans who charge that the unions affiliated with CLASC are playing footsie with the Communists or are pro-Communist in their orientation.

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The only explanation I can find for the CLASC letter referred to above is that I have, on occasion, criticized some of the officers of CLASC for making what appeared to me to be exaggerated claims for Christian trade unionism and for levelling exaggerated attacks against so-called Yankee imperialism. This I shall continue to do whenever I feel that the facts warrant it.

On the other hand, I share the "sincere hope" expressed by the officers of CLASC in the final sentence of their angry letter, namely, that "cooperation among Christians of the North and South of our continent will not split up and that a true Christian spirit on a world level may predominate." Amen.

PLAN ALUMNAE DINNER-DANCE—Mrs. Raymond W. Stein, (left), of St. Pius X parish, Indianapolis, and Mrs. William J. Morley, of Our Lady of Mt. Carmel parish, Carmel, Ind., are members of the St. Mary College Alumnae, Notre Dame, committee planning their annual dinner-dance for the benefit of the scholarship fund, and three-year-old Martha Stein "helps." It will be held on Saturday, Jan. 30, at the Columbia Club from 7 p.m.-1 a.m. The dinner will be preceded by a social hour. George Nicoloff's orchestra will play for the dancing. All St. Mary alumnae and friends are invited. Reservations can be made by calling CL 1-1838. (Staff photo)

TO ENTER CONVENT—Miss Kathleen Louise Reilly, daughter of Mr. and Mrs. Thomas E. Reilly, of St. Lawrence parish, Indianapolis, will enter the Convent of the Sisters of St. Francis at Oldenburg on February 2. She was graduated from the Immaculate Conception Aspirancy, Oldenburg. An open house is slated Sunday, Jan. 31, from 4 to 6 p.m. in the Reilly home, 4868 Katherine Drive. No formal invitations have been sent. Friends and relatives are invited.

'Catechetical crisis' is seen by lay editor

NOTRE DAME, Ind. — The Catholic Church in the U.S. faces a "catechetical crisis, at least at the high school level," according to the lay managing editor of an influential Catholic magazine.

William J. Jacobs of Ave Maria, national weekly published here by the Holy Cross Fathers, said "we are falling on our faces in Confraternity of Christian Doctrine instruction." His comment appears as the lead editorial of the January 23 issue.

"We are in urgent need of discovery of adequate methods of communicating with teenagers in the teaching of religion," he wrote in calling for a "crash program in catechetical communications."

THE PROBLEM with high school students constitutes a "terrible contradiction," Mr. Jacobs said, because there has been "a tremendous catechetical revival, particularly since 1960, and catechetics has become a science and art in its own right, complete with specialists, its own publications and all the usual accompaniments of a full-fledged movement."

But, the editor continued: "We speak but the young don't hear. We are not reaching them. Catechetics is a language which catechists speak among themselves. We are in troble. Most young Catholics learn their high school level religion in CCD classes now, and their number is certain to grow.

"WE HAVE MET few teachers who report getting anything but a blank stare from these boys and girls . . . and only a few of them will get any formal religious training after their high school CCD days are over. If this doesn't constitute clear and present danger to the Church, we don't know what does."

The problem, he said, was that "we have not learned how to communicate with the youth we teach and we can hardly blame them for that. Many teachers in many parts of the country have told us they 'have thrown the book away' . . . have abandoned text and syllabus in an effort to at least arrive at a kind of dialogue with their students Only a few are optimistic.

"The sullen silence of the students is awful to behold. They are in class because they have to be. Their participation ends with their arrival and seating. They resent the way they were taught in the past. Parochial school products seem more resentful than public school graduates."

MR. JACOBS then called for "an immediate emergence of all the best brains in catechetics . . . a national crash program under CCD leadership . . . consultation with as many teachers as possible . . . depth studies of whatever kinds can help . . . in short, an all-out effort to explore methods of effective communication with teenagers in the general field of religion."

"We have the theory and plenty of material to teach," he added. "All of it will mean nothing if we don't find ways of communicating it . . . and soon."

"This may sound a trifle hysterical," said the Ave Maria editor. "It is not. The writer has thought about it for more than a year and bases it on actual teaching experience in several parts of the country, plus personal conversations in great depth with teachers of all kinds of backgrounds and all levels of experience, clerical, religious and lay. For this reason, it will be one of our rare signed editorials."

● *WHAT OF THE DAY*

Popes and Medicare

By REV. JOHN DORAN

It would seem to me that the Medicare plan proposed by the American Medical Association is really closer to the thought of the Papal Encyclicals than the Social Security plans of the Administration. Let me tell you why.

At the beginning of his famous encyclical "Mater et Magistra," Pope John restated the usual papal thought on the principle of subsidiarity. He said, quoting Pius XI in "Quadragesismo Anno": "It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them." (Part II, Number 53.)

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Basically the Social Security approach to Medicare is this: the government will enforce by taxation a withdrawal from the pay of the individual and his employer a sum of money each month in order to provide for this employee hospital care in his later years. In this part of the program one finds an insurance plan forced upon the employee by the government. But, when one considers all those already over sixty-five, or soon to pass that age, one sees the government plan as an outright grant of hospital costs (with certain limitations, of course) to everyone who is of the required age, whether that person needs the assistance or not.

There is, let me say at once, a real need for some sort of medical care for those who cannot provide it for themselves. This country of ours is too rich in material wealth to allow the poor within it to be deprived of medical care. It can and should be provided. There is no argument here. What is argued, and of vital concern, is whether this assistance shall be provided broadcast, or as needed.

●

You see, the elderly as such are not necessarily indigent, not necessarily in need. A visit to retirement communities can show one that. The aged of this country represent nine per cent of the population, and control eight per cent of the country's income. Ninety-six per cent of these oldsters owe, according to the University of Michigan survey, no bills for doctor, dentist or hospital. As a class our elderly people are not a poor people.

However, and this is a big however, an individual in need is not going to be much comforted, not much helped, by the simple fact that he is of a class not in need. There are, and there will be, elderly people who do need assistance in order to meet medical bills, hospital, doctor and drug. For them provision must be made.

The A.M.A. plan recognizes this need, but proposes that the need shall be met where the need exists, not on an over-all basis of establishing medicare for all, whether they need it or not. The A.M.A. plan envisions the use of private insurance, and would function through the Kerr-Mills Act, already implemented in some 40 states. "Under the new program, an over sixty-five citizen would purchase through the private insurance firms a wide spectrum of medical, surgical, and hospital benefits, and would pay all, part or none of the costs of the policy, depending on his income. For individuals with incomes under the specified minimum, the state agency, using federal-state funds, would pay the entire costs. . . . Aid would consist of comprehensive health care benefits, rather than being limited to hospital and nursing home care," which are the only benefits under the presently proposed government plan. Eligibility for assistance would be determined on the basis of a "simple income statement."

●

The reason why I think the A.M.A. plan fits into the principle of subsidiarity better than does the government plan is this: the A.M.A. plan leaves to the individual to provide for himself and family, if he is able. If the individual cannot provide personally, he can turn to the next upward grouping, the insurance plan; if he is unable to use this next step, then he turns to the state-federal plan.

The Social Security plan takes away from the individual his freedom for, and obligation to, provide for himself, and enforces an immediate federal plan provided by taxation. The government thereby does for people what most of them can do for themselves, which is the reversal of the principle of subsidiarity.

You might express my thinking on the subject of medicare this way: let those who can provide for themselves by their own funds and insurance do so; let the state step in to help those who cannot provide for themselves. Our own individual dignity demands that we take care of ourselves if we can; human dignity demands that society care for those who cannot provide for themselves.

Ethiopian Conference is canceled

ADDIS ABABA, Ethiopia — Plans for a conference of Eastern Orthodox and Coptic Churches here have fallen through, but Coptic bodies from Ethiopia, Egypt, Syria, India and Armenia still planned to convene a meeting.

Emperor Haile Selasse of Ethiopia, honorary head of the Coptic Church in that country, had sent invitations to 11 Eastern Orthodox Churches to take part in the "summit" gathering.

Though without any "official" status, the conference was envisioned as a means of strengthening relations between Coptic and Eastern Orthodox Churches, split since the Council of Chalcedon in 451 A.D. over doctrinal differences. The Copts rejected the Council condemnation of monophysitism, which held that there was but one composite (human and divine) nature in Christ.

Detailed reasons for the breakdown of the Conference were not given. A press release from the secretariat of the Conference of Coptic Churches stated that Eastern Orthodox heads agreed with the "spirit underlying the Conference," but would be unable to attend because of the "time element."

It was indicated that another attempt to hold the meeting "at a future date acceptable to all" may be made.

Urge admission of Red China

PITTSBURGH — The Pittsburgh Catholic, official newspaper of the Diocese of Pittsburgh, has declared that it is time that the United Nations faced up to the question of admitting Red China to the world body.

"The sooner this is done the better," the paper declared editorially. "We live in fear of the day when Red China is so powerful and headstrong that it will tell the U.N. 'be damned.' "

"This could really be the kiss of death—in more ways than one—for more than the United Nations," the Pittsburgh Catholic added.

The paper also asked that Red China be invited to participate in the international disarmament negotiations in Geneva.

INDIA: FATHER JOHN'S WORRY

YOU WONDER HOW LONG HE CAN SURVIVE. His weary eyes, heavy with fatigue, tell you he asks nothing for himself. Father John Vazhappily thinks only of the poor to whom he gives his life . . . Pan-ganam-kad, with more than 200 penniless families, is three miles' walk from the mosquito-infested, thatched hut he calls his "rectory." Late at night, when called to care for the dying, Father John trudges to Pan-ganam-kad in rain, darkness, and unbearable heat, carrying the Blessed Sacrament The simple chapel the villagers gave their time and labor to construct in Pan-ganam-kad is still unfinished: It has flooring, no doors, no windows, and the Blessed Sacrament cannot be kept there. Father John needs help now to finish the chapel ($1,500), and to build a permanent rectory ($2,000). With church and rectory in the village, he says, the parishioners can have a full-time priest Make Father John your mission project in 1965? Write to us immediately. Whatever you send ($3.500, $2,000, $1.500, $5, $2) will help wipe worry from his priestly eyes. You'll be establishing for God a permanent mission in India.

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Stage is ready for Style Show this Sunday

By FRANCIS CAMERON

The stage is set for the long-awaited 1th annual Junior CYO Style Show and city-wide dance to be held Sunday, Jan. 24, at Holy Name parish hall, Beech Grove.

More than 130 girls will participate in the modeling parade which is scheduled to start at 7 p.m. with the awards being given at 8:30 p.m., followed by the city-wide dance until 11 p.m.

The girls will be competing for 26 gift certificates of $5 each in six categories. Trophies will be awarded to the top winner in each of the categories.

The six classifications are as follows: (1) Skirt and Blouse; (2) Sportswear; (3) Tailored Dress; (4) Tailored Suit or Coat; (5) Party Dress, and (6) Formal Dress.

CONTESTANTS are reminded that all entries from the Indianapolis area must be at Holy Name between 12:30 and 4:30 p.m. on Saturday, Jan. 23. Entries from outside the Indianapolis area may be brought in between 11:30 a.m. and 1:30 p.m. on Sunday, Jan. 24.

Qualified persons in separate sets of three judges for each category will judge the creations for workmanship beginning at 1:30 p.m. Sunday. This judging, which counts for one-half of the total points for each entry, will be done in private.

The contestants are asked to be at Holy Name by 6 p.m. for final instructions before the modeling begins at 7 p.m. Mrs Rita Fox, fashion consultant at Wasson's will be the commentator for the show.

Father John Elford, Archdiocesan director of the CYO, will award the trophies and certificates after the modeling.

ADMISSION fee for adults and high school pupils is 50 cents and grade school pupils will be admitted for 25 cents. The doors will open at 6 p.m.

The Junior CYO members also will be able to attend the city-wide dance for the admission fee, but must show a validated (yellow) CYO card at the door.

BLOOMINGTON CYO PLANS ANNUAL DANCE—Members of the St. Charles Junior CYO, Bloomington, (left to right) Ronnie Bidwell, Kathy Martin, Mike Duff and Peggy Flaten, admire a poster made for the sixth annual Teen-Age Program Dance, sponsored by the St. Charles CYO. "The Counts Five," an Indiana University campus combo, will play for the dance to be held at the Bloomington Masonic Hall from 8-11 p.m., Saturday, Jan. 30. Dance guests will vote for the queen who will be chosen from among six candidates—two from each of the city's three high schools—with penny, nickel and dime votes. As in past years, proceeds from the dance will be given to the March of Dimes. Special invited guests include Mayor and Mrs. Jack Hooker, Mrs. Warren White, National Foundation representative, and Tom Nowatzke, Indiana University All-American.

TO BE INVESTED — Glenn Richard Rousey will be invested with the religious habit of the Brothers of Holy Cross in the chapel of St. Joseph Novitiate, Rolling Prairie, Ind., at 9 a.m. Monday, Jan. 25. The son of Mrs. Walter Vincent, Route 6, Madison, Ind., he was president of his senior 1964 graduating class from Shawe Memorial High School, Madison.

CYO completing plans for annual cage tournaments

The CYO Office was completing plans this week for the annual Deanery and Archdiocesan basketball tournaments. Schedules for the Archdiocesan tourney wil be mailed out during the coming week.

Deanery tournament play is expected to begin this week-end and will continue through early February.

The Junior-Senior League will open play in the Indianapolis Deanery on January 31, winding up on February 10. The Cadet slate will open about February 3 and conclude on or about February 16.

Final plans will be announced in next week's Criterion for the annual Holy Cross tournament for 67 League teams and the Holy Spirit tourney for Freshman-Sophomore teams.

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Boy Ten Feet Tall.
Capture That Capsule, Cheyenne Autumn, Circus World.
Dimka, The Disorderly Orderly, The Duke Wore Jeans, Dear Brigitte.
The Earth Dies Screaming, East of Sudan, Emil and the Detectives.
Fall of the Roman Empire, Fate Is the Hunter, Father Goose, The Finest Hours, First Men in the Moon, Flipper's New Adventure, Four Days in November.
Godzilla vs. The Thing The Golden Arrow, Guns of August.
Hamlet, Hard Day's Night, Hey There, It's Yogi Bear, Honeymoon Machine.
Indian Paint, Invasion Quartet.
Lassie's Great Adventure, The Lively Set, McHale's Navy, The Magic Fountain, Mary Poppins, Master Spy, The Moon-Spinners, Murder Ahoy!, Murder Most Foul, My Fair Lady, My Son, the Hero, Mysterious Island, Mediterranean Holiday, Mara of the Wilderness.
Never Put It in Writing, Nikki, Wild Dog of the North, Only One New York, The Patsy, Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Crusoe on Mars.
Santa Claus Conquers the Martians, Secret of Magic Island, Sergeant Was a Lady, Seven Faces of Dr. Lao, Snake Woman.
Tattooed Police Horse, Teenage Millionaire, Thief of Baghdad, Those Callaways, A Tiger Walks, Truth About Spring.
Valley of the Dragons, Voyage to the Bottom of the Sea, Voyage to the End of the Universe.
When the Clock Strikes, World Without Sun, You Have to Run Fast.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Aphrodite, Atlantis, the Lost Continent.
Bandits of Orgosolo, Blood on the Arrow, Bridge to the Sun, Bullet for a Badman, Back Door to Hell.
The Devil Ship Pirates, Dr. Blood's Coffin.
Escape by Night, Evil Eye, Evil of Frankenstein, Fail Safe, Frantic.
Gold for the Caesars, Goliath and the Island of Vampires, Good Neighbor Sam, Guns of Darkness.
The Horror of It All.
Last Man on Earth.
Miracle Worker, Moro Witch Doctor, Mutinty On the dounty.
Naked Edge, Night Train to Paris, The Night Walker, None But the Brave.
Pit and the Pendulum.
Ring of Treason, Robin and the Seven Hoods, Roustabout.
Sardonicus, Satan Bug, Scream of Fear, The Secret Door, Secret Invasion, Secret of Deep Harbor, Send Me No Flowers, Sing and Swing, Stolen Hours, The Suitor, Stagecoach to Thunder Rock, Seance on a Wet Afternoon.
Thunder Island, The Trunk, Twenty Plus Two, Thirty-six Hours, Taxi for Tobruk.
Unsinkable Molly Brown, Walk A Tight Rope, War is Hell, Weekend With Lulu, Witchcraft, The World of Henry Orient.
Your Cheatin' Heart, Young Doctors.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, The Ape Woman, Andy, Armored Command.
Bebo's Girl, Becket, Bikini Beach, Blind Corner, Breakfast At Tiffany's, Buddha, Bus Riley's Back in Town, Bay of the Angels.
Cartouche, Claudelle Inglish, Code 7, Victim 5, Commando, The Couch, Crooked Road.
Dear Heart, Don't Tempt the Devil.
Face in the Rain, Fargo, For Those Who Think Young.
Goldfinger, Good Bye Charlie, The Great War, Guns at Batasi.
Horror Castle, The Hustler.
Invitation to a Gunfignie
The Killers, Kisses For My President.
Lipstick, Los Tarntos, The Luck of Ginger Coffey.
Mafioso, Marnie, Money, Money Money.
Naked Kiss, Nightmare in the Sun.
One Plus One, The Outrage.
Panic Button, Panic in Year Zero, Paris When It Sizzles.
Rio Conchos, Rocco and His Brothers, The Rounders.
Season of Passion, Seduced and Abandoned, The Soft Skin, Strange Bedfellows, Summer and Smoke, Susan Slade.
Tamachine, Thin Red Line, The Third Secret, Three On a Spree, Three Penny Opera, Thunder of Drums, Topkapi, Torpedo Bay, To Bed or Not to Bed, Town Without Pity, Two Women, Two on the Guillotine.
West Side Story, Where Love Has Gone, Woman of Straw, The Woman Who Wouldn't Die.
Youngblood Hawke, The Young Lovers.
Zulu.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Adam and Eve, Advise and Consent, Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
Case of Dr. Laurent, Circle of Deception, Cleo from 5 to 7, The Cool World, Crowning Experience.
Devil's Wanton, Divorce, Italian Style, Dr. Strangelove, The Easy Life, Eclipse 8½.
Freud.
Girl of the Night, Girl with Green Eyes.
Important Man, Intruder.
King of Kings.
The L-Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey Into Night.
Martin Luther, Mondo Cane, Marriage Italian Style.
Never Take Candy From a Stranger, Night of the Iguana, Nothing But the Best.
The Organizer.
Pressure Point, The Pumpkin Eater.
The Servant, The Sky Above and the Mud Below, Storm Center, Strangers in the City, Suddenly, Last Summer.
This Sporting Life, Tom Jones, Too Young to Love.
Under the Yum Yum Tree.
Victim.
The Visit.
Walk On the Wild Side.
The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Abysses.
Black Sabbath.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Desire, Cry of Battle, Curse of the Living Corpse.
Dementia 13, Devil and The Ten Commandments, Diary of a Bchelor, Four For Texas, From Russia With Love.
Get Yourself a College Girl, Girl Happy.
He Rides Tall, Honeymoon Hotel, Horror of Party Beach, A House Is Not a Home.
Irma La Douce.
John Goldfarb, Please Come Home, Joy House.
Kissin' Cousins, Kitten with a Whip.
The Long Ships, Looking For Love, Love on the Riviera, Love, The Italian Way.
Mand in the Middle, Masque of the Red Death.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau.
Of Human Bondage.
Pajama Party, Palm Springs Weekend, Psyche 59, The Pleasure Seekers.
Quick Before It Melts.
Racing Fever.
Seventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, The Stranger, Sunday in New York, Sylvia.
Tiara Tahiti, The Time Travelers.
Under Age.
Vice and Virtue, Viva Las Vegas.
What A Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock.
Yesterday, Today and Tomorrow.

K of C sponsors overseas tour

INDIANAPOLIS — A 22-day tour of the Holy Land and famous shrines in Europe has been planned by Msgr. Downey Council 3660, Knights of Columbus, leaving April 20.

The group will be accompanied by the Council Chaplain, Father William F. Morley, pastor of St. Jude's parish.

Included in the tour will be visits to Lisbon, Beirut, Damascus, Jerusalem, Tiberias, Tel Aviv, Rome and Dublin.

A. S. Prestel, 3427 E. 10th St., is council tour chairman. Information may also be obtained from the Indiana National Travel Service, 3 Virginia Ave.

Meat on Friday

DAR ES SALAAM, Tananzia —The Holy See has granted Tanzanians permission to eat meat on Fridays throughout the year save on Good Friday at the request of this African nation's bishops.

Nuns donate rings to poor

VATICAN CITY—Prompted by the action of Pope Paul VI, who last November 13 donated a tiara (triple crown) as a gesture to help the poor, the nearly 7,000 Religious of the Society of the Sacred Heart of Jesus throughout the world have done the same thing with their gold rings of consecration.

Proceeds from the sale of the rings ($20,000) were presented to the Pope by the society's superior, Mother General Sabine de Valon. The nun asked for the Pope's blessing (Jan. 14) in return "so that the Society of the Sacred Heart may progress more and more along the path of poverty which Holy Church traces."

A simple silver band was substituted for the gold one which is customarily given each Religious when she makes her profession of vows as a "bride of Christ." There are almost 1,000 Religious of the Sacred Heart in the U.S.

Seek old glasses to aid the needy

WASHINGTON — Knights of Columbus of the Washington council will conduct a nationwide appeal for discarded eyeglasses to benefit the needy Jan. 26 to March 23.

The glasses will be turned over to the Society for the Prevention of Blindness which will forward them to New Eyes for the Needy, a non-profit organization in New Jersey that salvages usable portions and gives the proceeds to sight-saving agencies to buy new prescription glasses for the poor.

The local Knights of Columbus, encouraged by a response of 2,200 pairs in a local collection last year, have set a goal of 25,000 pairs in the new appeal. The council's address is 5034 Wisconsin Avenue, N.W., Washington, D.C.

Revised cage schedule

Following is the revised schedule of all CYO basketball games which were postponed last weekend due to the heavy snow. Most of the Cadet and "67" League games were substantially made up this past week and the schedule below is for the Freshman-Sophomore, Junior-Senior Leagues makeup games in addition to the regularly scheduled games this week-end for all teams in the four leagues.

FRESHMAN-SOPHOMORE LEAGUE

Division 1: Jan. 26, St. Michael vs. St. Joan of Arc at Holy Trinity, 7 p.m.; St. Thomas vs. St. Gabriel at St. Thomas, 7 p.m.; Latin School "A" vs. Holy Trinity at Latin School, 8 p.m.; St. Rita vs. St. Christopher at St. Rita, 7 p.m.; Immaculate Heart vs. St. Monica at St. Thomas, 8 p.m.

Division 2: Jan. 26, St. Simon vs. Little Flower at Little Flower, 7 p.m.; St. Pius X vs. St. Bernadette at Scecina HS, 8 p.m.; Holy Cross vs. Holy Spirit at Holy Spirit, 7 p.m.; St. Lawrence vs. St. Philip Neri at Scecina HS, 7 p.m.; Ou rLady of Lourdes vs. Christ the King at Lourdes, 7 p.m.

Division 3: Jan. 26, St. James vs. Sacred Heart at Sacred Heart, 7 p.m.; Our Lady of Greenwood vs. St. Catherine at Sacred Heart, 8 p.m.; St. Mark vs. St. Patrick at Holy Trinity, 8 p.m.; St. Roch vs. Holy Name at Latin School, 6 p.m.; Jan. 27, Latin School "B" vs. Nativity at Latin School, 6 p.m.

JUNIOR-SENIOR LEAGUE

Division 1: Jan. 26, Holy Trinity vs. Holy Cross at Ritter HS, 6 p.m.; St. Thomas vs. St. Anthony at St. Thomas, 6 p.m.; St. Christopher vs. Immaculate Heart at Ritter HS, 7 p.m.; St. Joan of Arc vs. St. Rita at St. Rita, 6 p.m.; St. Michael vs. Latin School "B", postponed.

Division 2: Jan. 26, Christ the King vs. Our Lady of Lourdes at Lourdes, 6 p.m.; St. Philip Neri vs. Little Flower at Little Flower, 6 p.m.; St. Lawrence vs. St. Matthew at Lourdes, 8 p.m.; St. Bernadette vs. Holy Spirit at Holy Spirit, 8 p.m.; Mount Carmel vs. St. Francis at St. Rita, 8 p.m.; St. Simon, bye.

Division 3: Jan. 26, St. Mark vs. Latin School "A" at Latin School, 7 p.m.; Holy Name vs. Sacred Heart at Sacred Heart, 6 p.m.; St. James vs. Our Lady of Greenwood at Chartrand HS, 8:30 p.m.; St. Roch vs. St. Catherine at Ritter H.S., 8 p.m.; St. Jude vs. Nativity at Chartrand HS, 7:30 p.m.; St. Patrick, bye.

Plans develop for observance

Father John Elford, Archdiocesan CYO director, will celebrate the Mass in honor of St. John Bosco, patron of the CYO, at 6:30 p.m. Sunday, Jan. 31, at St. Michael Church, 30th and Tibbs.

A chili supper in the school cafeteria will follow the Mass and a dance will follow. Admission for the entire evening, including the supper and dance is $1, which can be paid at the cafeteria when the supper is served. The disc jockey will be announced later.

All CYO members in both Indianapolis Deaneries are invited to participate in the affair.

Cy Cipher

ENTRY BLANKS—The CYO office announced this week that entry blanks for the One-Act Play Contest, slated for early March, and the Table Tennis Tournament, to start Sunday, Feb. 28, at the Little Flower gym, have been mailed. Deadline for the One-Act Play entries is February 12 and Table Tennis entry blanks should be in the CYO office by February 24. There will be an evening workshop for new directors and other interested persons which will precede the regular directors' meetings when pairings and schedules are drawn.

Senior CYO unit installs officers

INDIANAPOLIS—George McMullen, of St. Mark parish, was installed as president of the Eastside Senior CYO at their regular meeting January 13 at Little Flower parish.

Other officers of the group are: Miss Lorraine Riegner, of Little Flower parish, vice president; Miss Lois Linder, St. Patrick parish, secretary, and Glynn Ley, St. Philip Neri parish, treasurer.

The Eastside Senior CYO has an active membership of 50 young adults between the ages of 18 and 30. They meet the second and fourth Wednesdays of each month in the basement of the Little Flower school.

Winter Term Registration

Eligible applicants invited to start January 25—day or evening. Advance counseling recommended. Call personally or phone for appointment.

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Mass Schedule of St. Bernadette Church
4838 Fletcher Avenue

Sunday
7:30, 9:30, 11:30 AM and 5:30 PM

Holydays
6:00, 7:30, 9:30 AM and 5:30 PM

Marian College
EVENING DIVISION
Classes For Credit
Evening Classes begin February 4, 1965
REGISTRATION
January 28 and 29, 9 A.M. till 8:30 P.M.
January 30th, 9 A.M. till 12 Noon

Title	Time	Day
ACCOUNTING		
Auditing	6:45- 9:30	T
BIOLOGY		
Heredity and Genetics	3:30- 4:30	M-T-Th.
BUSINESS ADMINISTRATION		
International Marketing	6:45- 9:30	Th.
EDUCATION		
Educational Psychology	6:45- 9:30	Th.
Teaching of Secondary School Subjects	6:45- 9:30	T
ENGLISH LANGUAGE & LITERATURE		
English Compostion	3:30- 4:20	M-W-F
English Grammars	3:30- 4:20	M-W-F
World Literature: The Non-West	6:45- 9:30	T
FRENCH		
French Seminar	6:45- 9:30	Th.
GEOGRAPHY		
World Geography	8:30-11:15	Sat.
GOVERNMENT		
Political Science	6:45- 9:30	T
HISTORY		
Modern Europe	3:30-4:20	M-W-F
Modern Europe	6:45- 9:30	T
Asian Civilizations	6:45- 9:30	T
MATHEMATICS		
The New Mathematics	6:45- 9:30	Th.
Differential Equations	8:00- 9:15	T-Th.
MUSIC		
Music Literature for Children	6:45- 8:30	Th.
PSYCHOLOGY		
General Psychology	3:30- 4:20	M-W-F
Experimental Psychology II: Theories of Learning	6:45- 9:30	T
SPEECH & THEATRE		
Persuasion	6:45- 9:30	Th.
Appreciation of the The atre	6:45- 8:30	Th.
THEOLOGY & PHILOSOPHY		
Sacred Scripture: Old Testament	6:45- 8:30	Th.
Philosophy of Man	6:45- 9:30	T
CLOTHING		
Clothing for Adults (Non-Credit)	6:45- 9:00	Th.
ART		
Northern Renaissance Art (At Herron Museum)	9:30-12:00	Sat.

MARIAN LECTURES
Non-Credit Adult Education
TUESDAYS, February 9 through March 30
Ireland and Her People
Forces and Drives in 20th Century Catholicism
THURSDAYS, February 11 through April 1
The Countries of the East Mediterranean
Aspects of Man in Modern Literature
Detailed Brochures Available Upon Request

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● *FAMILY CLINIC*

Being a mother-in-law is not an easy role

By JOHN J. KANE, Ph.D.

What is your opinion of secretive sons and daughters of today? Our married son and daughter never tell us anything. Friends and strangers knew they bought a new home before we did. My daughter's husband knows all the answers and wants no advice from anyone. My son is afraid of his wife, and she makes all decisions. They ask us to visit but hurt our feelings when we do by what they say. We were raised to respect our elders and ask their advice.

●

Your letter, Jean, does pose some justifiable complaints. But it also seems to make some unfair demands. Furthermore, amusingly enough, you conclude that you were reared to respect your elders and intimate your children weren't. If so, whom can you blame?

I don't know the reason why your children failed to inform you of their intentions to purchase a home. But I do have some suspicions. Do you have a tendency to be critical about what they buy? Sometimes parents do.

Youngsters and parents both make a certain type of mistake when it comes to purchasing of such things as homes, cars or expensive appliances. Some young marrieds try to begin at a level their parents only achieved after 10 or 15 years of married life.

But some parents do not seem to realize that inflation has been tremendous in the last 20 years. When they hear a son or daughter is about to buy a home for twenty or twenty-five thousand dollars they are horrified. They remember they paid 6, 8 or 10 thousand dollars when they bought.

They also forget credit is a bit easier than in the past, that F.H.A. and even the G.I. Bill help young people today, and they may not even have existed when they were shopping for a house. Longer term mortgages are possible today and lower down payments. These, of course, do mean more interest.

In other words, parents should not use the yardstick of economic conditions when they were young for the youth of today. When they state perhaps with heated emphasis, "Why, your father and I paid 10 thousand for a home," the children are understandably irritated.

But once having made their decisions, common courtesy would seem to demand that parents be told before strangers or at least as soon as friends. Your sense of hurt feelings here is quite understandable.

●

Your complaint that your son's wife makes all the decisions may be true. If so, I agree that you have reared a Milquetoast. But is it true? Are you actually certain, or are you imagining something? Are you really saying—and I frankly fear you are—that your son listens to his wife more than he listens to you?

Being a mother-in-law is not an easy role in American society, and many of the stupid jokes make it even more difficult. But parents, after having reared their children to the best of their ability, must let them go on their own. You cannot keep them tied to your apron strings, at least not if you wish to be a successful parent.

There are certain men, women too, who will listen to no one. They seem to reject all advice. But advice is a strange matter. It is best never given unless sought. Sometimes the soundest advice is repudiated, not because it is sound, but because it was not asked for. Your best rule of thumb is to remain quiet, as difficult as it may be, until your opinion is requested.

Because most parents do love their children, they are eager to help them. They feel that their years of experience give them an advantage and this advantage they would extend to their children.

●

At times this is true. At times it is not. The gulf between generations is broad and deep. Life has changed greatly in the space of one generation and the bench marks of the past may be unsuitable today. There are certain areas of living in which children may have better ideas than their parents. Be prepared to admit as much.

But within those areas where the maturity and experience of parents can be helpful, advice can be given, when not requested, only indirectly and cautiously. Young marrieds misconstrue it as an effort to dominate, which they reject. Perhaps you can recall when you too felt this way.

But it is indeed sad if they hurt your feelings when you do visit them. You have not enlarged on this, so it is impossible to determine just what is said or done that annoys you. Asuming you are making a correct judgment, it is at the very least a breach of hospitality.

But perhaps your judgment is incorrect. The only way to find out is to discuss the points at issue, hopefully in a calm way. It could be that your son, daughter or in-laws have unwittingly wounded your feelings. If so, the matter can be cleared up.

●

Many of the inter-generational and in laws problems of today are the result of social changes. As one grows older it is less and less easy to change, to adopt ways of doing and thinking. After all if one succeeded under one system, there is little motivation to alter it.

But conditions have changed and to paraphase a commercial, this is the "Pepsi generation." Today boys and girls get married even when the boy is unemployed. This is scarcely advisable but some make it. Boys marry while still in college and their wives work to help put them through. This would have been unthinkable 40 years ago.

One of the really amazing changes is the use of long term credit. The proud boast of years ago was that one didn't owe any money. If you said this today youngsters would view you with open amazement and quietly conclude your credit was no good.

No doubt some of this is overdone and can bring about tragic results. But if used intelligently, it can make life somewhat easier, perhaps more pleasant than in the past.

These are only a few of the changes that could be listed, a complete litany of them would be impossible. Now, this doesn't mean that they must try to understand their married children better than some do. And incidentally, because of these sweeping changes, it is much more difficult than it was. But is isn't impossible, and when done, pays off in much better inter-generational and in-law relationships.

THRU GOD-COLORED GLASSES

A human institution

By GILBERT ROXBURGH, O.P.

It was not only Christ's claim to divine deputation, divine personality, that upset the Pharisees; it was also His manifest existence as a human being. He preached disturbing doctrine, healed when his right to do so was questionable, consorted with sinners, underwent acute suffering, chose sacraments simple and earthy, elected uncomprehending and ungenerous disciples. And in the end He Himself was crushed down and beaten.

Christianity upsets many in quite the same way, even among its own members. Not only are the apparently outrageous claims of the Catholic Church, for instance, enormously disturbing to many, many non-Catholics. Not only are some of the teachings of Catholicism on racial justice a scandal to some Catholics. But even the merely human aspects of Catholic life cause distaste.

●

How often a fallen-away Catholic will claim to have been driven from the Church by the harsh conduct of some unfeeling priest, or at least frightened into spiritual inactivity, fearful of approaching the sacraments.

Or a person cannot grasp how some nun in a grammar school could be so unfair and unjust to her child. Isn't he a priest? Isn't she a Sister?

Or some non-Catholic cries out in scorn at Catholic pretenses to sanctity because of some unpleasantly revealing contact with a supposedly "devout" Catholic layman.

Now I have no loud hurrah's to give for insensitive priests, no wild ovations for intransigent nuns, no flowers and applause for irresponsible lay Catholics.

But that's life. That's the way it is. That's the human side of religious faith. And a man who cannot accept the real world of serious imperfection, cannot accept human beings for what they are, is hardly a candidate disposed for the Christian faith. Because the Christian faith is made up of human beings who are sinful, sinful, sinful. A final facing up to a cross priest, or even a seriously sinful one, provides us with no excuses for escaping life.

●

There are saints, too, of course, but few of them are faultless. That's the human side of the Church, and it's there as surely as Jesus Christ Himself. Right there at Christ's side were weak, undependable human beings. At no time during the course of Christ's own life did the Apostles show any particular strength or courage. And in their midst was, of course, Judas himself.

This no more militates against the divine institution of the Christian faith than the apostasy of a traitor militates against the validity of the American way of life.

In a way—for me, at least—the existence of bad popes, bad bishops, bad priests, bad Catholics of all sorts, is the best living proof of the divine foundation of my faith, even if it is too humanly lived. If Christianity was not divinely established and divinely protected, it couldn't have lasted two weeks!

Ecumenism is seen as 'everybody's job'

JERSEY CITY, N.J.—Ecumenism is a job for laymen as well as priests, theologians and bishops, a priest-ecumenist said here.

Father Francis M. Keating, S.J., of St. Peter's College, told alumni and students the Second Vatican Council's decree on ecumenism makes it clear that concern for ecumenism "extends to everyone, whatever his talent, whether it be exercised in his daily Christian life or in his theological or historical research."

Father Keating, a close associate of the late Father Gustave Weigel, S.J., has been involved in ecumenical discussions since 1955. He was an observer at the 1963 Faith and Order conference of the World Council of Churches at Montreal.

HE SAID THAT the great value of the decree on ecumenism is that it departs from the false attitudes of the past.

"It points out that there can be no ecumenism worthy of the name without a change in heart. It recognizes that a real communion, though an imperfect one, exists among all Christians," Father Keating said.

"It asks for an honest assessment of all Christian bodies, for true dialogue among competent experts, cooperation among Christians and prayer in common in certain special circumstances," he added.

None is sure how Christian unity will be achieved, he said.

"FATHER WEIGEL," he noted, "had his own theory on this matter. He said three ways had already been tried and had failed: compromise, where each group would trade off beliefs until some common ground was reached; comprehension, which allows for a variety of beliefs within one communion and which has worked satisfactorily only for the Anglicans, and conversion, which has been the classic method for the Catholic Church as well as such groups as the Orthodox churches and the Missouri Lutheran synod.

"He felt that a possible path to unity was convergence, where each group proceeds along its own path, but with the distance between them constantly diminished by ecumenical discussions and internal reformation," Father Keating said.

Third Sunday after Pentecost

LORD

i am not worthy that you should come under my roof...speak but the word and my servant will be healed.....

THIS IS CATHOLICISM

What is prayer?

By REV. JOHN WALSH, S.J.

Q. What is prayer?

Prayer is communicating with God, the raising of one's thoughts and affections to Him. There are two kinds of prayer: mental and vocal. In mental prayer one strengthens his sentiments for God and hardens his resolutions to serve Him by pondering the truths He has revealed to us. In vocal prayer a person's efforts to think about God and to excite movements of the will toward Him are aided and directed by reciting or reading, either silently or aloud, approved formulae of prayer.

Q. What are the qualities of correct prayer?

A person should pray with *attention,* concentrating on what is being done and excluding by positive effort all irrelevancies; *humility,* convinced of one's own unqualified dependence on God; *sincerity,* desiring God to listen; *hope,* confiding in God's largesse; *perseverance,* yielding neither to weariness nor to discouragement; *resignation,* surrendering oneself unreservedly to the decisions of God's infinite wisdom.

Q. For whom and for what should one pray?

Since God created all men and regards them all with fatherly affection, and since Jesus Christ gladly shed His blood for all, a person must embrace, at least by implication, all men in his prayers. Likewise by implication a person must desire that, in every detail, God's will may be done on earth as it is in heaven. This being granted, a person normally enjoys the widest liberty of selection regarding the objects of his prayer. He may pray for small things or great, for spiritual or temporal blessings, for those near and dear to him or for utter strangers, for individuals or for groups. In fact it is not always necessary to devote one's prayer to a particular object. It often suffices simply to pray, leaving the fruits of the prayer to the discretion of God. On occasion, however, a person may be obligated to pray for a particular person or a particular thing. This duty of prayer closely attends one's duties of love, since one of the most practical expressions of love is prayer. Thus, for example, wives should pray for their husbands and husbands for their wives, parents for their children and children for their parents. Similarly, since everyone is obliged to love himself and his own eternal salvation, everyone is bound to pray for himself, especially when the welfare of his soul is imperiled by a temptation to commit sin. Hence the Church incessantly exhorts Catholics to pray for themselves, their families and friends, for their enemies, sinners, and the dying, for the Church and for their country.

Q. May one pray only for the living or are prayers for the dead also permitted?

Prayer for those in heaven would be quite superfluous. The saints, since they have arrived at the goal of life, no longer need any sort of assistance. Prayer for those in hell would accomplish nothing. Having irretrievably lost God, the damned are beyond help or hope. Prayer for the souls still detained in purgatory, however, is not only permitted and advised but is also often obligatory. If the soul of a particular deceased person is not in purgatory, prayers said on his behalf are not thereby fruitless: they are used by God for the benefit of others who perhaps have no one to pray for them.

Q. How do we know that prayer can aid the souls in purgatory?

God has revealed through His infallible Church that the prayers of men on earth can effect a speedier release of souls from purgatory into the glory of heaven. The union between all those redemed by Christ is so intimate that the expiation and atonement offered by one branch of Christ's kingdom can benefit the other. God is prepared to mitigate and shorten the sufferings of the dead on condition that the living assume some of the burden.

Q. May a person ask other people to pray for him?

Yes, such a request is not only allowed but is also strongly encouraged. Divine aid which one cannot obtain by his own prayers may be acquired because others who are, perhaps, closer to God entreat it for him.

Q. May a person request only the living to pray for him?

No, he may also petition the prayers of the angels and saints in heaven. Indeed, the blessed in heaven, since they enjoy an unrivaled intimacy with God and since they no longer need to pray for themselves, are in a particularly favorable position to mediate on our behalf. Hence the Church has always urged Catholics to invoke the saints in prayer and to confide in their powerful intercession.

(Continued on page 8)

● *WORKING TO BEAT HELL*

Please don't confuse manners with morals

By JOSEPH T. McGLOIN, S.J.

In every question and answer session it's surprising how many of the questions asked under the guise of moral questions pertain more to manners than to morals. And the fact is that there is some connection at times between manners and morals.

Take the so-called "dirty joke," for instance, a form of crudity and rudeness which will apparently be with us as long as there are ignorance loudmouths trying to be social successes. You could not say that the "dirty joke" is always something morally wrong. But you would have to say that in the vest majority of cases it is very bad manners.

"Dirty joke" is not necessarily connected with sex. Sex, like everything else in human life, has its humorous aspects too, as well as its tremendous dignity. But the dirty joke is a crude ridiculing of either that awesome faculty or some purely animal aspect of human nature.

But there is another perhaps more indirect connection of manners with morals, the fact that good manners can be the practical application of the virtue of charity.

It is bad manners to be rude to someone, and it is also uncharitable to inflect your bad manners upon him. And the range of seriousness in such bad manners runs the whole gamut from the character who eats like a pig and so embarrasses anyone who has to be with him, all the way down to the racist who has the crude manners to treat others as essentially beneath him. Unfortunately, we Americans, for all our great virtues, also have our share of bad manners on occasion.

In the fact of an apparently overwhelming majority opinion, I do not, for instance, consider booing at spectator sports a lovable, red-blooded American custom, except perhaps when clearly done in fun. Not that I haven't done my share of arguing with umpires, and with other authorities too on occasion, but at least I've never been able to convince myself that I was just being a good American sport in so doing. On the contrary, this still seems like just plain bad manners and poor sportsmanship as well.

Manners and morals are sometimes pretty close to each other.

●

Open up a chow line among teen-agers sometime and try to figure what happened to the old "Ladies first" idea. Part of the reason for this gentleman's stampede is, of course, the dread terror a boy has of seeming to be polite to a girl in public, but part of it undoubtedly begins at home, too — where Mom has become the cook, getting no word of thanks for the most part, but with plenty of griping if the meals are not just right. Not too many years back, this sort of griping was usually frowned upon, to put it mildly—just as were all other bad manners as well.

Sometimes we Americans can become unmannerly and rude because of the near hysteria of our very active lives. Now it's good to be busy and efficient. But when this dedication to our own activities becomes selfish to the point of poor manners, then we're taking ourselves far too seriously and also probably losing sight of the real purpose of life in our absorption in the things of this world.

We see this in the commuter (male and, unfortunately, also female, who starts with an advantage) who rudely crowds ahead of everyone in getting on a bus or plane or train. We see it in the insistent customer who crowds ahead of everyone else in the ticket line. We see it in the character who has to disturb everyone in a theatre or at a game by getting out early to his car. And yes, we even see this form of boorishness near the end of Sunday Mass, because the impolite person is unmannerly even to God.

●

Recently I paid a brief visit to Juarez, across the border from El Paso. In the course of this visit I went with some friends into a restaurant. Now Juarez is not the garden city of the world, but this was a typical Mexican restaurant, in beautiful taste, the waiters natty and cultured and polite.

As we nibbled away at some nachos and enchiladas, our ears were suddenly bombarded with drunken, filthy words from a table behind us. To our surprise, the speaker was a well-dressed businessman, perhaps in his sixties, seated at a table with four men, two Mexicans and two United Statesers. Obviously, he was the employer and they the employed. They were also about as embarrassed as four men could get.

My own sympathy went out, not just to the Americans, but to the Mexicans in the party who undoubtedly had to tolerate this slob in order to keep their jobs. But particularly I felt for the waiters, who would have dearly loved to chuck him out in the gutter where he belonged, but whose native politeness prevented them from doing so. I was even tempted to take a crack at this myself, but this is considered poor form for clergy.

In his own country, this man should have been told to shut up or leave or both. But not here. And the fact is that in many ways the Mexican can give us lessons in patience and manners. And he can also take boorishness a lot better.

He is a busy man, but not so busy that he can't exercise even extraordinary and very inconveniencing culture and politeness. He is a person some Americans have labeled "lazy" because he refuses to imitate our hysteria and lack of faith in anyone but ourselves. But the truth is that he works as hard as we do, often much harder, in fact. He also tends to take the expression "good neighbor" literally instead of regarding it only as a metaphor invented for a utilitarian purpose.

●

Not long ago, a nun told of an incident which happened to her in Guadalajara. In lay dress, she and a companion boarded a bus en route to a meeting at a church across town. Since there were only a few people on the bus, everyone, including the bus driver, got into conversation. When it came out that the Sisters were going to this particular church, everyone else, including the bus driver, wanted to see the church too. And so the entire bus took off on its own, through side streets and the most direct way to the church, where everyone made an extended visit and looked it over thoroughly.

It would, of course, be nothing short of earth-shaking were an American bus driver to leave his prescribed rut for a minute. But this Mexican driver thought it much more important to show these two women this little bit of politeness and also to visit the church himself. And we Americans could, on occasion, use a little of both of these purposes of his: a little greater readiness to inconvenience ourselves for others on occasion, both for man and God. And you could call this, in a sense, "manners."

Bribed away from religion

MUNICH, Germany—Bulgarian parents who do not have their children baptized may receive bonuses of up to $18, Radio Free Europe reported here.

A couple that does not marry according to religious ritual may get $50, and $25 to be paid toward the cost of a funeral of anyone who does not call on the services of a priest, RFE said.

The broadcast said that according to the Communist party newspaper, Septemvriiska Pobeda, such bonuses are paid by some municipal councils, collective farms and other government agencies.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Jan. 24 THIRD SUNDAY AFTER EPIPHANY. Epiphany season, with its emphasis on the universality of Christ's mission (Gospel), is certainly the time next to Pentecost most appropriate for special prayer for Christian unity.

But prayer without that "change of heart" called for by the council's decree on ecumenism is not enough. The "enemy" (first lesson) is not our Jewish ancestor in faith nor our Christian brother in faith. And if the Christian is bound to continue Christ's epiphany, his manifestation to all mankind, by kindness even in the face of malice, what is to be said of his attitude and conduct with respect to other Christians and to Jews?

We must know before we can love. So the council urges Catholics to avoid expressions and judgments which do not represent fairly the positions of others, and tells us: "We must get to know the outlook of our separated brethren."

Jan. 25 THE CONVERSION OF ST. PAUL, APOSTLE. "Saul, why do you persecute me?" (first lesson). We have so many ways of expressing the Church's identity with Christ, that the magnificence, the wonder, the awe of it escapes us. We have what were once ways of expressing this truth and are now cliches. On this final day of the week of prayer for Christian unity, we have to try to revive our consciousness of this mystery.

If, as the council says in its decree on ecumenism, "all who have been justified by faith in baptism are members of Christ's body and have a right to be called Christian, and so are with solid reasons accepted as brothers by the children of the Catholic Church," then they share this identity with us.

Jan. 26 ST. POLYCARP, BISHOP, MARTYR. "To love one another: that, from the first, was the charge given to you" (first lesson). Holiness, perfection, virtue, discipleship—all of these are contained in that first, last and principle charge.

The bishop, by office, and the martyr, by personal witness, both illustrate how total and all-embracing and ultimate Christian love must be. For the bishop's function is to love the Church, the community, the human race whose sign the Church is. And the martyr is one who is killed by those he loves precisely because he loves them. Together, they are a combination that staggers, and perhaps converts, the imagination.

Jan. 27 ST. JOHN CHRYSOSTOM, BISHOP, DOCTOR. Now that the Liturgy of the Word is becoming so prominent again at Mass, with lessons being proclaimed from lectern rather than altar, perhaps we shall grow into the respect for the teacher of Christ's truth that characterized earlier Christians.

If the family dinner table in Christian perspective is to be seen as an extension of the Eucharist, so the teacher and the communication of truth will be related by the Christian mind to the celebration of the Word.

Jan. 28 ST. PETER NOLASCO, CONFESSOR. The themes of love and identification are reinforced most uncomfortably in today's lessons. "We are still the world's refuse" (first lesson). Are we? And if not, why not? The figurative character of Jesus' "Sell what you have" (Gospel) does not rob it of its edge.

And the council's constitution on the Church tells us that as Christ "carried out the work of redemption in poverty and oppression" so the Church is called to humility and self-sacrifice.

Jan. 29 ST. FRANCIS DE SALES, BISHOP, DOCTOR. Salt and light may on a rare occasion make a dramatic appearance. One thinks of lightning. But ordinarily their presence does not create a stir. It is very good, very necessary, very quiet.

And the Christian newly conscious of the great needs of this age of revolution needs to be humble and modest even about his witness and the fruits one can expect. "Dreams of glory" are alien to this cause except in the ultimate sense of the first lesson.

Jan. 30 ST. MARTINA, VIRGIN, MARTYR. We are truly virgins (Gospel), still innocent of most of what Christ has to give us and to communicate to us. We still claim His gifts by our potentialities more than by any achievement.

But we gather around the altar regularly to maximize our wisdom and minimize our foolishness. And, if we get the real message, we find a judgment on our ways, mutual forgiveness and a unity with our neighbors which shames all wealth and all exclusiveness.

VIEWING WITH ARNOLD

Unshaven Cary Grant stars in 'Father Goose'

By JAMES W. ARNOLD

You can arrive at "Father Goose" from several directions. One is to begin by asking what would have happened if Robinson Cruso had been a more shiftless fellow and found, instead of Friday, a prim French schoolmarm and seven small female pupils who insisted that he shave and wear sox.

Another would be to imagine what might have occurred if the castaways of "Lord of the Flies" had been schoolgirls instead of schoolboys and Leslie Caron and Cary Grant had been around the beach to keep them out of mischief.

The movie doubtless developed, however, from more routine considerations. Actor Grant, now 60, was seeking escape from his man-of-distinction image. Put him on a desert island, unshaven, in old clothes, with a Burl Ives vocabulary. Miss Caron, after a term as an ingenue dancer and recent success in highly realistic drama ("L-Shaped Room") sought something light and offbeat. Put her on the island, too, in charge of a covey of little girls in the middle of World War II. If that isn't offbeat enough, she'll just have to go back to work for the New Wave.

The result is pleasant enough entertainment if you happen to dig Mr. Grant, Miss Caron, little girls, or unrealistic castaway stories with lots of technicolor jungle. Nearly everyone fits into one of those categories, which is proably what the producer had in mind.

●

The plot—what the civilizing influence of strong-minded women can do to an independent, irresponsible and anti-social male—is not new. In truth, it may well be the basic plot of our entire civilization. One recalls random examples: prudish Katie Hepburn getting uncouth Humphrey Bogart to navigate her past the Germans in "The African Queen," Jane getting Tarzan to hang chintz curtains in his tree house, an endless line of girls getting George Raft to quit the rackets, etc.

"Father Goose" director Ralph Nelson toyed with a similar theme in his "Lilies of the Field," in which a group of nuns tame the roving spirit of an itinerant construction worker. This time the target is lower but easier to hit. It is mainly Grant's typically deft performance that lifts it above the plentiful cliches of situation, dialog and image.

The sources of humor, for example, are limited. There is beachcomber Grant's reluctance to get involved in the war and his fondness for hooch. An Aussie Navy officer (intrepid Trevor Howard, the unchallenged image of every salty-but-literate British officer since Nelson) plies him with the latter to get him to do the former. There is the conflict between female order and male disorder under primitive conditions (Miss Caron hides the booze and Cary searches for it, endlessly).

Finally, there is the incongruity of the ruffian bachelor being touched and won by proper little juveniles armed only with cricket mallets and Raggedy-Ann dolls.

●

Events are dizzily predictable. The women dispossess Grant of his house and ultimately all he owns. The schoolteacher finally unbends when she has too much whiskey (for medicinal purposes), later frets while he teases her about what-she-did-while-she-was-frazzled. Then at last there is the dinner scene where the outcast, hooked and resigned to the inevitable, comes with combed hair, shoes and sox: in principle, he has conceded.

Miss Caron's acting is tidy and believable, and the kids are about the sort one would expect: not too pretty, not too smart, but idealized all the same. The remarkable thing is how Grant's effortless style manages to make it all seem much better than it is.

Grant buffs may be able to explain it more sensibly, but what the man does most effectively, I think, is to suggest, with every slight movement of face or head, exactly what he is thinking. I haven't counted the total of movie actors who can do this, but there aren't many, and it is a priceless gift in a medium where characters' thoughts are ordinarily closed to us. There is also the voice, with its repertoire of inflections, and that mad ability to strike a pose that is just absurd enough: e.g., standing in a doorway, wrapped in a blanket, pants in one hand, bottle in the other, growling a warning to the girls as he abandons his hut to them: "You're making a powerful enemy."

●

Why is it funny just watching Grant, the whiskey lover, listen deadpan as Miss Caron recites the list of wines she had at a typical family dinner in France? Or how can he be hilarious just walking off into the water, back to the camera, or settling down to ominous rest, expressionless, on his cot? If one could know why, perhaps the magic wouldn't happen anymore.

Director Nelson has escaped rather cheaply as far as action is concerned. There is only one brief battle scene (on water), where the fighting consists chiefly of two small craft chasing each other and fast cutting. Otherwise we see strafing by one plane and a handful of barely convincing Japanese sailors. There is abundant dialog, not all of it funny: e.g., after Grant has treated her for snake bite, Miss Caron keeps asking if her blood tasted too salty.

My children enjoyed "Father Goose," and I found, in spite of all, the Grant-Caron tandem more than routinely diverting. On a given afternoon, films (or books or music) need not do a great deal more.

HAMLET AT LATIN SCHOOL—The National Players, of Washington, D.C., will present "Hamlet" in the Latin School auditorium, 520 Stevens St., Indianapolis, at 8 p.m. Thursday, Jan. 28. The lead roles will be taken by Richard Bauer and Halo Wines, shown above. All seats are reserved. Tickets ($3, $2 and $.215) are available at the Latin School or from Latin School students.

Triad Concert slated Feb. 5th

The 22nd annual Triad Concert, featuring the singing groups of three Indianapolis fraternal organizations, will be held Friday, Feb. 5, in the Murat Temple.

Joining together for an evening of song will be the Columbians of Mater Dei Council 437, Knights of Columbus; the Murat Temple Chanters and the Indianapolis Maennerchor of the Athenaeum Turners. In all, 200 voices will fill the stage.

Serving as hosts this year, on a rotating basis, is the Maennerchor, directed by Donald Neuen. Mr. Neuen will also direct the combined chorus. Directing the other groups are: Edward Krieger, the Columbians, and Walter Shaw, the Chanters.

Tickets to the event are free, but all seats are reserved. They are distributed by the participating organizations.

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CORNER MARKET AND DELAWARE STREETS

Fr. Walsh

(Continued from page 7)

Q. Do not some regard this invocation of the saints as a sinful or foolish procedure?

Yes, some Protestant sects applaud a person who asks the prayers of living people but upbraid him if he ventures to address the same request to the saints. According to this Protestant dogma, apparently, those on earth are capable of praying but those in heaven are not. Catholics see no grounds for such a notion.

Q. To which saints may one address his prayers?

Since the Blessed Virgin Mary is, of all created persons, the one closest to God in sanctity and mutual affection, her intercession is to be sought above all. Besides our Lady, however, one may also invoke either the angels and saints in general or a canonized saint in particular.

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

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VARIETY IN BOOKS

WORLD PROTESTANTISM

"World Protestantism," by Willem Hendrik van de Pol. Herder & Herder, New York. 346 pp. $6.50.

This is a solid book and a surprising one in many ways. While Father van de Pol notes in his preface that the original Dutch work is 10 years old, it stands up well indeed.

The approach is irenic but critical, and in its treatment of both Luther and Calvin more sympathetically balanced than is conceivable for a semi-popular work of this nature even five years ago. The two great reformers stand out as sincere men who because of their backgrounds became convinced theirs was a calling to set things right.

THE SECTIONS on Evangelical and Reformed Christianity—the two take up well over half the book—are a happy balance. But the third chapter, on "Anglican Protestantism," is a disappointment. This section of the work appears to have been updated for the English-language edition, but its tendentious approach makes it seem to stem from a far earlier day than the chapters on Lutheranism and and Calvinism.

Father Van de Pol pays due tribute to the humanism and the wide vision of Anglicanism. But he seems bent on proving that the English reformers became so tied up with those of the Continent that they gave their church a liturgy which is beautiful and good in superficials, but lacking essentials.

Among other things he contends that the Anglican Eucharist "has retained the Reformation character of a communion without the sacrifice of the Mass, the elevation and the adoration."

IF POPE St. Celestine I's axiom, "Lex orandi, lex credenti" (The rule of prayer determines the rule of faith), has any validity, then both Anglican usage and the Book of Common Prayer seem to negate the van de Pol approach here.

The Anglican Eucharistic liturgy itself speaks repeatedly of sacrifice, of oblation. As for adoration, the rubrics state that the priest shall kneel, not stand, for the required "Prayer of Humble Access" traditionally recited immediately before the Communion. True, the rubrics mention no elevation. But liturgists concur that the elevation was introduced into the Mass only late in the Middle Ages, and is in no way essential.

Despite this shortcoming, the book provides a good historical presentation of the development of the Church of England and the Anglican Communion. And the work as a whole is eminently fair. The translation, by Father T. Zuydwijk, S.J., is for the most part felicitous. But while well indexed, the book suffers from the lack of a bibliography.

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

TO ENTER CONVENT—Miss Margaret Borton, daughter of Mr. and Mrs. Hershall Borton, of Little Flower parish, will enter the convent of the Sisters of St. Francis, Oldenburg, on February 2. Miss Borton was graduated from Scecina Memorial High School. An open house for relatives and friends will be held in the Borton home at 1323 N. Emerson, on Sunday, Jan. 24, beginning at 2 p.m. No invitations have been issued.

President's critics draw prelate's fire

ATLANTA, Ga.—Archbishop Paul J. Hallinan of Atlanta has replied to State and Protestant critics here of President Johnson's educational proposals which include shared services and other aid to parochial schools.

The archbishop said the President's program should be welcomed by all leaders of the community. He added:

"The President's efforts to enact a new school aid program to bring 'better education to millions of disadvantaged children' must be hailed and welcomed by all leaders in the community. We should consider the humanitarian aims of Mr. Johnson—the needy children in our society. Surely this aim transcends all boundaries of educational systems, private, public or religious.

"Reaching the needy child must be uppermost in our minds, as it is in the President's. This problem which has for several decades prevented a full study and treatment of the private school can no longer be postponed. When the American public school first emerged, more than a century ago, it was at a time when the place of religion in American life was far more vital.

"Now, with due respect to the First Amendment, and with confidence in the inventiveness of the American people, President Johnson points out to us a new way to explore the problem. Every American who believes in the full education of our full population will certainly understand what he is talking about; it is not a plea for any particular religious, racial, ethnic or economic group."

New CEF chapter plans program

INDIANAPOLIS—The newly-organized Indianapolis Chapter of the Citizens for Educational Freedom will sponsor a meeting Sunday, Jan. 24, at 7:30 p.m. in St. Jude School, 5353 McFarland Rd.

William H. Green, chapter president, will present a short movie and talk about the aims of CEF. The program Sunday is designed "to give parents a better understanding of their rights as primary educators of their children."

Installation set

INDIANAPOLIS—The Junior Catholic Daughters of America will have the installation of the city and parish Junior officers at St. Bernadette on Friday, Jan. 22, at 7:30 p.m. There are seven parishes active in the CDA in Indianapolis.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart ....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
2:00 p.m.—Direction '64 .....(13)
Sunday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Marie Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIBC
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Marie Hour .....WGLM

SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
Tuesday Radio
9:30 a.m.—West Baden College—Words and Music .....WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Marie Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

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

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

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Tic Tacker

ALVERNA REPORT—Indianapolis retreatants last year at **Alverna Retreat House,** conducted by the **Franciscan Fathers,** numbered 680. The largest parish delegation was 61, from **Little Flower parish.** Other parishes which had 25 or more retreatants during 1964 include: **Christ the King,** 27; **Holy Name,** 28; **St. Andrew,** 32; **St. Joan of Arc,** 35; **St. Lawrence,** 28; **St. Matthew,** 25; and **St. Simon,** 31.

NAMES IN THE NEWS—Among those hundreds stranded last week-end on Indianapolis-area highways during the gigantic snowstorm were **Msgr. James P. Galvin,** Archdiocesan Superintendent of Schools and pastor of **St. Patrick parish,** who was trapped for over four hours on Interstate 465 with his assistant pastor, **Father William Pappano.** Stranded two hours on the western edge of the city was **Mother Mary Robert** and three other nuns from the **Benedictine Convent of Our Lady of Grace,** Beech Grove, who were returning from St. Louis. . . . **Sister Mary Rose, O.S.F., Ph.D.,** chemistry department chairman at **Marian College,** has been recognized for her participation in a chemistry notation study being undertaken nationally. The study will serve as a new tool for organizing, learning, remembering and correlating chemical structure information. . . . **Charles J. Schuttrow,** a former member of **SS. Peter and Paul Cathedral parish,** Indianapolis, has been named director of public information at St. Joseph's College, Rensselaer, his alma mater.

HERE AND THERE—Several men's clubs of Indianapolis parishes are purchasing tickets to the Clowes Hall benefit performance of the Indianapolis Symphony (Valentine's Day) and presenting them to their parish "valentines"—the teaching Sisters in the parish school. Nice thought. . . . The second concert in the Artist Recital Series of the Indianapolis Chapter, American Guild of Organists, will be held at 8:30 p.m. Tuesday, Feb. 2, in the First Presbyterian Church, Delaware at 16th St. The featured artist will be Wilma Hoyle Jensen, organ department head at the Oklahoma City University. There will be no admission charge. . . . An Indianapolis teaching nun was overheard being introduced to a non-Catholic couple. Upon learning that the husband was a Presbyterian and his wife an Episcopalian, the nun exclaimed: "How ecumenical." . . . **Holy Angels parish,** Indianapolis, will conclude the observance of the Church Unity Octave next Monday, Jan. 25, with a Melkite Rite Divine Liturgy (Mass) celebrated by the pastor, **Father Albert Ajamie.** The Liturgy will be celebrated at 7:30 p.m. . . . A much-reprinted effort by an Indianapolis priest, entitled "The Updated Church," was recently sent to an Indianapolis woman by a friend in Deer River, Minn. The poem had been clipped from a parish bulletin there with the accompanying note: "This probably hasn't yet reached Indiana."

End executions

(Continued from page 4)

has worked with more persons awaiting death than anybody else in America. Thus it is that the Indiana electric chair has been used but twice in 14 years and thus it is that the odds in the United States are 100-to-1 against a convicted murderer dying for it. An infrequent sacrifice to what is little more than a horrid tradition taunts all who favor capital punishment.

- Is not contributory to police safety. A 1954 survey by the noted criminologist, Thorsten Sellin, demolished this argument with findings that fatal attacks on police in death penalty states was 1.3 per 100,000 and in abolition states 1.2.

- It is not fool-proof against irreparable error, even though it were otherwise desirable. Many persons have been found innocent—too late. There is no way of telling how many persons in Indiana and elsewhere were telling the truth in protesting their innocence down to the last seconds of life. Surely some were.

Almost all other arguments favoring retention of this monster of the past may be easily refuted by hard facts. It is long past time that the death penalty be eliminated in Indiana. It is almost as evil as the crime it punishes.

May the 95th General Assembly be long remembered as the Legislature that did it.

Change urged in law on school attendance

NEW YORK—America magazine has come out for repeal of the Church law which forbids Catholic children to attend non-Catholic schools, except under conditions set by their bishop.

The national Catholic weekly review edited by Jesuit Fathers said its stand does not question the desirability of having parochial schools.

BUT THE LAW is not the reason children come to Catholic schools, the review said, nor can it be enforced because there is not enough space in Church schools for eligible pupils. It added that the law "creates a false impression among the population at large."

"We could create a better and more accurate impression by leaving the choice of a school to the well informed and properly instructed consciences of the Catholic people," the magazine said in an editorial.

THE LAW IS canon 1374 which states that "Catholic children shall not attend non-Catholic schools, neutral schools or mixed schools, namely, those that are also open to non-Catholics."

The canon also states that "the bishop of the diocese alone has the right, in harmony with the instructions of the Holy See, to decide under what circumstances, and with what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated."

Pope shows trust in UN

VATICAN CITY—The decision of Pope Paul VI to send his Bombay peace appeal to the United Nations "shows the Pope's trust" in that body, Vatican Radio declared here the day after the message was given to UN Secretary General U Thant.

"But the handing of the pontifical document to U Thant is more than a recognition," the broadcast continued. "It implicitly testifies to the difficult, complex, wearying but meritorious work which the great international organization is carrying out in favor of world peace.

"It is a proof of confidence in the effort of the United Nations specialized agencies to foster the economic development and the cultural progress of the less privileged countries.

"It is a recognition of the high and noble aims of the United Nations and of its providential nature, which deserves support and encouragement from all," the broadcast stated.

Teacher at CU given Rota post

VATICAN CITY—Msgr. Giovanni Abbo, a member of the faculty of sacred theology at the Catholic University of America in Washington, D.C., has been named a judge of the Roman Rota, high Church court.

Born on December 27, 1911, at Pontedassio, Italy, Msgr. Abbo was ordained on May 25, 1934. He studied at the Pontifical Seminary for Juridical Studies in Rome and has degrees in canon law and theology.

In February, 1937, he entered the papal diplomatic service and on June of that year he was sent to Riga, Latvia. He served later as secretary of the apostolic delegation in Washington, D.C.

PLAN CHATARD CARD PARTY—"Mexican Holiday" will be the theme of the Card Party sponsored by the Parent-Faculty Association of Chatard High School, Indianapolis, on Thursday, Jan. 28, at 8 p.m. in the school cafeteria. Shown above are three committee chairmen planning for the event. From left are: Mrs. Paul L. Brink, tickets; Mrs. Joseph R. Sitzman, special prizes; and Mrs. Merrill A. Bowman, hospitality. (Staff photo)

Women

(Continued from page 1)

were ordained to those offices by the imposition of hands. They received an ordination analogous to that of deacons, one that would have to be reckoned among the higher orders in later theology."

Miss Heinzelmann noted that 'Canon 87 of the Code . . . states that Baptism grounds the recipient in all rights and duties in the Church of Christ. The exclusion of women from priestly ordination, a sacrament, quite obviously runs counter to this doctrine of the full effect of Baptism.

"To justify the present status of women it would have to be maintained that Baptism, which is administered in the same way to all, is unable to produce its full effect in women. The reason for this would have to be sought in an assumed spiritual inferiority of women which opposes this complete effect and stands in the way of its fruition.

"If Baptism gives a man the capacity to receive priestly orders, we must draw the same conclusion regarding women. Furthermore, if Baptism enables a man to receive seven sacraments but a woman only six, then the membership in the Church based on Baptism is not the same for a man and a woman."

IN HER article, Miss Daly said that today "the anti-feminist tradition within the Church is having a hard time finding firm legs to stand on. The props offered in the past by existing social conditions, by false biological and philosophical theories, and by anti-feminist legislation have melted away.

"Woman's 'natural' timidity and 'natural' ineptitude for leadership and for things of the mind can no longer pass for natural — at least, not without arousing a good deal of suspicion. Those supposedly innate characteristics must compete with the brute facts of modern life, which include women ski champions, senators and scientists."

"The exclusion of women from Holy Orders constitutes a major difference in treatment of the sexes," Miss Daly said. "A layman may be a member of the laity by choice; a woman is this of necessity. However strongly women are urged by the Church to take part in public life in civil society, they are banned from ecclesiastical office.

"Yet the intellectual and personal qualifications demanded of a civil leader would not seem to differ greatly from those required of an ecclesiastical leader."

Opinions

(Continued from page 4)

would never guess from most parish practices that 'the parent is the primary educator of the child." How about some push and money in this direction.

- **Remove spiritual sanctions against parents who prefer religious education to be given outside of regular school hours.** If we parents are really the primary educators we should have this choice.

- **Remove parish boundaries so that parishes may become true communities of voluntarily associated pastors and laity.** Unfortunately, under the present system they are too often a forced association of incompatible personalities.

My wife asked me which parish we would switch our affiliation to and what schools our children would be transferred to in the event of an immediate implementation of my suggestions. Why, we would stay right in our present parish with our present pastor and present Catholic schools, of course! My heart is breaking for friends who are not as lucky.

"Rip VanLayman"
Indianapolis

Board meeting

The Board of Directors of the Archdiocesan Council of Catholic Women will meet on Tuesday, Feb. 9, at the Warren Hotel. The meeting begins at 11 a.m. Reservations should be made with Miss Julia Lanahan, ME 4-8113.

Raps press on coverage of council

VATICAN CITY — Pope Paul VI criticized secular press coverage of the ecumenical council's third session and called on Catholic newsmen to help remedy the situation.

The Pope spoke at an audience granted to the executive committee of the Italian Catholic Union of the Press.

HE TOLD them that the so-called "great press" showed a lowering of tone in reporting the third session. Instead of stressing the great light of the council debates and conclusions, he said, it devoted itself to secondary aspects and sometimes issued absolutely fantastic reports that had nothing in common with reality.

Pope Paul added that Catholic journalists should work in the most convincing way to dissuade colleagues who would rather stress exterior aspects than try to capture the nature of the supreme truths which attract and occupy the human mind.

HE SAID that Catholic newsmen, out of love for fellow human beings, always must remain vigilant to use the best and most comforting methods of winning souls for the Gospel.

The Pope called not only for more Catholic journalists but also for better Catholic publications. He recommended that newsmen keep in close touch with their bishops and Church organizations.

Cardinal

(Continued from page 1)

does not triumph. She only rejoices."

Cardinal Gerlier was not ordained a priest until he was 41. He was born in 1880 with a Norman background. In 1901 he was admitted to the bar and until 1913 he practiced law in Paris. At the same time he was active in the French Association of Catholic Youth. As general president of that movement, he visited the United States twice prior to World War I.

AROUND his 30th birthday, the young attorney gave up the practice of law to enter the seminary of St. Sulpice in Paris, but the outbreak of World War I intervened. Drafted into the army, the future cardinal served as an adjutant in an infantry brigade, was wounded and captured by the Germans in 1914. He spent the next three years in various prison camps.

He was ordained in 1921 and worked for a time with the French youth movement. He was made Bishop of Lourdes and Tarbes in 1929, appointed Archbishop of Lyons in 1937 and created a cardinal by Pope Pius XI the same year.

During the Second World War, Cardinal Gerlier several times refused to surrender Jewish children he was protecting. In his opposition to the nazis he sent open letters to high German authorities and to Marshal Henri Petain, the head of the Vichy government.

Cardinal Gerlier will be succeeded in Lyons by his coadjutor, Archbishop Jean Villot. His death reduces the college of cardinals to 76, of which 26 are Italians. He was the fourth cardinal to die in the past 12 months.

SENATE HEARINGS SET

Early action pledged on aid to education

WASHINGTON — President Johnson has gotten Congressional promises of quick action on his proposals to aid U.S. education, with the Senate's education unit scheduled to begin the first hearings on Jan. 26.

Rep. Adam Clayton Powell of New York told newsmen the House Education Committee will have the measure on the floor for a vote by March 1, although a date was not immediately set for work to begin.

Francis Keppel, U.S. Commissioner of Education, told an AFL-CIO legislative conference that the Johnson program will avoid Church-State controversy.

"TO DO THIS without bringing the Church-State issue into controversy is obviously not easy," he said. "From all the early evidence," he added, "the President's new program appears to have found a way."

He said the program's recommendation for shared services between public and parochial schools "is a major contribution, for the avoidance of religious dissension is vital to the advance of many current programs."

"By actively encouraging cooperation at local levels between public and private schools and by calling on the states to plan and administer this program in concert with their communities, the President has moved decisively toward solving the problems that have too long prevented the Federal government from playing its proper role in education," Keppel told the labor leaders.

MR. JOHNSON proposed a $1.6 billion aid program, with $1 billion of it earmarked for public school districts enrolling underprivileged elementary and secondary school pupils.

Parochial and other private schools would participate through extension to them by the local public school districts of shared services and other special projects.

The bill introduced in Congress on behalf of the Administration would require that a public school district seeking assistance must show that it has taken steps to provide services for underprivileged children in its area who attend non-public schools.

In the Senate, the bill is S. 370 and is sponsored by Sen. Wayne Morse of Oregon, chairman of the Senate subcommittee on education. In the House, it is H.R. 2361, sponsored by Powell.

MR. JOHNSON'S recommendations for aid on the elementary and secondary level also call for a $100 million program of grants to buy books for all school children and for school libraries and a $100 million effort to set up centers offering special courses and cultural enrichment programs to public and parochial pupils.

Administration aides told newsmen Mr. Johnson had sought to come up with a proposal that would avoid a fight over inclusion of parochial school pupils and at the same time give assistance to them without arousing the explosive controversy over Church-State relations.

Much of the steam in the Church-State issue apparently has been taken out because of the endorsement of the proposals by the National Education Association. This is the nation's biggest professional organization, having nearly one million members, and the most powerful non-governmental voice on education in the capital.

William G. Carr, executive secretary of the NEA, told newsmen that the association felt it could back the proposal without contradicting its past stand of opposition to aid to private schools.

Pope

(Continued from page 1)

courage and thoughtfulness to deepen the essential significance of community needs and the supernatural value of ecclesiastical worship. Above all, she is making more evident the part played by the word of God, whether of Sacred Scripture or that taught through the Church in the catechism and the homily, thus giving to the celebration of the Sacrament its pure and, at the same time, mysterious centrality."

Couple to mark Silver Jubilee

INDIANAPOLIS — Mr. and Mrs. Charles N. Summers will observe their 25th wedding anniversary on Saturday, Jan. 23. A Mass of Thanksgiving will be offered at Little Flower Church at 8 a.m. on that date.

Mr. and Mrs. Summers are the parents of Thomas, Roger and Nancy Summers.

Board to meet

The quarterly board meeting of the Archdiocesan Council of Catholic Men, originally scheduled last Sunday, will be held at 2:30 p.m. Sunday, Jan. 24, at the ACCM Office, 124 W. Georgia St., Indianapolis. ACCM president is William E. Conner, of Tell City.

Calendar

FRIDAY, JAN. 22

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

SATURDAY, JAN. 23

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

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

SUNDAY, JAN. 24

St. Catherine's Social begins at 5:30 p.m. in the parish hall, Shelby and Tabor Sts.

Two Card Parties, at 2 p.m. and at 7 p.m., in Assumption School hall, 1107 S. Blaine Avenue.

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Drive to Damascus	1 day, visiting the Street Called Straight
Drive to Jerusalem	via sightseeing tour, visiting en route Amman, the Dead Sea, Jericho and the Tomb of Lazarus
Jerusalem/Jordan	2 days and 3 nights, highlighted by visits to the Garden of Gethsemane, the Tomb of the Blessed Virgin Mary, the Temple of Solomon and Bethlehem
Drive to Israel	Visit many Bibical sites, including the Room of the Last Supper
Drive to Tiberias	1 day, highlighted by an en route visit to Nazareth and the Sea of Galilee
Drive to Tel Aviv	1 day, visiting Capernaum and Haifa and the Plain of Sharon
Fly to Rome	4 days, with several sightseeing tours to important religious attractions. An audience with the Holy Father has been requested
Fly to Dublin	4 days in Ireland, highlighted by a visit to the shrine of Our Lady of Knock
Fly to Indianapolis	

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'NON-CATHOLIC ROME'

Council of Churches headquarters is center of world-wide dialogue

By FATHER JOHN FOLEY

GENEVA, Switzerland—During the lifetime of John Calvin, Geneva was often called the "Rome of the Reformation." Here the intellectual giant of the Protestant revolt established a veritable theocracy.

Now Geneva is once again a sort of "Rome" for non-Catholic Christians the world over—no longer as the storm center of bitter religious revolt but as the focal point of worldwide ecumenical dialogue. This focal point is the headquarters of the World Council of Churches.

In February, Rome itself will be represented at Geneva when Cardinal Augustin Bea, S.J., head of the Vatican Secretariat for Promoting Christian Unity, will call at the recently completed WCC headquarters to confer with leading non-Catholic ecumenists, including Calvin's spiritual heir, Pastor Marc Boegner of the French Reformed Church.

THE NEW ecumenical center the cardinal will find is a model of modern efficiency. About 300 persons work in the $3 million complex, which houses the offices of Dr. W. A. Visser 't Hooft, WCC general secretary since the organization's founding in 1948; the offices of the various departments from theology (Faith and Order) to publicity (Information Department and the Ecumenical Press Service), and bureaus for the permanent representatives of some of the more than 200 Protestant, Orthodox, Anglican and Old Catholic churches which form the membership of the council.

The WCC exists, in the words of the organization's Evanston, Ill., Assembly in 1954, as "an instrument at the service of the churches which enables them to enter into fraternal conversation with each other, to cooperate in various fields, and to render witness together to the world. It is not a new church (even less a super-church) and does not perform ecclesiastical functions."

THE COMMON basis to which the member churches of the council subscribe is:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The WCC is the spiritual and organizational heir of a world missionary conference of Protestant communities which was held at Edinburgh, Scotland, in 1910. The conviction formed by this meeting was that mission demands unity.

An International Missionary Council (which merged with the World Council of Churches in 1961) was formed to coordinate and assist missionary work throughout the world. The theological questions dividing Christianity and the implications of united Christian social action were considered by the Faith and Order Movement and the Life and Work Movement respectively—the immediate forebears of the present WCC.

THE PROBLEMS faced by the council are staggering. The Geneva headquarters can make no pretense of being the centralized command post of a universal church—a divinely constituted prerogative belonging to the Bishop of Rome alone—and its activities must be restricted to what Dr. Ans van der Bent, the center's librarian, calls "those of an advisory body and a service organization."

In matters of interfaith discussion—particularly in relation to the Catholic Church—an official council publication states that "in this realm, as in all others, its job is to promote ecumenical dialogue among its member churches; to provide the framework within which they can consult together about their relations with the Roman Catholic Church; and to keep them supplied with up-to-date information about inter-confessional developments."

The council's very existence, however, provides an opportunity for cooperative effort in specialized areas and, even more important, it provides a continuing stimulus to reflect on the basis of Christian unity and to envision a framework for eventual Christian reunion.

The reunion of Christendom is far from being "just around the corner." But with the work of the Second Vatican Council on the subjects of the Church, ecumenism and religious liberty and with the interest in unity spurred throughout the non-Catholic Christian world through the efforts of the WCC, hopes for mending the divided fabric of Christendom grow stronger.

TO ENTER CONVENT—Miss Agnes Buckler, left, and Miss Janet Land will enter the convent of the Sisters of St. Francis, Oldenburg, on February 2. Miss Buckler is the daughter of Mr. and Mrs. Jerome Buckler, of St. Gabriel's parish, Connersville. Mr. and Mrs. Lorend Land, of Immaculate Conception parish, Rushville, are Miss Land's parents. Both young ladies attended the Immaculate Conception Aspirancy at Oldenburg.

Deanery luncheon reset for Jan. 26

INDIANAPOLIS—The annual luncheon-meeting of the South Indianapolis Deanery Council of Catholic Women, originally slated last Wednesday, Jan. 20, has been rescheduled for 12:30 p.m. Tuesday, Jan. 26, at the Msgr. Downey Council 3660, Knights of Columbus auditorium, 511 E. Thompson Rd.

Principal speaker will be Father Lawrence Frey, pastor of St. Joseph's parish, in St. Leon (Dearborn County), Ind.

South Indianapolis DCCW president is Mrs. Fred Klemm, a member of St. Roch's parish.

FARMER'S VIEW

A good deed

By DANA C. JENNINGS

Two hundred Monroe County, Ohio, people have jobs because some 4-H kids were willing to share.

In the fall of 1961 a clothing manufacturer came to Monroe County looking for a plant site. But he needed a factory building. The only building in the county big enough for his needs was the recently completed 4-H Club Center on the county fairgrounds. The manufacturer and the county industrial development corporation asked the 4-H council for the building.

You and I could think of lots of reasons why the 4-Hrs would be justified in saying no. Probably the 4-H members and leaders thought of all these negative reasons and more. But they said YES.

The manufacturer moved in with 72 employees. County people kept on working to find him a permanent site of his own.

A lot of people helped in a lot of different ways. One man donated the site. A contractor agreed to build the plant and others agreed to put up the money. The village fathers agreed to extend gas, water and sewer lines. The power supplier agreed to set up the poles and transformers.

Completion of the new building permitted expansion, and now 200 people have jobs.

Self-seeking 4-Hrs could have spoiled the whole deal.

AROUND THE ARCHDIOCESE

Terre Haute DCCW to meet January 26

TERRE HAUTE, Ind.—Msgr. Joseph Brokhage, rector of the Latin School, Indianapolis, will be the guest speaker at the third quarterly meeting of the Terre Haute Deanery Council of Catholic Women scheduled Tuesday, Jan. 26, at the Terre Haute House.

The deanery board meeting will be held at 10 a.m., followed by the annual luncheon in the Prairie Room of the Terre Haute House.

Reservations should be made by January 24 with Mrs. Joseph Lang, C-3488, or Mrs. Richard Roehn, H-7280.

The Single Catholic Adults Club of Terre Haute and surrounding area will attend the Community Theater's presentation of "The King and I" on Saturday, Jan. 30 at 8:30 p.m.

CLARKSVILLE

Our Lady of Providence Guild will meet Wednesday, Jan. 27, in the school cafeteria at 8 p.m. Mrs. Cora Jacobs will show slides of her recent trips abroad.

NEW ALBANY

The Third Order of St. Francis meeting is scheduled at 2:30 p.m. Sunday, Jan. 24, in St. Mary's Church.

CONTRIBUTORS

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

MRS. CARL VENDEL, Terre Haute
MRS. CLARA BACK, Brookville
MISS LULA EHRINGER, Sellersburg

Farm labor crisis aired for Senate

WASHINGTON — The Senate Agriculture Committee heard sharply conflicting testimony on an alleged "farm labor crisis" in California and elsewhere, with a priest among those challenging the state's growers on the issue.

Father James L. Vizzard, S.J., director of the Washington office of the National Catholic Rural Life Conference, said he had "nothing but condemnation" for growers who seek to import foreign farm workers.

And, he added, "I can only deplore those politicians who feel they must cooperate with the growers in their continued refusal to face the demands of individual justice and the common good."

THE AGRICULTURE Committee studied (Jan. 15 and 16) reports alleging that with the termination last month of a program under which Mexican workers have been imported to harvest crops, the food-growing industry has fallen into a severe labor shortage that threatens millions of dollars of damage to crops.

Sen. Thomas M. Kuchel of California and spokemen for growers said that without the Mexicans, labor is in critically short supply, despite the "initiative and energy of growers in seeking to recruit domestic workers."

He appealed for temporary entry of Mexican workers under Public Law 414, the Immigration and Nationality Act, to meet "urgent needs."

But the importing of workers was opposed by Labor Secretary W. Willard Wirtz, who said it would be morally, economically and legally unjustified.

WIRTZ SAID the growers had ample time to prepare for the end of the program under which Mexicans were brought into the U.S. as farm workers. He added that he knows of no shortage of domestic workers to do the job.

The Mexican farm labor program has been opposed for years by the Catholic Rural Life Conference and other religious and labor groups. They contend that use of the low-paid Mexicans has deprived some Americans of jobs and depressed the wages of others.

Stresses need to base devotion to Mary on sound theology

PHILADELPHIA — Devotions to the Virgin Mary must be based on sound theology and guided by truth and not mere sentiment, Archbishop John J. Krol told the 16th annual convention of the Mariological Society of America here.

The Archbishop of Philadelphia hailed Pope Paul's proclamation of Mary as "Mother of the Church," and observed that Marian scholars should be "as thrilled by this as were the Council Fathers," on hearing the proclamation at closing ceremonies of the third session.

"The Catholic Church, guided by the Holy Spirit, honors Mary with filial affection and piety as the Mother of the members of Christ, and hails her as pre-eminent and singular," said Archbishop Krol.

"Devotion to Mary cannot be separated from devotion to her Divine Son. . . . She is a most powerful intercessor . . . although in no way equal to Christ, Who is the one Mediator, the one font of grace, the one source of all goodness."

A PROVOCATIVE paper was presented by Father Wilfrid F. Dewan, C.S.P., a professor at the Paulist House of Studies, Washington, D.C. There is disagreement among Catholic scholars, over whether the Virgin, at the time of the Annunciation, realized that her Son was truly divine, he asserted.

Assuming that she did not, Father Dewan reasoned: "First of all, she was a Jew, with a background of monotheism. There is no reason to believe that God treated Mary any differently than the first Christians, to whom His triune nature was revealed very gradually.

"This raises the question as to whether Mary at the Annunciation realized that her Son was truly divine, and if the mystery of the Trinity was in some way revealed. In view of the growing discussion about the psychology of Christ Himself, there seems to be a growing disinclination to answer in the affirmative.

"Many hold that Christ was not humanly and psychologically aware of the full import of his personality and mission until He began to grow up.

"**THIS HAS** bearing upon Mary's understanding. It would seem that she did not have explicit and conceptualized knowledge about the Trinity and Jesus as the Logos-incarnate at the time of the Annunciation, but only of the Messianic role of her miraculously conceived child.

"It is impossible to say when Our Lady came to the full and explicit awareness of who her Son was," Father Dewan concluded. "It does not seem to me in any way irreverent to think that Mary made her first total act of faith in Christ the God-Man at the very moment of His death.

"Then Mary gave herself completely to God as she joined in the sacrifice of Christ . . . becoming the first partaker of His glorified life. . . ."

TO ENTER ORDER — Miss Margaret Ann Rahe will enter the Convent of the Sisters of St. Francis, Oldenburg, on February 2. She is the daughter of Mr. and Mrs. Richard Rahe, of St. Louis parish, Batesville. An open house for relatives and friends is scheduled at the Rahe home, R.R. 3, Box 91, Batesville, on Saturday Jan. 23. Miss Rahe attended the Immaculate Conception Aspirancy at Oldenburg.

Build own church

MADRID — Residents of a new housing project near the Madrid airport are building their own church. City planners did not include a church in the project and the nearest one was several miles away. The people received a $2,500 subsidy, but they are also working themselves to build the church with the help of the parish priest of a nearby area.

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Couple to observe 25th anniversary

INDIANAPOLIS—Mr. and Mrs. Frank Kattau, of St. Patrick's parish, will mark their 25th wedding anniversary Wednesday, Jan. 27, with a Mass of Thanksgiving at 7 a.m. in the parish church.

An open house will be held by the couple, who live at 1302 Wright, on Saturday, Jan. 30, from 2-5 p.m. Friends and relatives are invited. No invitations have been sent.

The Kattaus are parents of two sons, Michael, a student at St. Meinrad seminary, and Robert, a student at Marian College.

Plan card party

INDIANAPOLIS—Bob Sheehan is the newly elected president of the St. Philip parish Holy Name Society and Men's Club. Other new officers include Terry O'Hara, vice president; Ron Jinks, secretary; and Ted Heede, treasurer.

†

Remember them in your prayers

INDIANAPOLIS

† **JAMES W. McDONALD**, 69, St. Catherine's Church, Jan. 15. St. Joseph Cemetery. Husband of Edna; brother of Grover H. McDonald and Maude Taylor.

† **EUGENE M. STUPPY**, 74, St. James the Greater Church, Jan. 15. St. Joseph Cemetery. Husband of Clara G.; father of Jeanne Gorrell and Robert O. Stuppy; brother of Emma Roach, Edith Ehrensberger and Sister Clotilda, O.S.F.

† **LAWRENCE J. SEXTON**, 67, Little Flower Church, Jan. 16. Holy Cross Cemetery. Husband of Margaret; brother of F. Sexton and Sister Joseph Catherine, S.P.

† **ORA I. FENDEL**, 77, St. Philip Neri Church, Jan. 19. Holy Cross Cemetery. Wife of Joseph C.; mother of Catherine Carr, Florence Randall, Margaret Blythe and Joseph A. Fendel; sister of Nettie McAtee, Mayme Montgomery, Lavella Miller, Watt, Edward, and Clem O'Bryan.

† **ROY MANGANO**, 72, Immaculate Heart of Mary Church, Jan. 18. Calvary Cemetery. Husband of Angelin; father of Rosary Hedge.

† **MARY E. OLIVER**, 74, St. John's Church, Jan. 18. St. Joseph Cemetery. Mother of Francis J. Bechert, Dorothy Field, Mary English, Sister Anita, S.P., Herbert W. Oliver and Anna Marie Ewing.

† **ELIZABETH PRISCHENK**, 87, Sacred Heart Church, Jan. 19. St. Joseph Cemetery.

† **BERNARD ROACHE**, 79, St. John's Church, Jan. 19. Holy Cross Cemetery.

† **WILLIAM F. FEINER**, 84, Christ the King Church, Jan. 19. Calvary Cemetery. Brother of Dora Snowden.

† **EUGENE M. FITZGERALD**, 64, St. James the Greater Church, Jan. 19. Holy Cross Cemetery. Husband of Ruth; father of Sally Moorman, Catherine Shanahan; brother of Marie Douglas and Louise Fitzgerald, Raymond, Edmond, Robert, Joseph and Lewis Fitzgerald.

† **FRANK PETROFF**, 47, St. Andrew's Church, Jan. 19. Calvary Cemetery. Husband of Lillian C., father of Sister Monica Frances, S.P., Nancy Petroff, Steven and David Petroff; son of Mrs. Joseph Petroff; brother of Dorothy Riney and Robert Petroff.

† **JAKE GIACOMA BOTTO**, 76, St. Francis de Sales Church, Jan. 20. St. Joseph Cemetery. Son of Mary Botto; brother of Catherine McCormick, Louis and Tony Botto.

† **EDWARD C. REED**, 54, St. Mark's Church, Jan. 20. St. Joseph Cemetery. Husband of Mary A.; father of John L. and Susan K. Reed; brother of Roberta Feltman and Rosemary Reed and Mildred McNulty.

† **GEORGE E. WORTHINGTON**, 49, Holy Name Church, Jan. 20. Calvary Cemetery. Husband of Mary M.; father of Pvt. Donald Worthington, Thomas, Gary, Robert and Dan Worthington, Mary Ann and Carol Worthington; son of Bertha Worthington; brother of Virgil and Lawrence Worthington; Ethel Huser, Violet Hawley, Madeline Baar, Delores Gray and Mrs. Norman Butler.

† **DR. ORVAL O. CARTER**, 83, St. Martin's Church, Martinsville, Jan. 19. St. Joseph Cemetery. Father of Fred, Robert and John Carter.

RICHMOND

† **INFANT SOUTHWORTH**, St. Mary's Cemetery, Jan. 9. Son of Mr. and Mrs. David Southworth; brother of Bart Southworth.

BATESVILLE

† **ALOYS M. ROELL**, 81, St. Louis Church, Jan. 15. Church Cemetery. Husband of Mildred; father of Aloys Jr., of Batesville; Mrs. Naomi Hellmich, of Batesville; Mrs. Evelyn Pensly, of Arizona; brother of Ted G. Roell, of Richmond; Mrs. Frances Zobel, of near Shelbyville.

† **ALBERT ECKSTEIN**, 39, St. Louis Church, Jan. 18. St. Nicholas Cemetery. Survivors include the wife, two children, his mother; two sisters and three brothers, including Father Francis Eckstein, assistant pastor of Holy Family Church, Richmond.

BROOKVILLE

† **MARY E. WEILER**, 74, St. Peter's Church, Jan. 4. Church Cemetery. Wife of Frank; mother of six sons and six daughters.

CORYDON

† **CHARLES K. THOMAS**, 69, St. Joseph Church, Jan. 13. Church Cemetery.

JEFFERSONVILLE

† **ROBERTA ISABELL BENNETT**, 49, St. Augustine Church, Jan. 18. St. Anthony Cemetery. Wife of Omer; mother of Thomas Bennett, of Jeffersonville; Carolyn F. Beonett, of Jeffersonville; daughter of Mrs. Mary G. Thomas, of Henderson, Ky.; five sisters and three brothers.

† **KARLA JEAN CONN**, 4, member of Sacred Heart Church, Jan. 19. Daughter of Mr. and Mrs. Ralph Conn; granddaughter of Mr. and Mrs. George R. Conn and Mrs. Hazel Voyles, all of Jeffersonville.

NEW ALBANY

† **HERMAN L. ROUCK**, 79, Our Lady of Perpetual Help Church, Jan. 13. Holy Trinity Cemetery. Husband of Mary F.; father of Edgar M. Rouck, Mrs. Wilbur Fenger, Mrs. Gladys Conlan and Mrs. Harold Dallmann, all of New Albany.

CHRISNEY

† **JAMES A. GASAWAY**, 94, St. Martin's Church, Jan. 19. Church Cemetery. Husband of Mary; father of Earl Gasaway, of Tennyson; Glenn Gasaway, of Chrisney; Joseph Gasaway, of Evansville; and Vernie Gasaway, of St. Meinrad; brother of Pearl Gasaway, of Chrisney.

SIBERIA

† **ELIZABETH ANN SCHILLING**, 73, St. Martin's Church, Jan. 16. Church Cemetery. Mother of Sylvan Schilling, of Evansville; Cletus and Alfred Schilling, of Jasper, and Melvin Schilling, of Murfreesboro, Tenn.; Mrs. Loretta Meiners, Mrs. Verna Kastner and Mrs. Rosella Ruschmann, all of Cincinnati; Mrs. Lucille Meier, of Ferdinand and Mrs. Mildred Brahm, of St. Meinrad; sister of Anthony Paulin, of Siberia and Mrs. Leona Kleiser, of Tell City.

ST. MEINRAD

† **SUSANNA BAAL**, 84, St. Meinrad Church, Jan. 20. Church Cemetery. Mother of Linus and Robert Baal, of St. Meinrad; Alois Baal, of Mariah Hill; Edmund Baal, of Lakewood, N.J.; Mrs. Norbert Fischer, of Ferdinand; Mrs. Stanley Doudna, of Caldwell, Ohio; sister of Francis Troesch, of St. Meinrad and Sister Mary Pia, O.S.B., of Ferdinand.

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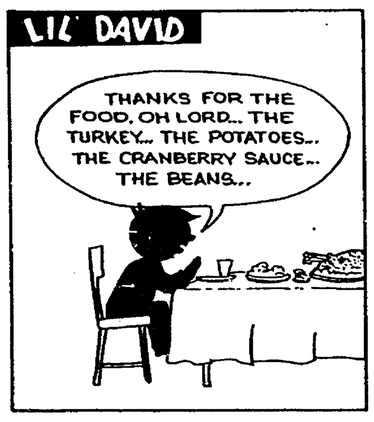

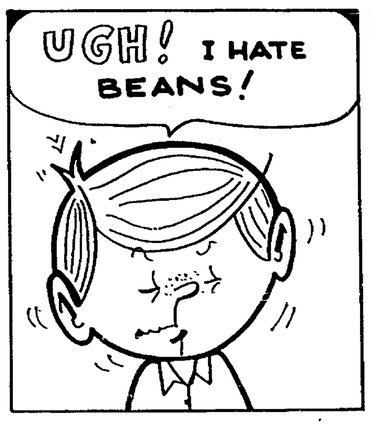

Marian expanding Evening Division

More courses and a greater variety of subjects will be available to Evening Division students enrolling at Marian College for the spring semester beginning February 4.

In addition to the regular class schedule on Tuesday and Thursday evenings, classes have also been scheduled from 3:30 to 4:20 p.m. on Monday, Wednesday and Friday. This innovation will be of interest and value to special groups such as the young business executive, the teacher, and the housewife-mother with only a limited amount of time each day to devote to the completion of their education.

For the first time in the Evening Division, Marian College is offering a course in Asian Civilizations. Under the direction of Sister Mary Carol, Ph.D., this study of Asian Civilization serves as an introduction to the cultures of India, China and Japan.

A SECOND Non-West course, World Literature: The Non-West, will include a study of selections from the literature of India, China, and Japan under the direction of Sister Marie Pierre, Ph.D.

Persuasion, a course of value to students in all fields of endeavor, will be offered on Thursday evenings. Conducted by Indianapolis attorney, Howard DeTrude, J.D., the course includes the application of techniques to written and verbal assignments in persuasion, including analysis of individual persuasive abilities and styles.

New in the field of English is a course titled, English Grammars, a study of three different methods of describing the grammar of contemporary English—traditional grammar, descriptive grammar, and generative grammar. Sister Margaret Ann, Ph.D., chairman of the college English department, will conduct the course from 3:30 to 4:20 p.m. Monday, Wednesday and Friday.

OTHER EVENING classes are available in biology, business administration, education, French, geography, government, mathematics, music, psychology and clothing.

Registration for Evening Division classes will be held January 28 and 29 from 8 a.m. to 8:30 p.m. and Saturday, Jan. 30, from 9 a.m. until noon in the Marian College Administration Building, 3200 Cold Spring Road. Brochures and detailed information are avaiable by calling the college.

Diocesan school post to layman

BATON ROUGE, La.—A layman, Paul E. Marionneaux, has been named assistant superintendent of schools for the Diocese of Baton Rouge.

Msgr. Arthur J. Lieux, board superintendent, announcing Marionneaux's appointment, said that few laymen in the U.S. hold similar positions in Catholic school systems.

Marionneaux, a former diocesan supervisor of secondary schools, replaces Father Henry C. Vavasseur, who left to pursue further studies at the graduate level in education at the Catholic University of America in Washington, D.C.

Peace medal goes to Bishop Wright

PITTSBURGH—Bishop John J. Wright of Pittsburgh will receive the 1964 Peace Medal of the Third Order of St. Francis at a Jan. 16 luncheon in the Penn Sheraton Hotel here.

Awarded annually for "truly Christ-like efforts in behalf of peace among all men," the medal has gone in the past to such men as Secretary of State John Foster Dulles, FBI director J. Edgar Hoover, and Negro civil rights leader Dr. Martin Luther King.

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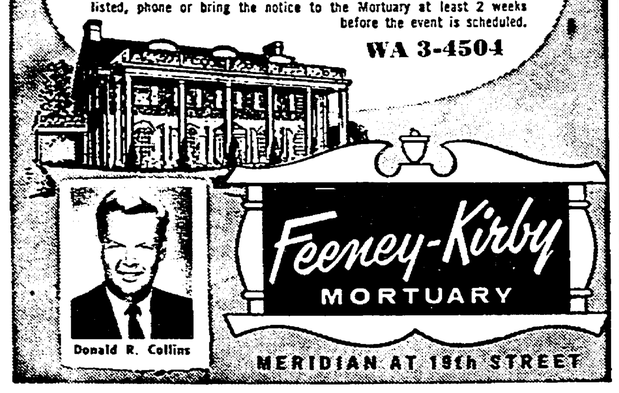
WA 3-4504



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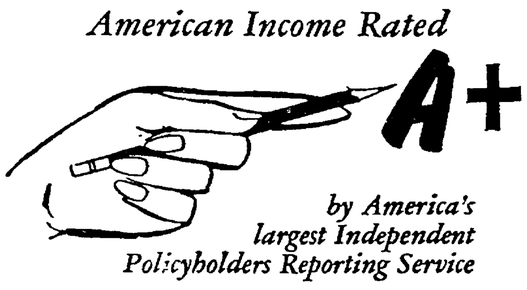

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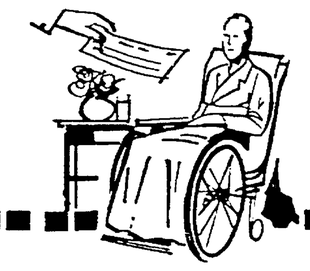

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