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VOL. V, NO. 18 INDIANAPOLIS, IND., FEB. 5, 1965

One of the oldest parishes in Indianapolis (originally founded in 1858), St. Mary's Church is now located at its second site in the Mile Square area. The imposing gothic church, shown in this striking aerial photo by Robert Lavelle, was completed in 1912 at the corner of New Jersey and Vermont Streets. To the immediate right of the church edifice is the rectory. Adjacent to the rectory is the former parish school, now housing the St. Mary's Child Center. The Child Center is operated by the Archdiocesan School Office as a special education center. To the rear of the church is St. Mary's Academy, which fronts on Vermont Street. The academy, erected at its present site in 1911 and enlarged in 1926, is owned and operated by the Sisters of St. Francis, Oldenburg. The original location of the parish and school was on E. Maryland St. It was constituted as a German-nationality parish until 1945, when parochial boundaries were established. Pastor-emeritus of St. Mary's is 91-year-old Father John Scheefers, now living in retirement at St. Paul's Hermitage, Beech Grove. He served the parish as active pastor from 1920 until 1949. Now serving as administrator of the parish is Msgr. Victor L. Goossens, who also is Archdiocesan Director of the Mission-Aid Societies. In recent years the resident population of St. Mary's parish has dwindled, and the church now serves a growing number of visitors to the downtown area. A recent questionnaire distributed during Sunday Masses revealed that the congregation on that day represented persons from 47 different cities and several states.

Pontiff hints change in garb for Cardinals

VATICAN CITY—Pope Paul VI has advised the 27 newly named cardinals not to bother getting fitted for silk robes, hinting that a change in the attire of cardinals is to come after the end of the ecumenical council.

The Pope has also decided that the three Eastern-rite patriarchs named to the College of Cardinals will not be given the customary titles to Roman churches but will retain the title of their own patriarchal Sees. Their status will be that of cardinal-bishops, the highest in ceremonial rank in the Sacred College.

These announcements by Vatican officials came in the wake of rumors saying that the Pope was preparing a new decree, or

Related article, Page 3

motu proprio, on the dress of cardinals. The officials said that no such decree is imminent, but that the Pope's wishes were made known privately in Vatican circles. A motu proprio, though issued on the pope's own initiative, is a public document usually changing Church law.

OFFICIALS announced other changes in the Church's traditional and colorful ceremonies for the elevation of cardinals. Instead of four separate consistories — secret, semipublic and public, followed by a second secret — there will be only two

At the secret consistory, already scheduled for February 22, the Pope in the presence of the College of Cardinals and other high Church officials will announce the names of the new candidates. In the act of their being named, they are created cardinals. Then the Pope is expected to give a major address explaining his reasons for the selections and perhaps giving hints of future papal policy.

A public consistory on February 25 will take the place of the former semipublic, public and second secret consistories, combining their ceremonies and adding the concelebration of Mass by the Pope and the new cardinals.

Included in this ceremony will be the announcement of the new titular Roman parishes (except for the patriarchs), the bestowal of the sapphire ring, scarlet biretta and other items of a cardinal's dress, culminating in the ceremonial placing of a large red hat on each new cardinal's head. This hat is never worn again, but remains with the cardinal as a sign of his authority.

Formerly, the biretta was given at the semipublic consistory. The ring was given and the titular church announced at the second secret consistory, together with the ceremonial opening and closing of the new cardinal's mouth by the pope to signify his subjection to the pope and empowering the cardinals to speak in consistories as the pope's high counsel.

The current change in ceremony is in line with Pope Paul's tendency, often in evidence, to simplify Church ceremonies.

(Continued on page 9)

Indicate early reform of the curia

VATICAN CITY — Cardinal Amleto Cicognani, the Papal Secretary of State, has exhorted officials of the Roman curia to accept the future reforms of their offices in a spirit of docility.

A circular letter to this effect was sent to cardinals heading various offices of the curia, the Church's central administration, in early January.

Cardinal Cicognani asked the cardinals to make the letter known to all persons within the curia. Within a fortnight contents of the letter found their way into the press.

THE UNOFFICIAL publication of an outline of the letter coincided with rumors that certain reforms of the curia would be decreed before the February 22 consistory when Pope Paul will create 27 new cardinals. Among the reforms said to be in the making is an age limit for curial officials or a limit to the number of years of curial service.

In his letter, Cardinal Cicognani said intemperate and sometimes unjust criticism had been levelled against the curia in the hall of the Second Vatican Council. But he pointed out that defects and weaknesses were bound to develop in such an ancient institution as the curia. He recalled that Pope Paul himself had stated this publicly.

CARDINAL Cicognani urged those who work in the curia to shun all polemics about the council. He said experience had shown that such arguments tend to harm the curia rather than help it.

He urged prudence in all contacts with bishops and others concerned with the council, exact observance of the curia's office hours and an adamant refusal to accept offers of money even for charitable purposes.

School bus measure filed in Lower House

By JOHN G. ACKELMIRE

The feature of this week in the 94th Indiana General Assembly was Governor Roger Branigin's budget message.

Briefly, the Governor requested that the lawmakers pare budget requests by $34.5 million, including $18 million from the state's colleges and universities.

The General Assembly

If the Legislature acts upon Branigin's appeal, it will mean considerable rethinking about projected legislation, including some items which had seemed near to the point of becoming law.

LAST FRIDAY the House got one of its more controversial

Editorial, Page 4

measures. This was a bill to require that public school transportation be made available to parochial and private school children.

Co-sponsors of the bill (H.B. 1387) are Representatives Burnette C. Bauer (D-Granger) and Leo F. Costello (D-Indianapolis). Bauer is Indiana president of the Citizens for Educational Freedom, a national non-sectarian organization of parents with children in parochial or other private schools. The Indiana CEF is strongly backing the bill

The sponsors believe the bill has good chance to become law. Governor Branigin said it "deserves favorable consideration," although he added that no cost figures had been included in the budget. Bauer estimated the annual cost at $750,000.

A House Labor Committee hearing drew a full house in support of and opposition to a state minimum wage bill (H.B. 1012). The measure sponsored by Representatives Marvel Ricketts (D., Indianapolis) and Walter J. Beneville (D., Jeffersonville) would establish a minimum wage of $1 an hour, to be stepped up to $1.25 in 1966.

Employer spokesmen contend the bill would have "devastating economic effects." Labor leaders and others said it did not place the minimum high enough. The bill, which is expected to

(Continued on page 9)

Lay cardinal? It's possible

BONN—Auxiliary Bishop Walther Kampe of Limburg, Germany, has applauded the appointment of 27 new cardinals and raised the possibility of a layman being elevated to the College of Cardinals.

In an article for the German Catholic News Agency, he wrote: "It is pleasing that not only bishops, but distinguished priests like the world-famous founder of the Young Christian Workers, Msgr. Joseph Cardijn (of Belgium), have been elevated to be cardinals.

"Will it someday occur," he continued, "that an outstanding layman will also receive the honor of the purple?" He declared such an action would not be contrary to canon law.

Bishop Kampe also praised Pope Paul's decision to increase the College of Cardinals to 103 members on the grounds that "the renewal of the College of Cardinals has created the best conditions for the establishment of an episcopal senate which will one day have to carry forward the work of the council."

INDIANAPOLIS-BOUND?

Prior is interviewed on monastery move

By PAUL G. FOX

A delegation of Benedictine monks from St. Maur's Priory, of South Union, Ky., visited Indianapolis this past week to confer with Archbishop Schulte and representatives of other organizations relative to the possible relocation of their monastery and seminary in Indianapolis.

Father Prior Bernardin Patterson, O.S.B., 39-year-old head

Photo on Page 3

of the interracial institution, told The Criterion in an interview that Indianapolis is under "serious consideration" for the site of the move.

"Although we are studying offers in other cities throughout the Midwest," Father Prior said, "Indianapolis has the edge at the moment."

THE ST. MAUR'S institution, founded 16 years ago as a dependent priory from St. John's Abbey in Collegeville, Minnesota, achieved its autonomy as an independent Benedictine community in 1963.

The 27-member Benedictine community at St. Maur's, which includes nine Negro monks, presently operates a preparatory high school and a four-year school of theology. Each has an enrollment of 35 students, representing priesthood candidates from several dioceses. The Archdiocese of Indianapolis presently has seven students, including two deacons, at St. Maur's.

Father Prior said that if Indianapolis is chosen, then all three units—monastery, high school and theology school—would be moved here in addition to headquarters for the National Institute for Race and Religion, established at St. Maur's in 1963.

He indicated that the decision to relocate was made by the St. Maur's community because of the natural attractions — academic, cultural and growth potential—offered by a metropolitan area.

THE PRESENT location of St. Maur's is on a 300 acre tract in Logan County, Ky., 14 miles West of Bowling Green, in the Owensboro Diocese. The site was ocupied from 1800 to 1922 as a Shaker communal settlement. Two of the original Shaker buildings, still used by St. Maur's, date to 1824 and 1854 and have considerable historical value.

The Institute of Race and Religion, founded as an extension department of St. Maur's Theological Seminary in 1963,

(Continued on page 9)

Brighter outlook seen for Latin America

By ARTHUR SOUTHWOOD

CHICAGO — Optimism about the increasing strength and influence of the Church in Latin America, coupled with acute awareness of the seriousness of social unrest there set the tone for deliberations at the second

Photos and related article, Page 2

annual conference of the Catholic Inter-American Cooperation Program (CICOP) here Jan. 27-29.

Despite recognition that much must be done to make the current social revolution successful through combating such problems as poverty, illiteracy, religious ignorance and communism, a consensus seemed to emerge from the discussions that the Church has started to come to grips with the realities of the situation and will continue to gather strength in the struggle of the Latin American peoples to overcome their crippling problems.

One of the highlights of the deliberations was a pledge by Cardinal Joseph E. Ritter of St. Louis to send 10% of his Archdiocesan clergy for the next decade to serve in Latin America.

ASSESSING the help which has already come from North America and the role the Church in Latin America must play in helping its people, Bishop Marcos G. McGrath, C.S.C., of Santiago de Veraguas, Panama, said in a private interview the increased impact of the Church in Latin American life "is enough reason for optimism."

The material and spiritual aid which has begun to flow into Latin America is of great importance because "cooperation brings forth cooperation." He expressed the hope that before long the programs of education and material aid would give Latin Americans the impetus they need to help themselves.

Defining what he believes should be the role of the Church, he said much of the material help needed is really the function of the civil governments, "but it has to be done by someone, and sometimes the Church is the only one willing or able to do the job." But the real place of the Church, he believes, is as a teacher and former of attitudes.

"The Church should take an attitude on these social problems, and it should educate the people to attitudes" which will help them better their situation, he said.

Bishop McGrath said in an address before a general assembly of the conference that revolutionaries have "short-circuited" their goals in the past by "plunging quickly for political power as the key to their solutions."

He emphasized during the interview that he was not opposed to political answers to these needs, but said "you can't solve social and economic problems merely by political means."

He said that emphasis in education in many areas of Latin

(Continued on page 9)

Chancery announces two pastoral shifts

Two pastoral appointments were announced this week by the Chancery Office. Named pastor of St. Malachy's parish, Brownsburg, was Father Charles Noll, former pastor of St. John the Baptist parish, Starlight. He succeeds Father Maurice DeJean, who died last week.

The new pastor of the Starlight parish is Father Bernard Voges, former assistant pastor of St. Lawrence parish, Lawrenceburg. This is his first pastorate.

Appointed temporary assistant pastor of the Lawrenceburg parish was Father David Duesing, O.S.B., a member of the St. Meinrad Benedictine Archabbey.

The appointments were effective this past Wednesday.

A NATIVE of Indianapolis, Father Noll, 51, was ordained in 1940 after seminary studies at St. Meinrad Seminary, the North American College in Rome, and Catholic University.

His assignments as assistant pastor included: St. Joan of Arc, Indianapolis; St. Charles Borromeo, Bloomington; and Holy Rosary, Indianapolis. In 1954 he was named assistant pastor of Our Lady of Perpetual Help parish, New Albany, and chaplain and instructor at Our Lady of Providence High School, Clarksville. He became pastor of St. John's, Starlight. in 1959.

FATHER VOGES is a native of Troy, Ind., and was ordained in 1950 after studies at St. Meinrad Seminary.

He served as assistant pastor of the following parishes: Holy Trinity, Indianapolis; St. Mary's, St. Mary-of-the-Knobs (Floyd County); and St. Francis de Sales, Indianapolis. He was assigned to Lawrenceburg in 1961.

FATHER NOLL

FATHER VOGES

New cartoon . . .

'Double Take' — a new religion-oriented cartoon — starts this week on Page 5. It's the brainchild of Walt Weller, of Redondo Beach, California.

Richmond slates catechist course

RICHMOND, Ind.—A 15-week series of instructions for potential catechetics teachers will begin Monday, Feb. 8, at Holy Family School here.

Under sponsorship of the Confraternity of Christian Doctrine, the course will be conducted by Missionary Helpers of the Sacred Heart, of Dayton, O.

Classes are open to interested adults throughout the Richmond Deanery, including high school religion teachers and parents who wish to become better informed of their catechetical obligations within their own families.

Free baby-sitting service will be provided by members of the Holy Family Junior Catholic Youth Organization. Classes will be held from 7 to 9 p.m. each Monday for the 15 weeks.

PORTRAIT PRESENTED TO ARCHBISHOP—An oil portrait of Archbishop Schulte, painted by an inmate of the U.S. Penitentiary in Terre Haute, was presented to him last Sunday by representatives of an 11-member confirmation class. The presentation took place following the confirmation rites in the prison chapel. Shown above with Archbishop Schulte are Father James Hodge, Catholic chaplain of the institution, Associate Warden James Riggsby, and several inmates. Another photo on Page Six. (Photo by Paul G. Fox)

HOOSIERS AT CICOP CONFERENCE—Several individuals and representatives of religious communities in the Archdiocese of Indianapolis, who have missionary interests in Latin America, attended the second annual Catholic Inter-American Cooperation Program (CICOP) Conference last week at the Edgewater Beach Hotel in Chicago. More than 2,000 members of the hierarchy, clergy, religious and laity attended the Conference. Shown in the photo at left above with Cardinal Joseph E. Ritter, Archbishop of St. Louis and former Archbishop of Indianapolis, are Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey, and Msgr. James Hickey, pastor of Our Lady of Lourdes parish, Indianpaolis. In a dramatic speech during the Conference, Cardinal Ritter pledged a tithe (10 per cent) of his St. Louis Archdiocesan priests to the pastoral needs of the Church in Latin America by 1975. He now has ten priests serving there. In the center photo, two Marian College nun-professors compare notes with Felix Valbuena, assistant director of the Latin American Center at Javeriana University in Bogota, Colombia. Sister Mary Edgar, O.S.F., center, who is chairman of the romance language department at Marian and campus Papal Volunteer chairman, recently made arrangements with Mr. Valbuena for 18 Javeriana students to spend ten weeks attending classes at Marian while residing with Indianapolis families. At left is Sister Mary Carol, O.S.F., chairman of the Marian history department and the college's non-west studies program. In the photo at right, two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who recently returned from teaching assignments in Bogota, talk with Msgr. Jose Joaquin Salcedo, director of the vast radio network operated by the Church in Colombia. Sister M. Gertrude, O.S.B., who now teaches Spanish at Chatard High School, Indianapolis, is on the left, while Sister M. Cabrini, O.S.B., former Chatard teacher now principal of St. Columba School, Columbus, Ind., is on the right. Both nuns will return to Colombia this summer with two other members of their community to establish the first permanent Latin American mission of their convent. (Staff photos by Paul G. Fox)

Shriver urges Peace Corps 'in reverse'

CHICAGO—Peace Corps director Sargent Shriver suggested a "peace corps in reverse" as he addressed a packed plenary session of the second annual conference of the Catholic Inter-American Cooperation Program.

"If the peace corps volunteers learn as they teach, if our common problems have common solutions, why must all the traffic be one way?" he asked. "Why shouldn't papal volunteers, for instance come north as well as south? Why not a corps of papal volunteers—or peace corps volunteers — from Latin America to work in the U.S.?"

Shriver said these volunteers "working under the same conditions as our peace corps, could work in our urban slums and through our Southwest, for instance, teaching Spanish and teaching literacy."

"Some Latin American countries have more advanced programs in literacy training than any in the world," he said. "In the field of coops and credit unions, there is valuable work to be done here, and we have much to learn."

ADDRESSING himself particularly to the large Latin American contingent at the meeting, the peace corps director said:

"As we and you face our common problems, we should share the human resources available to solve them. Here is a personal 'alliance for progress' which would reach the people. The people from your pueblos and great cities could be directly involved."

Shriver related that there are now 5,000 peace corps workers in Latin America. He said that fears and dire predictions that the Catholic priests in Latin America would advise their people to shun Protestant "gringos" in the peace corps have come to naught.

He paid particular tribute to Msgr. Jose Joaquin Salcedo, director general of Accion Cultural Popular, Bogota, Colombia, for helping to dissipate fear and prejudice regarding peace corps workers. He related that Msgr. Salcedo printed pictures in his papers of all the peace corps volunteers who were coming to Colombia and asked the villages where they were going to welcome them.

Shriver also had high praise for another Latin American participant in the conference, bishop Eugenio de Araujo Sales, apostolic administrator of the Archdiocese of Natal, Brazil. He said that if Latin America "had 100 or 200 more like him, there would be nothing to worry about on that continent."

"THREE YEARS ago I stood in the slums of an enormous city in northeast Brazil," Shriver related. "There with Bishop Sales, I saw the work he had begun with the poor and forgotten around a half finished church.

"With people and in places where the government of Brazil had never reached, he was publishing newspapers and newsletters, organizing coperatives, running a rest camp, strengthening medical care and campesino organizations, organizing day-care and child-care centers and playgrounds. No peace corps volunteer could have carried on such work without the dynamism and revolutionary spirit of the bishop."

Shriver said the great hope for Latin America is the fact that the Church has joined and in many places is directing the social revolution in Latin America.

Bishop defines 'Catholic nurse'

WICHITA, Kan.—Bishop Leo C. Byrne defined the Catholic nurse—"one who combines professional excellence with spiritual excellence to santify herself and Christianize society."

Speaking before the Diocesan Council of Catholic Nurses here, Wichita's apostolic administrator told 200 nurses: "Your lay apostolate is nursing. Specifically in our age which history will describe as the age of the laity, the Catholic nurse must be a shining symbol of both the Church and the nursing profession."

CINCINNATI PRELATE

Sees large cities as mission field

CINCINNATI — America's big cities may be the nation's most fruitful field of "missionary" work, Archbishop Karl J. Alter declared here.

Addressing the (Jan. 29 to 31) Conference on the Role of the Laity in the Home Missions at Our Lady of Cincinnati College, the archbishop suggested that New York, Chicago, and other metropolitan centers "may have more people divorced from Christian truth and Christian practice than all the southern states put together."

Approximately 60 priests, Sisters, and lay men and women representing communities and organizations that train or use lay missionaries in the U.S. also heard Father Frederick A. McGuire, C.M., executive secretary of the national Mission Secretariat, speak of the need for a "point of reference" for home mission groups, to which they could turn for studies, research, new approaches, and information.

"It may be that for the apostolate of the Church at home—for example, working in the deprived areas of the South and Southwest, or in the slums of the cities—the role of the Catholic Church Extension Society could be enlarged to make it the needed 'point of reference,'" Father McGuire said.

COMMENTING that "it seems better to adapt an existing organization rather than to form a new one," Father McGuire said he thought the Catholic Church Extension Society was flexible enough to create "a rallying point for coordination of efforts, and a place to go for information."

In his sermon at a low Mass, Archbishop Alter also emphasized the importance of an "ecumenical attitude" in the home missions.

"We must start with an ecumenical spirit," he said. "We can't accomplish the work in a polemical way. Arguing in the past has led only to frustration and futility."

The ecumenical spirit, he explained, includes "Christian charity, a fraternal spirit, and generosity of mind."

"No surrender of truth, no compromise is called for," he added. "But we begin with the things that unite us, rather than with those that set us apart."

Admitting that "we must keep in mind that the Christian religion is a personal response to Christ's life and teaching," and that every man must save his own soul—the responsibility cannot be delegated to society," Archbishop Alter declared that it also is necessary to remember that "the Gospel has social implications."

"The entire ministry of Christ cannot be understood unless it is seen in relation to the whole human society," he said. "Christ wanted to bring all men together with a new principle of unity—sharing the grace of the Incarnation and Redemption. . . . He spoke of a kingdom, of a city, of a flock."

In order to achieve this unity, "we must have the combined efforts of all who are baptized into the Mystical Body," the archbishop said. "It is a responsibility which we all share."

DESCRIBING the different roles of hierarchy, clergy, and laity, he pointed out that it is the responsibility of the laity "to create a Christian civilization or culture which will make it easier for a person to save his soul."

"Public opinion, legislation, education, public welfare, social institutions — these must be impregnated with Christian principles," he said. "And this is the job of the laity."

Groups represented at the conference included the Glenmary Home Misioners, who organized the conference; Extension Volunteers; the International Grail Movement; Catholic Lay Mission Corps; Front Line, a lay mission group based at the University of Dayton; Franciscan Lay Missionaries; International Catholic Auxiliaries; Catholic Students' Mission Crusade; Christian Family Movement, and the National Catholic Rural Life Conference.

Improvement is seen in council procedure

MUENSTER, Germany — The ecumenical council's procedure should be improved to provide better conditions for debate, Bishop Joseph Hoeffner of Muenster urged here.

The prelate said that "monologue, rather than dialogue among the council's Fathers, was the common mark of the general meetings." He added that every day there were from 15 to 20 monologues, which made the council's work very tiring.

A MEMBER of the council's commission on seminaries, Bishop Hoeffner referred to the privilege of cardinals to be put at the head of the speakers' list on a topic.

"Often," the prelate remarked, "from seven to 10 cardinals delivered their speeches while the other Fathers had to wait and were not allowed to speak before 11 a.m. just when the general race to leave the council had already started."

"CARDINALS were never surprised by the end of debates as bishops quite often were. The consequence was that sometimes two-thirds of a bishop's speech had to be cut," Bishop Hoeffner said.

The prelate declared that such procedure enabled the cardinals to influence strongly the development of opinions on the floor and press reports as well.

Helping hand

FULDA, Germany — More than 3,900 voluntary workers from seven countries helped to build churches, houses and other establishments in Europe last year, the Catholic International Order revealed here. Next year the organization will send out 4,200 workers. Among their projects will be an ecumenical center in Norway.

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MARIAN'S PRODUCTION FOR CHILDREN—"The Last of the Leprechauns" is the title of the annual children's theatre production of Marian College. Patrick Welsh, above, from New Albany, and Connie Eaton, of Indianapolis, have lead roles in the production to be shown in the college auditorium tonight (Friday) at 8 p.m. and Saturday and Sunday matinees at 2 p.m. The production is directed by Sister Mary Jane, O.S.F. (Photo by Robert Lavelle)

POPE'S MOVE APPRAISED

Sees a new role for Patriarch-Cardinals

DAMASCUS, Syria—Melkite-rite Patriarch Maximos IV Saigh of Antioch, first of the cardinals named by Pope Paul VI, said that with the appointment of the Eastern rite patriarchs, the College of Cardinals enters a new stage of development.

He said that instead of becoming the titular of some church in Rome, each of the patriarchs will maintain as his title his own patriarchal See.

In naming the patriarchs cardinals, Patriarch Maximos said, the Pope has called them "to be his counselors and to aid him at closer hand in the general affairs of the Church and in the central organisms and administration." Because of this, he said, the Eastern patriarchs have before them "new horizons for a more universal apostolate."

PATRIARCH Maximos gave his appraisal of the addition of the three patriarchs to the body of cardinals, in addition to the one already a member, in the following statement to the press:

"The decision of His Holiness Pope Paul VI to confer the cardinalitial dignity on all the Catholic patriarchs of the East is a new sign of the great affection and profound esteem the Holy Father has for the East. This particularly favorable attitude was demonstrated to us from the beginning of his glorious pontificate by many official declarations and by concrete actions taken during the current ecumenical council, such as his historic pilgrimage to the holy places, his meetings with the heads of the Churches of the East, and his recent letter to the patriarchs, both Orthodox and Catholic, on their mission in the Arab world.

"The whole Christian East recognizes that the pope, successor to St. Peter in the See of Rome, has primacy in the Universal Church even if this primacy is interpreted differently by Orthodox and Catholics.

"In his role as bishop of Rome, the pope established around him in the high middle ages a college of cardinals—important patrons chosen from among the suffragan bishops of the Roman province, and priests and deacons of his own diocese. To these he added little by little the bishops of the main metropolises of the Catholic world, but giving them each time the title to a church in Rome, in such a manner that they became in some way part of the clergy of the diocese of Rome.

"In this primitive form, the cardinalate, in our opinion, was not suitable for the patriarchs of the East who, as titulars of apostolic Sees, constituted within the Universal Church, immediately after the bishop of Rome and in communion with him, a kind of patriarchal college, which had precedence over all the other dignitaries of the Church and aided the pope in serious matters in which the interest of the whole Church was involved.

"TODAY, BY the entrance of the patriarchs of the East into the College of Cardinals, the institution of the cardinalate witnesses a new stage in the history of its long evolution, which is perhaps not yet completed. Indeed, the patriarchs of the East are becoming cardinals, not with the title of a church in Rome, but under the title of their own patriarchal See.

"In their role as cardinals, the patriarchs of the East will participate equally in the election of the pope. They will be called to be his counselors and to aid him at closer hand in the general affairs of the Church and in the central organisms and administration.

"In this new mandate to which the Pope in his goodness has called them—for I can not otherwise understand the cardinalate—the patriarchs of the East are going to see opened before them new horizons for a more universal apostolate.

"Ecumenism in particular, which this gracious and innovating act of the Pope affects very closely, will be, I hope, consolidated by it. If Christian unity is thus fostered, I can only thank the Lord and the Holy Father for it. I am convinced that by this deed the Catholic Church is emphasizing its ecumenical hopes more than ever."

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THE CHURCH AND THE WORLD

Pope addresses missioners—Seek textbook aid

The Vatican

♦ Though the Church must remain apart from politics, it cannot be disinterested in "the ideological, moral and spiritual inspiration of public life," Pope Paul VI told an Italian Catholic Action group. Defining politics as "the management of the temporal order," the Pope gave guidelines for lay participation in this field to an audience composed of members of the civic committee of Catholic Action. The exercise of the voting right, he said, "must be enlightened, free and orderly. It is a work of no little merit to educate and guide citizens in such an exercise. In practice it will be your program to carry out informative and educational activity among various social categories regarding the problems of civic life."

♦ Speaking to a group of 152 missioners leaving for Africa, Pope Paul repeated the words of Christ: "I send you forth as lambs in the midst of wolves." But he added other words of Christ's: "Fear not." Referring to the slaughter of missioners in the Congo, the Pope told the missionaries that they were going to "difficult and dangerous missions," but for precisely that reason they could expect the special help of the Holy Spirit.

At home

♦ WASHINGTON — Two measures submitted to Congress calling for textbook aid to all students—parochial and private as well as public school pupils—were termed unconstitutional here by an official of Protestants and Other Americans United for Separation of Church and State (POAU). Spokesman for the organization was Glenn L. Archer, executive secretary of the POAU.

♦ Citizens for Educational Freedom told Congress the Johnson administration's aid to education bill leaves much to be desired, but it will support the measure if some changes are made. Stuart D. Hubbell, president of the non-denominational national association dedicated to equal treatment of all school children by government, said CEF would prefer to see legislation patterned after the G.I. Bill of Rights.

♦ Archbishop Robert E. Lucey of San Antonio, Texas, and Dr. Eugene Carson Blake, chairman of the National Council of Churches' Commission on Religion and Race, were named to a National Advisory Council established by President Johnson for the government's anti-poverty program.

♦ TOLEDO—Ohio Atty. Gen. William B. Saxbe said in an opinion that public school boards do not have authority to provide shared-time arrangements for students in parochial schools. He said board authority for such a program cannot be implied from powers expressly granted. It would be permissible, Saxbe said, upon request and payment of a reasonable fee to permit use of classrooms for instruction in any branch of education, learning or the arts when they are not being used by the board for regular school purposes.

♦ SANTA FE, N.M. — Santa Fe's Archbishop James P. Davis condemned the proposed bill "to liberalize the already liberal abortion laws in New Mexico" as an "assault on humanity." The measure would permit legal abortion "to preserve the mental or physical health of the woman." Archbishop Davis termed the bill "damnably inconsistent," adding: "A child of whatever age, whether in its mother's womb or out of it, is either a human being or it is not. If not, then perhaps the mother should wait until the unwanted child is born before she decides whether to let it live or whether to kill it—all before, say, the 14th month."

♦ BOSTON — The three-month-old Catholic UHF television station, WIHS-TV, Channel 38, has announced its affiliation in a "working association" with similar broadcasting units in five other U.S. cities. The station is operated by the Boston Archdiocese, and programs educational and commercial telecasts.

♦ MINNEAPOLIS, Minn. — A proposal that the 669 Christian churches of Hennepin County—Protestant and Catholic—build a center for emotionally disturbed children was made here at the annual meeting of the Greater Minneapolis Council of Churches. Such a center would demonstrate the churches' "oneness in Christ" to the community and would give it the one facility it needs most, said the Rev. Robert K. Hudnut, pastor of St. Luke Presbyterian church in suburban Minnetonka. He estimated such a center would cost $500,000, which would average $747 a church, if all took part.

Abroad

♦ MANILA — Catholic schools here are seeking a share in the $40-million educational fund approved by the U.S. Congress under the war damage payments to the Philippines through the Catholic Educational Association here. An allocation of $10 million or one-half of the War Damage Educational Fund, whichever is greater, for the private schools, to upgrade educational facilities and to provide scholarship funds is being sought. Private schools here are responsible for 88 per cent of the country's higher education.

♦ DAGUPAN CITY, Philippines—Archbishop Mariano Madriaga of Lingayen-Dagupan said in a pastoral letter that Catholics who fail to register as voters commit a sin. The pastoral strongly supported the campaign of the National Commission on Elections to register all qualified voters in compliance with a new election code. The archbishop recalled that several times in the past he has issued similar exhortations to the faithful not to fail to vote.

♦ MANILA — Catholic Relief Services has started a volunteer work program designed to channel the energies of nearly a million unemployed into useful public projects in the Philippines. Started in April last year, the program has become so popular that to date there are 44 projects, either completed or under completion, throughout the country.

♦ FREIBURG, Germany — A plea to governments to stop the arms race and use part of the money saved to aid developing nations was made by Pax Christi, international Catholic peace organization here. The organization cited the similar appeal made by Pope Paul during his visit in December to the International Eucharistic Congress in Bombay.

♦ BUDAPEST — Bishop Joszef Cserhati, apostolic administrator of Pecs, declared in his first pastoral letter that he intends to foster good relations between Church and state in Hungary. Bishop Cserhati stressed that he wants "to nourish with careful attention the good relationship which has existed for a long time between the Church and the State and which was strengthened by the agreement between the Apostolic See and the Hungarian government in September of last year."

♦ LISBON — The Patriarch of Lisbon absented himself from the Mass marking the annual celebration of the University of Lisbon the day after the Portuguese government arrested 26 of its students on suspicion of communist activity against the Salazar regime. Cardinal Goncalves Cerejeira instead celebrated a later Mass in his cathedral.

♦ PARIS—A top official of the Catholic Boy Scout organization in France scoffed at charges that recent reforms are Soviet-influenced and said the case is just the opposite. Among the reforms most loudly questioned by a Gaullist newsletter was the decision of Catholic Scouts to replace the traditional khaki shirt with a scarlet one as part of the uniform of boys 13 to 17 years old called "pioneers."

♦ BERLIN—The Cardinal Primate of Poland asserted in a sermon in Warsaw that "slavery of a kind which has never been known before" is being imposed today by people who claim to bring freedom. Cardinal Stefan Wyszynski of Gniezno and Warsaw, referring to police state methods used in communist Poland, asked: "How much longer will one have to fight so that citizens will not be constantly investigated and followed?"

♦ PARIS—The Decree on Ecumenism enacted by Vatican Council II last November surpassed all hopes despite the last-minute changes made in it, the honorary president of the Federation of French Protestants said here. Pastor Marc Boegner, former president of the World Council of Churches and a guest of the Secretariat for Promoting Christian Unity at the third council session in St. Peter's last fall, said the wording of the ecumenism decree would have been unthinkable only five years ago.

♦ UTRECHT, The Netherlands—Representatives of the Catholic Church and four Protestant churches in the Netherlands had an official meeting (Jan. 27) to plan discussions of urgent problems in the pastoral field. The seven Protestant and five Catholic representatives mapped out agenda for future meetings to discuss valid Baptism, conversion from one communion to another, and pastoral care of both partners in mixed marriages.

♦ BONN—German Protestants have been asked by two of their leaders to meet the spirit of change at the Vatican Council with changes in their own attitudes. Lutheran theologian Dr. Hans Asmussen wove his appeal around a strong criticism of Protestant impatience with the Catholic position on mixed marriages. He pointed out that Protestants who are angry with the Catholic stand do not criticize the Orthodox Church, which takes a similar stand.

DISCUSS POSSIBLE PRIORY MOVE—A delegation of representatives of St. Maur's Benedictine Priory, of South Union, Ky., visited Archbishop Schulte this past Monday to discuss a possible moving of the monastic foundation and seminary to an Indianapolis site. Father Prior Bernardin Patterson, at far left above, is head of the independent priory. Others in the delegation include: Father Charles Henry, theology school rector; Father Harvey Shepherd, headmaster of the high school; and Father Sarto Pennisi, a member of the high school faculty. See story on Page One. (Staff photo)

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Rev. John J. O'Hara

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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.

For bus equality

A bill has been introduced in the Indiana House of Representatives to require public school systems in the state to provide school bus transportation for pupils in private as well as public schools.

Despite what you may hear from some well-meaning quarters, this measure is non-partisan, non-church-related, and—according to a United States Supreme Court decision—constitutional.

It should become law—this out of respect for fair play, child safety, and equality of civil rights.

The bill would benefit students at Catholic grade and high schools. It also would benefit students at the numerous non-Catholic private schools in Indiana.

It is constitutional, according to the Supreme Court's landmark decision in favor of fair bus transportation for all in the famed Everson case.

If for no other reason, it should pass as a child-safety measure. School-bus transportation is primarily concerned with safe passage of children to and from school. The drivers are trained in safety and first aid. This sort of attention to the well-being of children cannot be labeled "church-related." A reckless driver approaching a group of children on a country road in a blizzard cannot distinguish among Catholics, Protestants, or Jews. Death on the highway is indifferent to such distinctions.

And, anyway, tax-paid traffic signals, special roadways, and policemen now are used to guard private school children. Why not buses then?

The cost factor in providing bus transportation is not prohibitive. Representative Burnette C. Bauer (D-Granger), co-sponsor of the measure (H.B. 1387), has estimated it to be $750,000 a year. Is it worth spending that to save the life of one child—regardless of creed or race?

And if cost is to be brought into the issue, Representative Leo F. Costello (D-Indianapolis) co-sponsor, has pointed out that it is quite a lot less than the $82 million a year it would cost the taxpayers were all private school children in the state to enroll in the public schools.

Twenty states already have fair bus laws and the governors of four others are behind similar legislation, among them Republican William Scranton of Pennsylvania and Democrat Harold Hughes of Iowa. Governor Roger Branigan of Indiana has said the bill "deserves favorable consideration."

We should like to hope that this measure does not become a victim of bickering among religious and civil-rights groups. To that end, we recommend that all persons keenly interested in its passage attend a public hearing on the bill next week in the House chambers.

•

Minimum decency

The bleeding hearts (super-Conservative division) are at it again. This time they are quivering and sobbing about all the poor souls who will lose their jobs in this thriving state if the Legislature deems that $1 an hour is the least that can be paid for the sweat of a human brow.

The crying towels are being soaked, too, for all the small businessmen who will, we are told, go down the financial drain.

But, in reality, the moans are rising at the prospect of some cracks in the wall surrounding an economic "underworld."

This "underworld" is peopled by thousands and thousands of Indiana workers who have been consistently shut off from the economic gains that have accrued to labor through Social Security, the federal minimum wage law, unionization and a myriad of frontal and side benefits achieved during the past 30 years.

They are the labor-market rejects who, through a variety of circumstances, must resort to jobs with pay scales tied to an illusory "going rate," with total working hours often geared to the whims or demands of the boss, and with security based only on the humanitarian impulses of their employer or one of his overseers.

During the House Labor Committee hearing on H. B. 1012, business representatives predicted economic chaos if the bill were passed. Wholesale layoffs and closures were seen as inevitable by-products. But it must be remembered that viewing with alarm is an occupational disease of chambers of commerce and that doleful prognosticators are always plentiful at legislative hearings.

Groups that only weeks ago gloated over the state's unprecedented business profits show an unusually morbid concern for the state's financial health if a segment of its workers is awarded the pittances called for in the bill.

They argue in contradictions. They say the consumer would bear the increased labor costs . Then they insist concerns would go out of business absorbing the increases.

The truth that is ignored is the size of the vast army of American workers who have been shamefully shunted aside in an economy that glories in flexing its muscles before the world.

Part of that army is employed here in Indiana, unsupported by the arm of law or union organization.

For every cheery waitress satisfied with her wages and tips, there are hundreds of busboys and scullery slaves ekeing out a miserable existence for their families. For every housewife working part-time at the cleaner counter to help pay off the new piano, there are hundreds working steam presses for wages that mean existence, not life. For every high school boy sacking groceries for pocket money there are fathers supporting four childern on the same salary.

Minimum wage laws are enacted for the immediate betterment of affected parties but also for the long-range betterment of society. No society can call itself healthy that allows unskilled, unprotected workers to be exploited.

House Bill 1012 with its $1 an hour minimum, escalating to $1.25 in two years, is minimum acknowledgement of the credo of fair pay for honest toil.

But it is at least a nod in the right direction.

The far right

Hopes that November's election landslide would bury the far-rightist coalition were premature.

Indeed, this interlocking directorate of a dozen or more separate organizations now is stronger than ever. The John Birch Society, the pivotal group in the coalition, recently reported its income and expenditures had doubled in the past year. Other groups have reported similar gains.

Meanwhile, a relatively new private organization known as the National Council for Civic Responsibility is busy combatting the far right's propaganda under the chairmanship of Arthur Larson, Republican high official in the Eisenhower administration. Most members of the council also are Republicans—if that makes any difference.

One mission of the NCCR is to do what it can to halt the erosion of American standards of responsible behavior in a democratic society by challenging excessive and untrue charges with facts.

The crude propaganda in the name of anti-Communism and the intimidation and coercion that accompany it serve to undermine confidence in government and other institutions. Were it successful, it could destroy American liberty, not extend it. In that degree, radical rightists unwittingly serve the ends of Communism.

The amorphous, almost pathological suspicions promoted by Birchers and their brethren deserve penetrating study and exposure. But not by a congressional committee, as some advocate. This would be a misuse of congressional investigating machinery. There is no law against plain foolishness, and the Birchers and their buddies advocate nothing illegal.

Another hope of Larson's is that somehow frustrates of the far right can be brought into the mainstream of American life, where their remarkable energies in behalf of kooky causes could be channeled into useful pursuits.

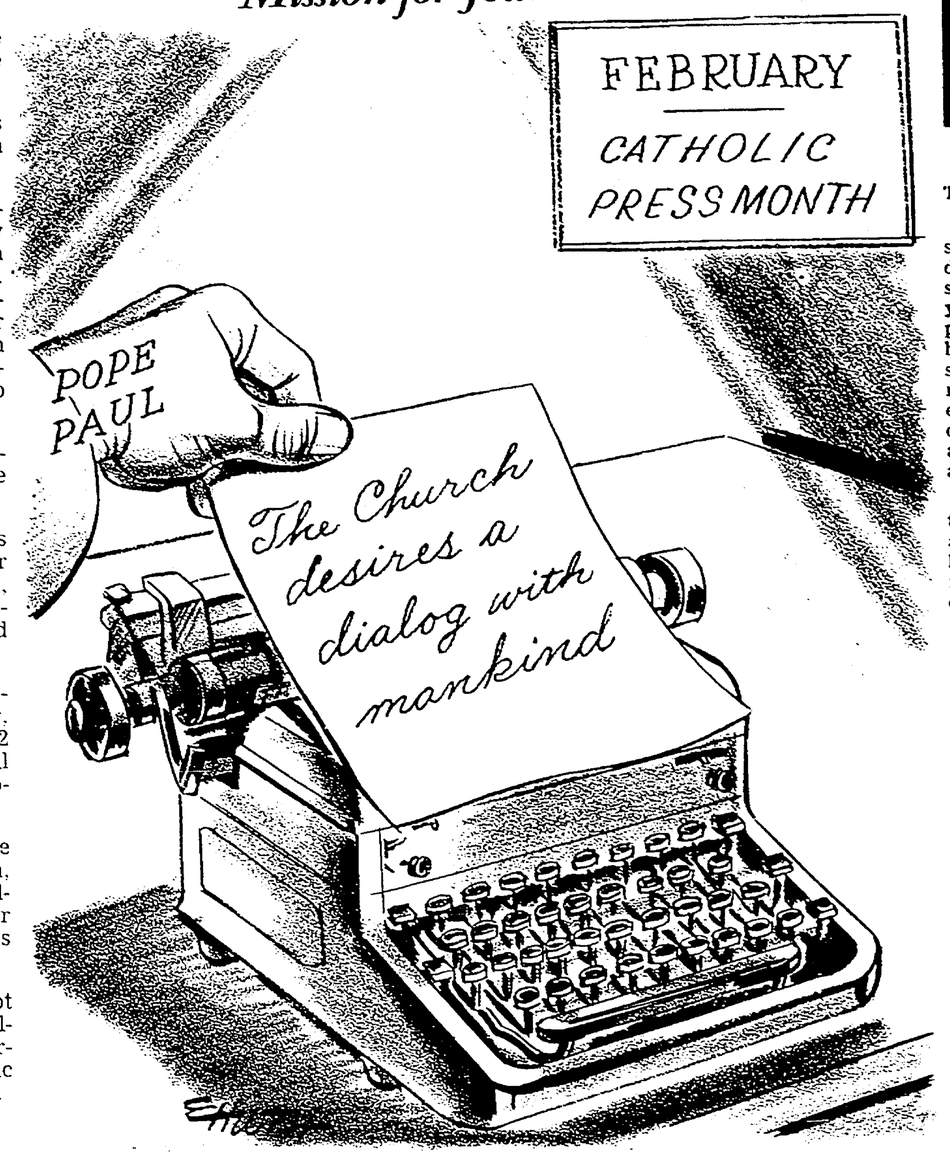
Possibly this is too much to expect of persons now willing to take at face value wild, undocumented charges that many of our finest national leaders are traitors, who are obsessed with the idea of impeaching Chief Justice Warren, who see a Communist plot behind mental health, and who in general yearn for a past that never was while finding the glorious present terrifying.

But if Arthur Larson's hope is too idealistic, it honors one of America's noblest traditions—its optimism.

Meanwhile, everything possible must be done to answer the demonography of the far-right coalition. It is an enfeebling delusion to believe that, by condemning a few "devils" out of hand, America can be restored to some mythical utopian condition. For, as Sir Winston Churchill once counseled:

"If we open a quarrel between the past and the present, we shall find that we have lost the future."

Mission for Journalists



● QUESTION BOX

He is invited to 'eat crow'

By MSGR. J. D. CONWAY

Q. You recently answered a perplexed individual who had conscientiously answered all questions about the Church, and now finds herself being told, "See, I told you so!"

In your answer you seemed timid, almost afraid to say, "We are misguided, or we were wrong!" Isn't that the essence of today's church reforms?

Too long we Catholics relied on the letter of the law and thought the spirit would naturally follow. Now, we have much soul-searching to do.

But be of good heart. Things are going to be far better. And in the meantime, let's all cheerfully eat crow together. I don't think it will taste half bad.

A. O.K., but I don't like mine raw. Season it up with some Italian spice called "aggiornamento" and it tastes better—even if it is the same old crow. If we could convert it to liquid form it wouldn't be bad to take at all.

•

Q. Why does our Catholic Crucifix have the body of Christ upon it, when the non-Catholic Cross doesn't?

A. Probably the strong Puritan influence in England for a century after the Reformation did much to bring about this difference. As early as the time of Queen Elizabeth the Puritans were ridding churches of both crosses and Crucifixes. However it is said that the Queen always kept her own private Crucifix.

After the decline of Puritan influence it became easier to restore a simple cross than an emblem of the crucified Savior—once denounced as a sign of papist idolatry. Many churches in our country are still not marked by a cross. On the other hand many Anglican churches have long used the Crucifix with veneration. Traditionally Lutherans were generally quite tolerant of the Crucifix, though in our country they seem to prefer a plain cross.

Of course the use of the cross came before that of the Crucifix in Christian history. There was probably much private use of the cross from earliest days of Christianity, but we have little proof for it, because during times of persecution the Christians were afraid to use a recognizable cross on any of their monuments. So they began using disguised crosses: such as the swastika, or an anchor, or an X which might look like a Roman numeral, 10, but could remind Christ's followers of His cross and of the first two letters of His name (X is the Greek letter for Ch).

Some of the earliest symbols of the Crucifix were: a lamb lying at the bottom of an anchor, or a dolphin coiled around a trident. It was not until about the sixth century that Christians began to put anything like a realistic figure of Christ on the cross. In earlier times many of them had seen crucifixions; and the memory was too ghastly to be frankly pictured. By the eighth century the figure of the Redeemer on the cross had become common, and from then on it has been a favorite subject of artists, giving us everything from the horribly contorted, agonizing Christs of ultra-realism to the gloriously serene, crowned and vested figures of Christ the King. And in the midst of them are commercialized models which tend to prove the Puritan right.

•

Q. During religion class this morning we had an argument. Would you please straighten us out? In Genesis 3:15, the Lord God said to the serpent: "I will put enmity between you and the women, between your seed and her seed; He shall crush your head, and you shall lie in wait for his heel." Or should it be, "She shall crush your head, and you shall lie in wait for her heel?" The first is in the Confraternity and the latter in the Vulgate.

A. The former reading is preferable, that of the Confraternity Edition. However, some authorities use the neuter pronoun, **it**, referring to seed; and others prefer the plural, **they**. And some translate it quite differently: They (her seed or posterity) shall attack your head, and you shall strike at their heel.

Instead of straightening you out I have probably mixed you up. Sorry! It seems that the meaning in Hebrew is not too clear.

•

Q. In Genesis 3:14, we read that God cursed the serpent which tempted Eve, to "crawl on your belly . . . all the days of your life." My question is how did the serpent manage to ambulate prior to this experience? It would appear, due to the reptile's physiology that this would be the only possible means of locomotion.

A. The serpent is a symbol and his condemnation was symbolic. He is the spirit of evil who crawls about the world doing battle with the children of Eve, until the day comes when he is defeated—his head crushed.

In Apocalypse 12, 9, we find the same evil spirit referred to as "that great dragon, the ancient serpent, he who is called the devil and Satan." Michael threw him out of heaven, and he landed on earth. Maybe that was when he tempted Eve. Any way, he had to be a symbol because real serpents don't talk to people.

•

Q. Why it is wrong for a Catholic to will his eyes to an eye bank after his death?

A. It isn't.

OPINIONS

The last word

To the Editor:

What is sauce for the goose is something or other for the gander. Let "Mr. Henpecked" consider how many thousands of years we females have been preached to by fathers, husbands, and sundry other males, six days a week, then filed meekly into church, heads covered (and supposedly seated to one side) and listened to "still another male also preach to us, a captive audience as it were."

It is well settled theologically that the members of the Church are all equal, but any male will be able to tell you that "some members are more equal than others."

Women of the Church, unite, we have only our chains to lose.

"Henpecked" would pronounce this letter specious and the rantings of an ignorant woman. However, I am not so ignorant as to let my real name be used . . . sign me

Henny Penney
Terre Haute, Ind.

Backs Fr. Doran

To the Editor:

I disagree with your recent editorial entitled: "We disagree." I do agree with Father Doran concerning medicare.

To the best of my knowledge the medicare program proposed by the A.M.A. includes payment of hospital and nursing home costs, payment of medical, surgical and drug costs to those over 65 who are unable to pay. This is to be done by providing part or all of the cost of private health insurance by the use of federal or state funds when needed.

The medicare tax program, which you hail, provides payment of hospital and nursing home care to all past 65, needy or not. However, to the best of by knowledge, no provisions are made for payment of medical, surgical, or drug costs, needy or not. Degrading and painful as it is, public charity may still be needed.

Again, I do agree with Father Doran. May I borrow your cute expression? "Wonder why?"

Mrs. Julia Bomalski
Indianapolis

Subsidiarity

To the Editor:

The Criterion's editorial rejoinder to Father John Doran in the matter of "Subsidiarity" and medicare ignores completely the prerogatives of that prime subsidiary, the aged citizen himself.

One needn't debate the issue of Federal vs. State Medical care of the aged in order to disagree strongly with the proposals of the King-Anderson bill.

The aged have "medical" problems solvable by Federal-State assistance in exactly the same sense that they have "food" problems, "clothing" problems, and "shelter" problems solvable by Federal-State assistance. The problem, precisely stated, is MONEY for all of these needs.

Imagine for a moment that the aged were hungry, naked, unsheltered. Would Federal-State governments buy food, issue clothing, or barrack these citizens in order to meet their needs? The very structure of our present Social Security system testifies that they would not. This system does not dole out commodities in kind to groups of dependents. It returns funds to its clients and these clients independently purchase, on their own judgments, food, clothing, and shelter in competitive markets. This alone is consistent with The Criterion's concept of "Free, responsible human beings able to live in conformity with their dignity as children of God."

Contrast this with the clearly stated intention of the King-Anderson bill to deny the senior citizen any control of his own money under Medicare. No matter how free, responsible, or dignified this individual may be, the Federal Government is not going to permit him to dispose of his own funds in the free choice of his own insurer or to enjoy any advantage which his own good judgment may win in a competitive insurance market. The individual will never lay a finger on this money. He will not be trusted to spend funds earned in a lifetime of his own labor.

Pope Pius XI said: "one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry." The key word in that quotation is **individuals.**

The King-Anderson bill will allow no scope to the individual. He will contribute to Medicare by compulsory taxation and he will receive in return that which the Medicare hierarchy deems appropriate to his needs. Neither coming nor going will the individual enjoy anything which proceeds from the principle of Subsidiarity.

Joseph M. Daly, M.D.
Indianapolis

Takes exception to Wiggs' letter

To the Editor:

In an "opinion" in your Jan. 15th issue, James Wiggs suggested that legislation prohibiting discrimination in the sale of housing (to be proposed to the 1965-66 Indiana General Assembly by the Indiana Civil Rights Commission) may be morally proper for those of "Judeo-Christian" ethical leanings, but that such legislation "is only (proper to) Judeo-Christian morality, and not in a pluralistic society something to be imposed by codification on those of other morals."

Mr. Wiggs' position presumes, of course, that a significant element of the American ethic consists (1) of non-Judeo-Christian concepts, and thus (2) was derived from non-Judeo-Christian origins. This argument cannot stand, historically, socially or logically.

Albeit the "pluralism" in contemporary American mores, history affords us no evidence that the preponderance of the social, economic, and political thought of Jefferson, Madison, Hamilton, Jay, Marshall, Randolph, et al was influenced by ethical considerations other than Western-Greco-Roman-Judeo-Christian, if you will. On the contrary, although our Founders often were non-sectarian or even Freethinkers in their theology, their writings definitely espouse the ethical-philosophical values transmitted to them over long ages of European heritage.

That many ethical and juridical values implicit in our institutions and traditions run contrary to the beliefs of some among us is undeniable. (Viz., Mrs. Madalyn Murray's crusade to dig a moat around the so-called "wall of separation of church and state . . .) Expectedly then, many oppose laws that qualify one's "freedom" to use, enjoy, and dispose of one's house.

However, under the American system of fair-play before the law there is a deeply engrained notion of justice that definitely smacks of the Judeo-Christian, as opposed to, say, the Hindu, Islamic, or Buddhist. So liberal is this sense of justice that our Founders ensured that no ONE credo be expressly favored over another, to avoid a tyranny over the dissenter. This great freedom is afforded ANY ethics, if judiciously used.

How does this refute Mr. Wiggs' property views?

Mr. Wiggs tells us that "to refuse to sell one's house to a Negro is immoral—for a Christian." Properly, of course, he means that "to refuse to sell one's house to a Negro because the other is a Negro is immoral . . . ," for one MAY have legitimate non-discriminatory grounds for refusing so to sell. However, I would contend that it is immoral for one of ANY civilized ethical belief to do so.

Could a Hottentot be immoral if he refused to sell his hut to a Swede because the latter is Nordic? Proably not, for the former would be "amoral" as respects our system of ethics. Thus, anyone who may be aware of the "natural law" as known to Western man in general and to the individual in particular, and who racially discriminates without justification in the sale of his house, is in the West immoral.

From the historically correct view, then, we see that implicit in the American system. Witness our liberal borrowing from the Declaration of the (Natural) Rights of Man and the imprint of natural law philosophy upon our legislatures and courts at the beginning of the 19th century. How then, can it be "immoral" to inject into the American commonwealth "Judeo-Christian" (property) morals when the Judeo-Christian concepts of liberality, justice and charity are in fact the warp and woof of the freedoms Mr. Wiggs pretends to defend?

I would ask, then, whether Mr. Wiggs would arrogate to the national ethic a belief unquestionably minor in following and based on crass materialism. And I would remind that in his later years Thomas Jefferson wrote to a friend: "Laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths disclosed, and manners and opinions change with the change of circumstances, institutions must advance also, and keep pace with the times."

Is Mr. Wiggs' philosophy

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

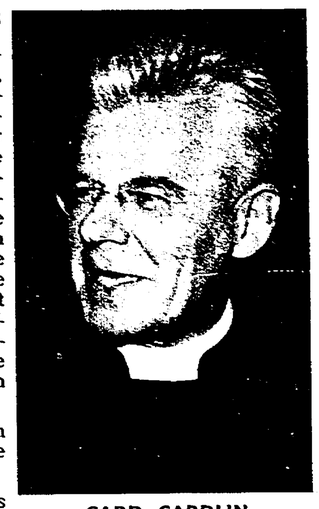
"IT'S FOR YOU, MOM... FROM SISTER. SHE SAYS YOU DESERVE IT!"

● *THE YARDSTICK*

Elevation of Cardijn tribute to a pioneer

By MSGR. GEORGE HIGGINS

Canon Joseph Cardijn's elevation to the College of Cardinals, which was unexpectedly announced by Pope Paul VI Monday, Jan. 25, was a richly deserved tribute to a great pioneer in the social apostolate of the Church and to the worldwide movement which he established a generation ago — the Young Christian Workers (JOC).



CARD. CARDIJN

What is this movement which has merited such a welcome tribute from His Holiness?

The Young Christian Workers is a movement of the Church which recruits and trains young working men and women. Its aim is to educate young workers so as to enable them to re-Christianize their lives and surroundings.

●

The YCW is a school of life. Through the inquiry method, the genius of the movement, young workers discover the problems of their work life, of their neighborhood and family, and of their leisure life. Last, and most important, a concrete action is taken to bring their life close to the ideal of Christ and His Church. This is the school through which have passed thousands of young workers the world over.

By meeting weekly with other young workers the Young Christian Workers develop character. The YCW shows its members how un-Christian their environment is in many respects. Realizing gradually that they themselves are affected by it, young workers are stimulated to think and act personally on Christian lines. It is a school which combines knowledge, spiritual formation, and action.

The spirit of service shows itself on the most simple occasions of the daily life of the Young Christian Worker. The kinds of service are as numerous as the many needs created by the various circumstances of everyday life, i.e., making friends with new workers, visiting a sick friend, helping a young worker to get a job, passing out leaflets in a union campaign, and the like. All service in the YCW must rest entirely on the Christian conception of love of others. This is the soul of the movement.

Through the actions and services of its members the Young Christian Workers Movement is constantly in touch with the young worker's daily life in factories and offices, home and leisure; in short, with the needs and desires of working youth.

The YCW is a permanent response to the problems of all young workers. The Church gives us the doctrine of Christ and communicates His life to us. The YCW has been charged with the responsibility of helping to bring the Divine Life to all young workers and to change those things which stand in the way of their living this new life.

●

Established by Canon Cardijn in Belgium in 1912, the Young Christian Workers was officially recognized as a national organization in Belgium in 1925 by the Church. Today the movement exists in 40-odd countries and is in the process of formation in 25 others. Over one million young workers throughout the world make up its membership.

Today the YCW has taken its place as a small but important youth movement in the United States. It has trained worker leaders who have set their shoulders to the wheel in economic and poltical life. It has produced many vocations to the priesthood and religious life and hundreds of Catholic marriages.

Much has been done. But the task has just begun. God willing, the elevation of Canon Cardijn to the College of Cardinals in the evening of his inspiring life will serve as a stimulus to the movement not only in the United States, but in every other part of the world as well.

Interfaith rite held in Spain

MADRID—The Unity Octave was held jointly for the first time by Catholics and Protestants in Spain.

With the authorization of the Catholic bishops, a large number of Catholics gathered with their separated brethren at a Protestant chapel, and jointly observed the three first days of the octave. They observed the rest of the octave in a Catholic church.

Also for the first time, a Catholic priest and a Protestant pastor appeared together on a religious television program during the Unity Octave. A monk from the French Protestant Community of Taize was the Protestant representative on the program, which was devoted to the question of Christian unity.

FR. JOSEPH: WORKER'S PRIEST

COMMUNISTS IN SOUTH INDIA WOULD LIKE TO GET RID OF FATHER JOSEPH CHAKIAK. Because he is the worker's priest, Communism has an uphill fight in the factory town of Eloor

The Holy Father's Mission Aid for the Oriental Church

20,000 workers, half of them Catholics, put in long hours for less than $1 a day. Families have eight and ten children, the cost of living goes up and up, and the Communists make false promises

Father Joseph fights vigorously for social justice. Does he worry about the outcome? "David had only one small stone when he went out to fight Goliath," he says

For the church and parish center Father Joseph needs, Archbishop Parecattil, 53, asks our readers' help. "The workers stand in the rain when Father Joseph offers Mass," he reports. "If we can build a parish center and a church, we can guarantee for generations to come the extraordinary work Father Joseph is doing." The church will cost only $2,900—the parish center, $3,600. Will you put a stone in Father Joseph's sling? Name the church (or the parish center) in honor of your favorite saint (St. Joseph the Worker?), in memory of your loved ones, if you build it all by yourself. Send at least a smaller gift—$100, $50, $10, $5, $2. You'll be helping Father Joseph fight for the poor Christ loves.

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- ☐ BRIGHTEN BIRTHDAYS AND ANNIVERSARIES (your own as well, of course) by enrolling your friends and relatives (and their families) in this Association. They'll benefit in the Masses and sacrifices of our priests and Sisters, and you'll be helping bring souls to Christ. Membership dues are only $1-a-year for an individual ($20 for life), $5-a-year for a Family ($100 for life) Ask us to send the person you enroll a gift card with the certificate.
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- ☐ LET THE HOLY FATHER DECIDE. He'll use your "no strings attached," stringless gift (in any amount) where it's needed most.
- ☐ CATHOLIC BOOK WEEK begins Feb. 21. $5 will make one more Catholic book available to Pontifical Mission Library users in Jerusalem.

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New draft on missions completed

NEMI, Italy—A complete new schema on the Church's missionary effort has been worked out by a special five man subcommittee meeting at the summer quarters of the Divine Word Fathers near this hilltown about 20 miles outside Rome.

The meetings began on Jan. 12 and work on the schema ended on Jan. 27. The new schema will replace an earlier one that was turned down by the ecumenical council Fathers because they felt that it did not do justice to such an important subject as the missions.

The schema will be submitted to a March meeting of the full missions commission. The full commission will review the document and then vote to submit it to the council for discussion.

The members of the subcommission were Father John Schuette, S.V.D., superior general of the Divine Word Fathers; Bishop Stanislaus Lokuang of Tainan, Formosa; Archbishop Jean Zoa of Yaounde, Cameroun; Bishop Jose Lecuona Labandibar, superior general of the Spanish Institute of St. Francis Xavier for Foreign Missions; and Bishop Guy-Marie Riobe of Orleans, France.

The Criterion

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DOUBLE TAKE *by Weller*

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New books to provide further Mass changes

VATICAN CITY—New standard liturgical books soon to be published provide for the first part of the Mass, the Liturgy of the Word, to be celebrated at the lectern or pulpit instead of at the altar.

With this provision, the priest would preside from his chair, and not ascend to the altar until the Offertory, beginning the Liturgy of the Eucharist. The new Mass books also will direct that the missal remain in one spot on the altar from the Offertory until the end of Mass—being placed on the left of the celebrant and kept there, instead of being moved from right to left and back.

Another innovation will be the omission of the genuflection during the Creed, except at Christmas and the feast of the Annunciation. Instead of genuflecting at the words, ". . . and was made man," the priest and congregation will bow.

THESE NEW changes were revealed here in an article in L'Osservatore Romano by Father Annibale Bugnini, C.M., secretary of the postconciliar liturgy commission and newly appointed undersecretary for liturgy of the Congregation of Rites.

Father Bugnini disclosed information concerning new editions of several liturgical books which are to be published imminently by the Vatican Polyglot Press. Among them is one intended to provide guidelines for national bishops' conferences for the general framework of the common prayer or prayer of the faithful. This litany-type prayer is to come into general use immediately before the Offertory with the changes of March 7, the first Sunday of Lent.

Father Bugnini said that the first of the revised books to be issued will be the Ordo Missae, the section of the missal comprising the Ordinary and Canon of the Mass.

DECLARING that the revisions in this volume "have changed nothing substantially," the priest added: "The tone has changed but the melody remains as before, as always. Even in its retouching, everything was delicately and attentively examined with heart, rather than mind, to harmonize the rite with the wise and precise norms laid down by the council's document (Constitution on the Sacred Liturgy)."

Father Bugnini recalled the provisions of the Holy See's liturgical instruction of last Sept. 26, to go into effect on March 7, which will require that some Mass prayers hitherto recited in low voice be sung or recited aloud. Among these are the secret prayer or prayer over the offerings, the doxology at the end of the Canon, and the prayer for peace immediately following the Lord's Prayer.

Regarding the Communion of the faithful in the Eucharistic Meal, Father Bugnini asserted: "A Mass without the communion of the faithful is like a ring without its precious stone."

TURNING TO the prayer of the faithful, the Vincentian liturgist said it will vary from week to week at the discretion of the celebrant, but without a format to be approved by the national body of bishops. This common prayer is to be in the vernacular, he observed, and is intended to express the special concerns of the community in which the Mass is being celebrated.

Father Bugnini said that the Polyglot Press volume "is not a collection of already-prepared models, which would be contrary to the laws of the prayer of the faithful, but is a guide for preparation of these models." Thus the book will contain seven or eight samples formulated simply to demonstrate the spirit of the format to be approved by the various bishops' conferences.

In addition to the new Ordo Missae with its simplified directions for celebrating the Mass, the new books include a revised Kyriale, which contains the chant of the Ordinary of the Mass, and another entitled "Chants Called For in the Roman Missal." This latter, Father Bugnini said, contains a small selection of melodies to be used in new forms of the Mass, including the rite of concelebration, the prayer of the faithful and other innovations which become effective March 7.

Only 30 left

VATICAN CITY — There are now only one bishop and one apostolic administrator and 28 other priests to look after the Catholics of the southern Sudan, the mission news agency Fides reported here. The expulsion a year ago of all foreign missionaries from the southern part of the country has left only 30 Sudanese priests to care for 440,000 Catholics.

● *WHAT OF THE DAY*

NATIONALISM

By REV. JOHN DORAN

The Secretary of State is angry at the House of Representatives because the House members are angry at the United Arab Republic. The Secretary feels that we have no right to be provoked with those who insult us, and that we are unsporting, indeed, to think about withholding aid from those who burn our flag and tear down the buildings which we have erected to serve them. I suppose the Secretary feels that the House members are being Nationalistic, and that's about the worst thing anybody can be these days.

There is a strange irony in the fact that this hassle between the Secretary and the House is going on at the very time both are honoring the late Sir Winston Churchill.

Churchill from the start of his political career to the end of it was a Nationalist. "I did not," you will remember him saying, "become Prime Minister to preside over the dis-memberment of Her Majesty's Empire." In fact, I think it would be true to say that the two things which finally defeated Churchill and drove him from power in England were the antinationalistic spirit which brought about the dis-memberment of the Empire and the progressive yen for socialization in England itself.

●

Nationalism is looked down upon in three major countries of the world—England, the United States and Russia. To my mind, only in these three, and for different reasons. The prevailing liberalism of England and the United States sees Nationalism as a backward thrust, as a hold-over from Feudalism or the days of the city-state. Russian communism sees Nationalism as opposed to the world order of the eventual Communist super-government.

The American and English Liberal idea of supra-nationalism is a world-government where all is ruled by the sweet reason of a supra-national assembly such as the United Nations. The Communistic idea of supra-nationalism is a world government by the Communistic elite. Both find any spirit of Nationalism standing in their way.

The lack of Nationalism in England has lead to the freeing of the colonies and, ironically enough, a huge rise of Nationalism within them. Russia is being plagued with Nationalism within her satellite countries, a plague which may be the final donwfall of international communism. The United States sees its own downgrading of Nationalism misunderstood and mistreated in the very countries it seeks to help. Even Senator Fulbright, who has long lead the fight for foreign aid, is having second thoughts as to whether our help to other nations has lead toward internationalism in them, or to a nationalistic hatred of the helped toward the helper, of the debtor toward the creditor.

●

Personally, I think Nationalism is a natural phenomenon of man. There seems to me to be but one basis for Internationalism, and that would be the Theological basis of the family of God. This basis is real, but a long ways from being universally accepted.

Nationalism and Imperialism need not be the same thing, as they were through a great deal of European History. Nationalism and Isolationism need not be the same thing, though they are in the minds of some. Nationalism can be enlightened, can be willing to help other nations which want to be helped, can even be cooperative on an international basis. But Nationalism, for my money, is here to stay for, at least, the foreseeable future.

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Poverty meet set Feb. 9-10 at St. Meinrad

ST. MEINRAD, Ind.—"Poverty: Understanding and Action" is the subject of a student seminar at St. Meinrad College next Tuesday and Wednesday, Feb. 9 and 10.

Sponsored by the college's division of social sciences, the seminar is designed to "acquaint the students with various problems concerning poverty." Discussion areas will include: education, the aged, the unemployed, and poverty in hometowns of the seminary students.

Keynote speaker at the opening session (8 p.m. Feb. 9) will be Father Owen F. McAteer, assistant pastor of St. Agatha parish, Chicago, who is working in a "teamwork experiment" among the city's underprivileged.

A RECEPTION for workshop personnel will follow in the St. Jude Guest House. The workshop sessions on Wednesday will be held for college and theology students, along with invited guests from the neighboring four-county area.

Serving as resource chairman for the study on the physically and mentally handicapped will be Owen C. Wemhoff, executive director of the Indiana Association for Retarded Children, Inc., of Indianapolis. Chairman of the labor and unemployment workshop will be Lewis F. Nicolini, director of the Indiana Employment Security Division, Indianapolis. Mr. Larry Hammerstein, Evansville, formerly of Indianapolis, will serve as chairman of the discussion in minority groups.

Father Donald Schmidlin, director of Catholic Charities Bureau, Indianapolis, will chair the discussion of poverty in the Indianapolis region. Other resource personnel on this discussion will be Paul Barker, Indiana director of the National Conference of Christians and Jews, Indianapolis; and Mrs. Fay Williams, social worker at St. Rita's parish, Indianapolis.

JUDGE J. DAVID Huber of the 70th Judicial Circuit, Cannelton, will serve as chairman of the discussion of poverty in the St. Meinrad area. Serving on the same committee will be Sylvester Harpenau, Harrison Township Trustee, St. Meinrad.

Reservations from priests, ministers or rabbis interested in attending the poverty seminar are being taken by Father Camillus Ellspermann, O.S.B., St. Meinrad Archabbey, St. Meinrad, Ind. Father Camillus, assistant professor of sociology at St. Meinrad College, is faculty chairman of the event.

Wrestling loop starts next week

INDIANAPOLIS — The CYO Boys' Wrestling begins next week with 17 teams in the league participating in the competition which will extend through the week of March 21. Pairings are set up by weeks rather than dates, and competing teams may choose any day during the week for matches. Coaches will make all the arrangements for the meets, and officials will be provided by each team.

The league is restricted to 6th, 7th and 8th grade boys. Weight classes for the season and tournament, to be held at Little Flower parish on Saturday, March 27, are as follows: 69, 77, 85, 95, 103, 112, 120, 127, 133, 138, 145, 154, 165 pounds. Sixth graders may wrestle in the three lighter weight classes only.

CYO Cadet wrestling rules will be followed with the boys wrestling one minute rather than the two minute periods allowed in high school competition.

Oppose bus bill

CINCINNATI—The Cincinnati Jewish Community Relations Committee has taken a strong stand against legislation which would provide public bus transportation for parochial school children.

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Nursing students to present drama

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

Hospital employees serving in the cast include: Dr. Robert Leffert, Marie Loftus, Jeri Foster, George Foss, Sigrida Gzibovskis, Dennis Leonard, Roy Speck, Judy Mangold, Mary Ann Feske, Sharon Hon and Nathan Miller. Patty McAtee is serving as producer, while Sister Josephine, D.C., is director.

Tickets are available at the door, or in advance at the hospital's public relations office.

Cy Cipher

Entry blanks for the One-Act Play Contest are due in the CYO office Monday, Feb. 15, and the entry blanks for the Table Tennis Tournament should be in the CYO office no later than Wednesday, Feb. 24. The tournament will start February 28.

•

Parishes are reminded of the special workshop for directors of the One-Act plays on Monday, Feb. 22. The scheduling meeting of the directors will be held at the CYO office for drawing the schedule and parish pairings will be Tuesday, March 2. Parishes also are reminded of a new division in the One-Act Play Contest, classic or high comedy. It will be offered if there are as many as six plays entered in this category.

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AT PRISON CONFIRMATION—Archbishop Schulte confirmed 11 inmates of the U.S. Penitentiary last Sunday afternoon in Terre Haute. Three of the men confirmed were recent converts. Shown in the background in the photo above, from left, are: Father James Hodge, prison chaplain; Father Lawrence Richardt, assistant pastor of Sacred Heart parish, Terre Haute; and Father Donald R. Lavelle, C.M.F., superior of the Claretian Fathers' Immaculate Heart of Mary Novitiate, Terre Haute. Another photo on Page One. (Photo by Paul G. Fox)

Scores

"67" LEAGUE

Games of Saturday, Jan. 30

District 1: St. Gabriel 39, St. Joan of Arc 36; St. Christopher 36, Immaculate Heart 28; St. Monica 26, St. Malachy 25; Holy Trinity 36, St. Thomas 18; St. Joseph 43, St. Ann 34; St Michael, bye.

Division 2: St. Philip Neri 51, St. Patrick 36; St. Mark "A" 23, Nativity 20; St. Francis 26, Holy Cross 18; Holy Name 61, St. Catherine 15; St. Bernadette 31, Sacred Heart 22; Our Lady of Greenwood, bye.

Division 3: St. Lawrence 27, St. Mark "B" 23; Holy Spirit 39, Mount Carmel 11; St. Pius X 22, St. Matthew 17; St. Simon 80, Little Flower 20; Our Lady of Lourdes 34, Christ the King 26; St. Andrew, bye.

Standings

Division 1: Holy Trinity 9-0; St. Joan of Arc 8-2; St. Michael 7-2; Immaculate Heart 6-3; St. Monica 6-3; St. Christopher 4-5; St. Malachy 4-5; St. Gabriel 4-5; St. Joseph 1-8; St. Ann 1-8; St. Thomas 0-9; Holy Trinity has clinched Division Championship.

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

Division 3: St. Simon 10-0; Holy Spirit 8-1; St. Lawrence 7-2 ;St. Andrew 6-3; Little Flower 5-4; Our Lady of Lourdes 5-4; St. Pius X 4-5; Christ the King 3-6; St. Matthew 2-7; Mount Carmel 0-9; St. Mark "B" 0-9. St. Simon is Division Champion.

CADET LEAGUE

Games of Saturday, Jan. 30

Division 1: Holy Spirit 33, Our Lady of Lourdes 14; Holy Name 35, Christ the King 27; St. Joan of Arc 41, St. Mark 25; St. Michael 51, Holy Trinity 30; Little Flower 40, St. Andrew 19; St. Philip Neri, bye.

Division 2: St. Joseph, Shelbyville 50, St. Bridget 33; St. Simon 41, St. Jude 27; St. Lawrence 34, Immaculate Heart 29; Our Lady of Greenwood 34, St. Roch 24; St. Bernadette 43, St. Christopher 38; St. Pius X, bye.

Division 3: St. Rita 38, St. Matthew 32; St. Patrick 25, Holy Angels 11; St. Catherine 28, St. Gabriel 24; Mount Carmel 51, St. Monica 48; Sacred Heart 24, Holy Cross 22; St. Thomas, bye.

Division 4: Assumption 38, St. James 34; St. Ann 34, St. Joseph 21; St. Francis 33, St. Anthony 16; Nativity 41, St. Luke 23; St. Malachy 61, Cathedral 37; St. Susanna, bye.

Final Standings

Division 1: St. Joan of Arc 10-0; Little Flower 8-2; St. Mark 8-2; St. Philip Neri 7-3; Holy Name 6-4; St. Michael 5-5; Holy Spirit 4-6; Christ the King 3-7; Holy Trinity 1-9; Our Lady of Lourdes 1-9; St. Andrew 1-9. St. Joan of Arc is Division Champion.

Division 2: St. Pius X 10-0; St. Simon 8-2; St. Bridget 8-2; St. Joseph, Shelbyville 7-3; St. Bernadette 5-5; Immaculate Heart 4-6; St. Jude 4-6; St. Lawrence 3-7; Our Lady of Greenwood 3-7; St. Christopher 2-8; St. Roch 0-10. St. Pius X is Division Champion.

Division 3: Sacred Heart 9-1; St. Rita 8-2; Mount Carmel 7-3; St. Matthew 7-3; Holy Cross 7-3; St. Thomas 4-6; St. Patrick 4-6; St. Monica 4-6; St. Catherine 3-7; Holy Angels 3-7; St. Gabriel 0-10. Sacred Heart is Division Champion.

Division 4: St. Susanna 10-0; St. Malachy 9-1; St. Ann 6-4; St. Joseph 6-4; Cathedral 5-5; Nativity 5-5; St. Francis 4-6; Assumption 3-7; St. James 3-7; St. Anthony 2-8; St. Luke 2-8. St. Susanna is Division Champion.

JUNIOR-SENIOR DEANERY TOURNAMENT

Division A: St. Mark 62, St. Patrick 49; St. Rita 99, St. Francis 36; St. Thomas 73, St. Simon 32; St. Roch 47, St. Matthew 33; Our Lady of Greenwood 44, St. Bernadette 40; Little Flower 50, Mount Carmel 40; Latin School "B" 69, St. Lawrence 26; Sacred Heart 50, St. Jude 32.

Division B: Holy Spirit 51, Holy Name 49; Immaculate Heart 41, Latin School "A" 40; Our Lady of Lourdes 51, St. Philip Neri 49; Holy Trinity 71, St. Michael 50; Christ the King 61, Nativity 35; St. Joan of Arc 50, St. Anthony 32; St. Catherine 77, St. James 38; Holy Cross 34, St. Christopher 30.

Science and Math teachers to meet at Brebeuf Prep

INDIANAPOLIS—Father Richard J. Middendorf, S.J., of Brebeuf Preparatory School, president of the Indianapolis Archdiocesan Association of Science and Mathematics Teachers announced that the winter meeting of the association will be held at Brebeuf Prep on Saturday, February 13th. There will be panel discussions all day in four areas of high school science teaching - biology, chemistry, mathematics, and physics.

On the same day, Saturday, February 13, and also at Brebeuf Prep, the Archdiocesan Mathematics Committee under the direction of Sister Marietta, O.S.B., of Our Lady of Grace Academy, will sponsor a workshop on "Modern Elementary Mathematics" for all the teachers of elementary math in the Archdiocesan schools. Dr. Bernard Gundlach, Laidlaw Company, publisher of the mathematics textbook series adopted this year for use in the grade schools, will be the main speaker.

CYO cage interest reaching fever pitch

By FRANCIS CAMERON

Excitement is running high this week-end as CYO Junior Deanery Basketball pretournament action is expected to be completed in most deaneries in the Archdiocese. The Holy Spirit invitational tournament for Freshman-Sophomore teams starts tonight (Friday) and the Holy Cross invitational for 67 "Leaguers" is slated to begin Sunday, Feb. 14.

The two Indianapolis Deanery Junior champions won't be decided until Tuesday, Feb. 9, in 7 p.m. and 8:15 p.m. games at Scecina Memorial High School. The Indianapolis winners and the other six deanery survivors will begin Archdiocesan tournament play Sunday, Feb. 14, at Scecina for the northern tier of deaneries, and at Shawe Memorial High School, Madison, for the southern tier.

There were no playoffs in the Indianapolis Deanery Junior-Senior League. In Division I, St. Thomas, St. Rita and Holy Trinity are tied for the top spot with 8-1 records. Our Lady of Lourdes was crowned champ in Division II, and Latin School's A Team came out on top in Division III.

THE END OF THE season for the "67" and Cadet Leagues is set also for this week-end. The "67" League will finish the last round of competition Saturday and Sunday, Feb. 6 and 7. Playoffs are scheduled to start soon.

Meanwhile, division champions have been crowned in the Cadet League. St. Joan of Arc finished first in Division I of the Cadet League with a 10-0 mark; St. Pius, with the same record, 10-0, won division honors in Division II; Sacred Heart, Division III champs, had a 9-1 record, while St. Susanna, of Plainfield, took first place in Division IV with a 10-0 record. There were no playoffs in the Cadet League.

The Freshman - Sophomore League championship games were being wound up as The Criterion went to press. Latin School's "A" team and Holy Trinity tied for first place in Division I and Holy Trinity took the championship in a playoff game. In a playoff game to determine the other division champ finalists, Our Lady of Lourdes, Division II winner, defeated St. Catherine, Division III champs, 56-47. The championship game between Holy Trinity and Lourdes was played Wednesday night at Little Flower, too late to give the result at press time.

PLAY IN THE Holy Spirit Freshman-Sophomore invitational tournament begins tonight (Friday) with 30 teams participating. The three first round games will begin at 6:30 p.m. Play will take up again on Saturday, Feb. 6, with nine games scheduled. They will begin at noon, Sunday, Feb. 7. The first round will be completed with 1 p.m. and 2 p.m. games. The second round games start at 3 p.m. with five games being played and the remaining three second round games set for Friday, Feb. 12 at 6:30 p.m.

The quarterfinals will be Saturday, Feb. 13, at 1 p.m., the semi-finals Sunday, Feb. 14, at 1:15 p.m. and 2:30 p.m. Finals will be played that evening with the consolation game starting at 7 p.m. and the championship game at 8:15 p.m.

DRAWING FOR the schedules for the Holy Cross Invitational Tournament will be held Tuesday, Feb. 9, at Holy Cross gym. Tournament play starts Sunday, Feb. 14, and ends Sunday, Feb. 28.

Between 30 and 33 "67" League teams are expected to participate.

Dates are changed for Music Contest

The CYO Instrumental Music Contest dates have been changed from April 3 and 4 to Saturday, April 10 and Sunday, April 11 because of a conflict of dates with the Archdiocesan Schools' Music Memory Contest. The Music Instrumental Contest will be held at Cathedral High School.

The piano division will be contested on Saturday morning and the instrumental contestants will begin competition on Sunday afternoon. Entry blanks were mailed this week to all the schools in the Archdiocese. Bill Sahm, executive secretary of the CYO, said the contest is open also to schools in dioceses that border the Indianapolis Archdiocese if they write for the information and entry blanks.

Speaker announced for scout ceremony

Father Lawrence Pushor, assistant pastor at St. Simon parish, Indianapolis, will speak at the annual Ad Altare Dei medal presentation ceremony Sunday, Feb. 14, at 4:30 p.m. at Holy Name Church. The ceremonies will be followed by an honors dinner with Father Robert Kitchin, principal at Chartrand High School, as speaker. At that time, the medal winners will be honored and the presentation of St. George Awards will be made to several adult scout leaders.

The dinner will be held at Chartrand High School cafeteria. General chairman for the awards dinner is John Shackelford. He can be reached at FL 7-0838 for reservations. Other numbers to call for reservations include associate chairman, Ray Borski, ST 6-6221; chairman of the North District, Ralph Froelich, AT 3-1063; Pioneer District, Al McFearin, FL 7-5103; Northeast District, Ed Jacoby, LI 6-1984; West District, Joseph Grannan, CH 1-3201, and Trailblazer District, Ed Howe, ST 4-9788.

Father John Elford, Archdiocesan director of CYO, can be contacted either by phone (ME 2-9311) or mail (1502 W. 16th St., Indianapolis) for reservations from persons outside of Indianapolis.

Archbishop Schulte will present both the Ad Altare Dei and St. George awards.

Sodality Congress slated Saturday at Scecina High

Father John J. Campbell, S.J., of St. Louis, will be the keynote speaker at the annual Archdiocesan Sodality Congress to be held at Scecina Memorial High School, Indianapolis, Saturday, Feb. 6.

Father Campbell, of the National Sodality Service Center, will speak on "Youth Action," the theme of the all-day meeting.

The Congress will include 20 discussion sessions led by pupils from Catholic schools in the area. The Congress will open with registration at 9 a.m. with the general session starting at 9:15 a.m. A dialogue Mass will be celebrated at 11:10 a.m., followed by lunch in the school cafeteria. A social hour after the afternoon session which will include a Bible service will complete the day.

Some of the topics to be discussed are: "Are You One of the Lively Ones?"; "What Is Your Prejudice Quotient?"; "Little 'Ole Soul Saver, Me!"; "Dating: Steady or Unsteady," and "Apostolates: Underground or Outer Space?"

City-wide dance

Our Lady of Greenwood CYO will sponsor an Indianapolis city-wide dance Sunday, Feb. 7, from 7-10:30 p.m. All CYO members are invited. Admission is 50 cents and CYO card.

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● *FAMILY CLINIC*

Wonders why couple doesn't get married

By JOHN J. KANE, Ph.D.

What is meant by companionate marriage? I have friends who are keeping company for 10 to 15 years, but never speak of marriage. It is wrong to think these people are living in sin? They use as an excuse age and different religions. One man deserted his wife, another has a wife in a mental hospital. They seem unhappy, selfish and neglect their religion. Thank you for your advice.

●

Not many readers will ever have heard of or remember the idea of companionate marriage or one of its advocates, Judge Benjamin Lindsey. It was proposed over 30 years ago and was based on the idea of the sex-happiness school, i.e. the notion that no marriage is ever satisfactory unless it is constantly and continually satisfying in the narrow, sexual sense. This probably is impossible at all times in any marriage. But satisfactory sexual adjustment in marriage should not be regarded as unimportant.

In companionate marriage, a man and woman lived together as husband and wife without benefit of marriage itself. If their association proved satisfactory after a trial period, then they formally entered into marriage.

This, of course, is morally wrong and those who tried it usually found it an unhappy and unsatisfactory experience. Unfortunately, even in the best of marriages both parties may not be equally in love. One may simply be more capable of loving than another. Over the years this may be remedied as the less involved party learns how to love more deeply.

●

Few companionate marriages stood the test of time, and the more deeply involved party, quite often the woman, suffered a shattering disillusionment. At times, the irresponsible male simply broke off the "marriage" after his "wife" became pregnant.

So far as the general idea of it went, if widely adopted, it could have completely destroyed the stability of marriage and family life in the United States, and they were not stable enough even then. Today most would consider it a bizarre idea born of those times, utterly impractical and unwholesome.

It is absurd for couples to "keep company" or "go steady" for 10 or 15 years. When they do one or both are entirely incapable of making a decision or perhaps more correctly one, usually the male, refuses to make a commitment.

The moral hazards are obvious. For the most part it is a comfortable arrangement for the uncommitted male to enjoy the pleasure of a woman's company, and prevent her from seeking a man who will become her husband. As she grows older he may threaten to break off the relationship unless she will yield to his advances.

The whole idea of going steady, which practically amounts to an engagement or "understanding" is to reach a decision about marriage. After a reasonable period, a public engagement and not too long delayed marriage should occur. If not, the couple should break off its association.

●

A man who has deserted his wife or whose spouse is in a mental hospital has no right to be going with another woman. The woman who accepts such companionship is headed for heartache. In fact, it seems incredible that a woman would go with a man who has already deserted his wife. Even if marriage should become legally possible, what assurance does she have that he may not in turn desert her?

One can only feel deep sympathy for a husband and his wife who is in a mental institution. But this is one of the hazards of marriage: "in sickness and in health." He too should not be keeping company.

But you have no right to judge such couples. Justice alone requires you give them the benefit of the doubt. Charity demands it. If either is a close friend of yours, of course, you must think of his or her spiritual welfare. We are our brother's keeper in this sense.

The most obvious step for you to take is prayer for all of the parties concerned, especially for the man who deserted his wife. It is better not to pry but if one of these persons should confide in you that your suspicions are correct, then and only then should you offer counsel.

The best counsel that you can give is to urge the one who consults you to see his pastor or one of the parish priests. Since you say none of them practices their religion, this is a method by which they can receive moral advice, about their relationship and encouragement to resume the practice of their faith.

On the other hand if you inject yourself into this situation unasked and in the event you make what may be rash accusations, you will only alienate them. Whatever possibility you have of doing good will be destroyed.

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I am afraid you also show a lack of charity in stating that these people are selfish. Perhaps they are, but it is unwise to make such claims. Try to guard against being self-righteous. It is a common fault and has a psychological basis.

When ever we suffer a sense of guilt for some fault or wrong doing of our own, and this does or should happen to all of us, we tend to escape the pangs of conscience by being self-righteous.

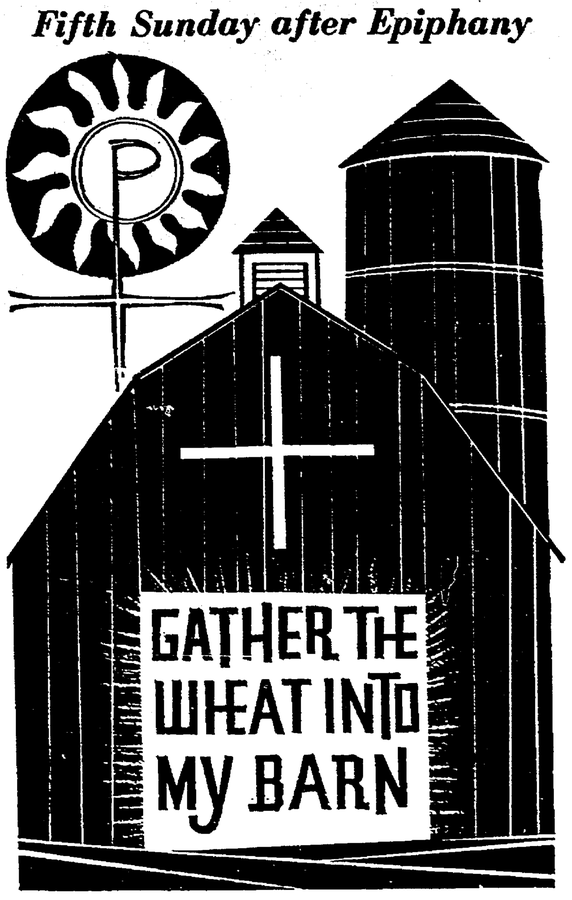
Thus the man who is bigoted toward a minority and discriminates against it, can salve his conscience, or at least try to do so, by priding himself on his honesty. Such people forget the invaluable advice of Our Lord to think of our own shortcomings rather than of our neighbor's faults.

You say these people are unhappy, and if so, this may be all to the good. Whenever we suffer frustration there is a tendency to do something about it if possible. One of the things that may be done is to attempt to achieve an equilibrium by altering the situation. Their present unhappiness may be their greatest asset because it may lead them to revaluate their present lives.

The situation you describe in your letter is scarcely unusual in present day society. Our tremendous rate of divorce, separation and desertion should be considered among our most serious social problems. Unfortunately, it generally isn't. Yet conservative estimates place the number at over half a million annually.

Prayer, good example, patience and charity toward these persons in trouble are the best mode of action. Criticism, hasty and rash judgments rarely cause them to change. They are, however, likely to confirm them in their behavior purely out of self-defense.

Fifth Sunday after Epiphany



THIS IS CATHOLICISM

The sacramentals

By REV. JOHN WALSH, S.J.

Q. What are sacramentals?

A sacramental is an outward sign, instituted by the Church, to obtain through her intercession with God spiritual and temporal blessings for those who, properly disposed, use them.

Q. How many sacramentals are there?

They are very numerous and it would be impossible here to catalogue them all. In general, however, the sacramentals can be divided into those of gesture and those of object. The principal sacramentals of gesture are the blessings which Catholic bishops and priests are empowered to bestow on persons and things. The chief sacramentals of object are those blessed objects of devotion which Catholics use to remind them of religious truths and to aid them at prayer: for example, holy water, candles, ashes on Ash Wednesday, palms on Palm Sunday, crosses and crucifixes, rosaries, scapulars, medals and plaques, pictures and statues of Christ, His Virgin Mother, and the saints.

Q. Why are these called sacramentals?

"Sacramental" is a word derived from a Latin term which means "like to a sacrament." The word, then, aptly expresses the place and purpose of the sacramentals in Catholic devotion. For sacramentals are gestures and objects which, in imitation of the sacraments of Christ, the Church has devised to help Catholics to ready their souls for the reception of the real sacraments which Christ instituted.

Q. How does a sacramental compare with a sacrament?

Though at first glance a sacramental resembles a sacrament, it is, nevertheless, radically inferior to it. The sacraments, whose number is unalterably fixed at seven, were established by Christ Himself and will be administered unfailingly until the end of the world. The countless sacramentals, on the other hand, were originated by the Church and, if need should arise, their number can be increased or diminished by her, or they may even be completely suppressed. The sacraments, moreover, are truly productive causes of sanctifying grace; but the sacraments never effect sanctifying grace or, indeed, any grace; they merely occasion the bestowal of actual grace. Finally, while all the sacraments are necessary for the salvation of mankind and no one may excuse himself from the obligation of receiving those proper to his state in life, none of the sacramentals is indispensable and their use is left almost entirely to the discretion of the individual Catholic.

Q. Why does the Catholic Church encourage the use of objects of devotion?

Generally speaking, human beings find prayer difficult; the body becomes fidgety, the imagination tends to cavort, the attention becomes deflected, worldly concerns and worries obtrude. Pious objects such as rosary beads, crucifixes, statues, and pictures of sacred events are designed as correctives of these human frailties; they target the attention of the senses, they quicken the imagination, they suggest thoughts of God and arouse yearnings for union with Him.

Q. If a Catholic discovers that all such objects of piety, or some particular objects of piety, do not assist him to pray, what should he do?

He should not use them.

Q. Granted that such objects of piety stimulate prayer, why, in addition, does the Church bless them?

The blessings imparted by the priests and bishops of the Catholic Church are either constitutive or invocative, or a combination of the two.

A constitutive blessing renders a person or an object sacred, set apart for God, segregated for the uses of divine worship. Thus, for example, a church edifice, or an altar, or a chalice, or the vestments worn by the priest at Mass must be blessed before they may be employed for divine worship. Likewise seminarians are separated from the ranks of the laity and officially set on their way toward the sacred priesthood by a constitutive blessing known as tonsure.

An invocative blessing is, as its name implies, an invocation of divine help, a prayer, an appeal to God for His material and spiritual flavors. Invocative blessings are pronounced either over persons directly or over mundane objects which are to be used by persons; but neither person nor object thus blessed is thereby constituted sacred. Hence the Church has special invocative blessings for women after childbirth, for children, for the sick, for the dying. Similarly she has invocative blessings for automobiles, boats, airplanes, schools, houses and fields, tools and machines, and so on.

Lastly, blessings which are

(Continued on page 10)

● *WORKING TO BEAT HELL*

Sweet with the bitter

By JOSEPH T. McGLOIN, S.J.

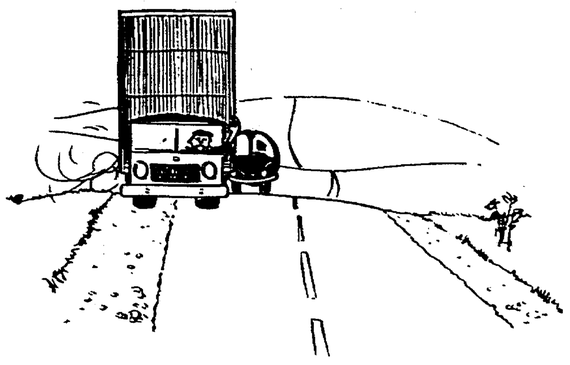
One problem in writing a column like this is that there are times when you have to get a bit critical. A still greater problem is that your readers (maybe even both of them) tend to forget all the nice things you've had to say about them and remember only the criticisms.

The fact is that there are times when criticism must be offered, and no would-be communicator of any sort is doing his job when he shuts his eyes to these things and writes only the things people want to read. It would be nice to be able to forget all about America's most shameful public disgrace, the cruelty and pride of the racially prejudiced. It would be nice to be able to keep quiet about the American tendency to cast all other peoples and countries in our own mold, and our penchant for judging them, not by their own background and culture, but only by how closely they correspond to ours. It would be a lot more pleasant if we could forget the image, deserved or not, of "the ugly American" abroad.

A couple of weeks ago in this column there were some pretty harsh remarks about American manners, in themselves and in relation to the sometimes better manners of those of other countries. But, while admitting our drawbacks, we shouldn't forget the other side of the picture either. There are a few American virtues too. And just as a human being can end up in despair if he looks only to his own faults, so we can despair of our country if we fail to look at her positive side as well as her faults.

●

It is true that we have much to be ashamed of in the race question. But, at the same time, we have much cause for encouragement. The issue is at least no longer hidden in some closet, but is out in the open for the world to see and for us to face and put aright. At least as a country officially, we are aiming in the right direction. And while the racist is to our shame, because he lives here, he also stands out like a sore thumb, because he is not really an "American" at all.



Maybe a truck-driver's courtesy comes partly from the fact that he doesn't have to prove his size.

We can compalin all day about the holes in our foreign policy, and foreigners can, in turn, gripe even as they receive our money and help, but the fact is that Uncle Sam, even at the risk of being called "Uncle Sap," has always been willing to help. And if this help has often been in the name of expediency, still it is expediency for something we believe in very deeply, freedom and truth. And there have, besides, been many times when the motive was not expediency but of bringing help to those who needed it most at the time. The U.S. has always been ready to help, even her enemies, in times of disaster. And then there are the long-run projects — like CARE, the various medical drives, the Bishops' Relief funds, and all the rest.

There have been many instances of individual American thoughtfulness, too. There were the funds collected for two widows at the time of the Kennedy assassination. There is the traditional, yet often hidden, generosity of show people. There are neighbors everywhere who go so far out of their way to help others in time of crisis.

But maybe the most numerous examples of American generosity and self-forgetfulness can be found among young people. It is the young who get practical in the cause of civil justice. It is they who collect huge amounts of food for the poor at Christmas time, and they who do their best to give the orphans of the world help and companionship. You see some of them going into the homes of the poor week after week, scrubbing floors, cooking, patching, cleaning, and helping to educate the children. The young spirit of America shines through any number of their faults.

●

Since we Americans spend so much time in cars, it's natural that we encounter some of the poorest manners on the highway. But here too, we have to look at the other side of the picture. While one does encounter discourtesy on street and road, he also runs into great courtesy at times as well.

Anyone who drives very much knows that he is likely to encounter the greatest show of courtesy from a truck driver.

Recently, as I drove through parts of Texas, truck after truck ahead of me would see me coming and move over to the shoulder so that I could easily pass. At one time I picked up a semi-driver who had run out of fuel and drove him to a station, and he insisted on paying me for this routine act of kindness which had been no inconvenience at all. I finally won out with "You may have to pick me up farther up the road."

When you see this almost universal courtesy of truck drivers (on the highway certainly, though understandably less obvious in the cities where they need all their skill to get in and out without wasting all day), and compare it with the discourtesy you encounter with lesser travelers, the explanation seems fairly simple.

The trucker appreciates the courtesy proffered him when needed, since this is his livelihood. But, besides, the person who is really big (whether in soul or body) doesn't have to go around proving it. And many of the discourtesies one sees in drivers could well proceed from their eagerness to show themselves bigger than they really are. The truck-driver needs no such proof.

●

And the same thing is true of us Americans. If we only knew it, we are big in many ways, in size and in greatness of our Constitution and essential way of life. It is only when we depart from these principles that we become little and mean.

Above all, what we must do is take our great natural virtues as Americans and canonize them—turn our native generosity into charity, and our natural seeking for perfection into a supernatural seeking for the same. And then when we've taken that giant step, it should be fairly simple for a real American to understand what Christ meant by telling us that he regards what we do to others as done to Himself. Maybe the people living under the petty dictator or the almighty state can find it hard at times to follow Christ, but it ought to be relatively simple for us big Americans—so long as we merely act up to our stature and do not simply go around shooting off our mouth about it.

Papal car to aid the poor

TRIVANDRUM, India—The car used by Pope Paul VI during his visit to Bombay is to be sold to finance the first institution to be set up in Kerala state by Mother Teresa, India's "lady against slums."

The white American car, presented to the Pope in 1963 by Notre Dame University alumni, was given to Mother Teresa as a Christmas gift after the Pope's departure.

The Yugoslav-born nun, founder of the Missionaries of Charity congregation, revealed she planned to sell the car, preferably in Kerala itself, to finance an institution for the welfare of the poor to be started by her community.

THRU GOD-COLORED GLASSES

'Brothers in Christ'

By GILBERT ROXBURGH, O.P.

It would be a woeful distortion of fact ever to assert that there are no real differences between Protestants and Catholics. But, while we must never blind ourselves to the differences, we must, in this ecumenical age, concentrate on the important bonds that already unite Christians everywhere.

This is not, please note, a matter of going down a list of customs or beliefs, finding the similarities, underlining them, and then leave it at that. Such a procedure might, in fact, make the abysee seem wider and deeper than it really is.

The basis for Christian unity lies in the sacrament of baptism. For all Christians, this is the entrance rite into the Christian faith. It is the power of this sacrament that really entitles us to call one another "brothers in Christ."

●

By this we mean that all Christians, whether Catholic or Protestant, if they receive baptism validly, share thenceforward in the very inner life of God Himself, a life which we Catholics refer to as sanctifying grace. Baptism also brings divine love of God and neighbor: charity. At the same time, in accordance with Christ's own promise, there comes the most dynamic reality of all: the indwelling of the Holy Spirit, and, with Him, Father and Son. Finally, accompanying these entities, come the theological virtues of faith and hope, as well as the infused virtues and gifts.

The significance of this fact is that, in Catholic eyes, baptized non-Catholics, deprived though they are of many teachings of revelation and much of the sacramental life of the Church, can yet rise even to heroic heights of sanctity.

Besides the bond of baptism, there is also the common bond of the Eucharist. Here the bond is a much vaguer one, for the meaning of the Eucharist is very diversely understood. Thus have arisen many disputes about the real presence of Christ in the consecrated bread and wine, the meaning of Christ's priesthood, and the rest.

Certainly Catholics do not consider the ordinary Protestant Eucharistic service truly efficacious. Even so, there is a kind of bond even in the performance of the ceremony. For all Christians—even those who look on the Eucharist as no more than a memorial rite—consider that in this action they draw nearer to Christ and to other Christians.

●

Since matrimony, too, is a sacrament, Catholics consider that all marriages between two validly baptized persons are sacramental marriages, bringing with them their own special unifying graces from God—and this, even if the two parties themselves do not recognize marriage as a true sacrament. In Catholic eyes, two baptized persons cannot marry each other, except sacramentally.

These spiritual bonds are so overpowering in importance that we are confident that lesser differences, no matter how significant, can—but only in God's good time and in God's way—be overcome.

Cardinal Mindszenty press report denied

WASHINGTON—A State Department spokesman here categorically denied a recent press story asserting that there are "no obstacles" to Cardinal Jozsef Mindszenty's leaving his refuge in the U.S. legation in Budapest but that the Primate of Hungary 'wants to die a 'prisoner'" there.

The story (which was released by NANA and published in the daily press Jan. 20) credited as its source a State Department "source" in Bonn, Germany, "who has taken part" in recent U.S.-Hungarian negotiations.

THE STATE Department spokesman here described the story as "completely incorrect."

"We don't have any American official in Bonn who has had anything to do with the Hungarian negotiations," he said in answer to inquiries.

Then he added: "It doesn't represent anything that any American official would hold."

CARDINAL Mindszenty, condemned to life imprisonment by the Hungarian communist regime in a sham trial in 1949, was freed during the 1956 uprising and took refuge in the U.S. legation in Budapest that Nov. 4, when Soviet forces were exterminating the fight for freedom.

Cardinal Franziskus Koenig of Vienna, who has carried out several missions in Hungary in the past few years, said in December that the Hungarian government seems eager to get Cardinal Mindszenty out of the country without exonerating him of the charges for which he was imprisoned 16 years ago. But he said the Hungarian Primate will leave only as a free man with all his honors and rights.

(Hungarian Primate Janos Kadar, asked about Cardinal Mindszenty in an interview a year ago, said "The case of the Cardinal involves the prestige of many: that of the Hungarian state, that of the Church, that of others as well. . . All that is needed is a little patience to find a formula among many which are possible.")

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Feb. 7 FIFTH SUNDAY AFTER EPIPHANY. "You must bear with one another's faults" (first reading) "or perhaps while you are gathering the tares you will root up the wheat with them" (Gospel). These are great days of belated reformation in many areas of the Church's life: in its worship, in its conception of itself and of its mission.

The movement of the Holy Spirit in the Church and in the times we live in has brought fresh air to us, breaking a crust hardened by the defensiveness and fear of centuries. With the Offertory hymn we can sing: "Gone is the threat of death; now I shall live, and proclaim to the world what the Lord has done for me." Now shall we live, with the constant reform and renewal that life demands.

Yet our aims must be reasonable and we must be strengthened against the vain hope that because the structures and patterns of our Church life are improved we shall be perfect. First and last we deal in the Church with humans, and with those faults the readings speak of. Our reform is successful if those structures and patterns begin again to beckon and challenge and inspire us where we are and as we are.

Feb. 8 ST. JOHN OF MATHA, CONFESSOR. Hymning the praises of the "good man," the man who confesses his faith in the Father by dealing with every person as his brother, the entrance psalm begins: "Be not envious of the wicked, nor jealous of evildoers."

Sometimes we pretend that a real envy, a true jealousy, is purely a desire to see (and help) virtue triumph. But the saints, too, like the man we honor today, are fields in which tares are present. They differ from us perhaps only in that they do not covet them, nor envy the tares in other lives.

Feb. 9 ST. CYRIL OF ALEXANDRIA, DOCTOR. "Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection" (Gospel). (I hope the new and improved text of scripture readings at Mass is soon available in books smaller than the altar missal!)

Christ announces that the job of His teacher, of the man or woman who teaches in His name, is not to set aside "the law and the prophets," nor is it to repeat them. It is to "bring them to perfection." So the Christian teacher must heed the Spirit here and now as well as in tradition.

Feb. 10 ST. SCHOLASTICA, VIRGIN. The maiden's love of and openness to her groom, with all her hope of fulfillment and completion, is the model of the Church's stance toward Christ. Even as the Church, the community of salvation, we are not a "finished product."

We are always reformable, always perfectible, always pilgrims on the march. It is this virgin spirit, submissive to the Lord, that enables the Church to welcome such a period as this time of change and progress.

Feb. 11 THE APPEARING OF OUR LADY AT LOURDES. That conclusion of time toward which our hope looks and all progress is aimed, is the subject of the vision in today's first reading. And the Gradual echoes this expectation, this sense of movement toward the destiny of transformation and elevation which God wills. The Gospel's historical annunciation places additional emphasis on the fact that this movement is our history, the history of which we are a part.

Feb. 12 SEVEN FOUNDERS OF THE SERVITE ORDER. And how much a part are we of that history! The first reading of today's Mass corrects any tendency we might have to minimize or underplay the role of man, of man's freedom and man's deeds, in the plan of God for our salvation. The saints, the holy men and women of history, are not a bit of frosting but part of the dough of God's saving work. Accomplished in Christ, salvation must take flesh in those who follow Christ, must continue to "appear."

Feb. 13 ST. MARY ON SATURDAY. Never will our Lord allow His message of salvation to be "frozen" in some static form. Even when that form is the motherhood of the Blessed Virgin, he directs our attention to its dynamic aspect: "Blessed are those who hear the word of God, and keep it" (Gospel), and away from the temptation to settle for the veneration of her physical maternity alone.

Need seen for 300 lay missioners

MELBOURNE, Australia — Catholic missions in Papua-New Guinea can use 300 lay volunteers immediately, including teachers, doctors, nurses and construction workers.

This report was made by a lay missioner from this city, 25-year-old Jerome Dunn, who returned to become a Passionist Brother along with a New Guinean, 21-year-old Phillip Dahay. A great increase in pupils in Catholic mission schools and the fact that terms of many lay teachers expire this year has brought the need for new teachers to a crisis stage, he said.

Financial help

COLOGNE, Germany — More than one thousand people have pledged to give $8 a month for four years to training priests in Brazil in response to an appeal by Cardinal Joseph Fringe of Cologne in connection with Adveniat, the annual German collection to promote vocations in Latin America.

● VIEWING WITH ARNOLD

Is Legion of Decency exercising 'censorship'?

By JAMES W. ARNOLD

As a cocktail party debate question, undoubtedly the current champion is whether women should be priests. But several recent incidents have restored to contention a topic that is so ancient it barely missed being discussed during Prohibition: Is the Legion of Decency a censorship body?

Item: Billy Wilder's "Kiss Me, Stupid" is condemned by the Legion when the veteran producer-director refuses to make cuts. Condemned is really too soft a word for the Legion's blistering statement. Disemboweled may be more apt. Most observers seem to agree that Wilder goofed, and that whatever disaster befalls "Stupid," is will be singularly appropriate.

Item: Geoffrey Shurlock, administrator of Hollywood's own Code, is quoted as saying only one group—the Legion—exerts any important pressure on the film industry. He adds that no major company would be willing to release a C-rated film. To bear him out, United Artists passes along the distribution of "Stupid" to Lopert, its art film subsidiary. Net result: "Stupid" will be seen by far fewer people and make far less money.

Item: Producer Martin Poll takes 45 second out of an edifying rape scene in the new Carroll Baker movie, "Sylvia." He says he did it to avoid a C-rating by the Legion; he owes it to the studio not to invite financial disaster. But he adds that the Legion's power to "edit a film, over-riding the months, and sometimes years, of work that a creative group has carefully prepared . . . is a danger in a free society."

Poll continues: "A producer must accede to the Legion without discussion, arbitration, exchange of thought . . ." He must either violate his personal conception of art, or risk enormous sums of somebody else's money. No other art is subject to such restriction, says Poll, citing the theater, painting and books.

Item: Methodist Bishop Gerald Kennedy of Los Angeles says he feels the C-rating system is "closer to censorship" than he likes. He would perfer the simple children-adults classification, which apparently does not restrict exhibition of the product.

●

What to make of all this? Some points seem clear:

1—The Legion's C-rating is a powerful lever on Hollywood. So much so that many works are submitted for Legion approval before they are placed on the market.

2—Some Catholics, far from being disturbed about this, may well break out Aunt Martha's elderberry wine. The main problem, for them, is that other ratings don't work as well as the C-rating.

3—Others, who might be inclined to fret over such demonstrated power over art by one group in a multi-group society, are cooled down by the very nature of the cases. The Legion, at worst in this view, appears to be restricting only the right to tell dirty jokes or to show superb rape scenes. From this angle, neither Wilder or Poll is impressive in the pose of Outraged Artist.

●

The civil libertarian, in turn, will argue that the battles for human freedom are always waged in behalf of disliked people or disreputable causes. Their point is that censorship by pressure, especially before publication, is an un-American breach of liberty, whether it hurts Carroll Baker or the Boy Scouts of America. If one is victimized, then in principle, we all may be victimized.

The situation is too complicated to elaborate, much less solve, in brief space. But Poll's charge is serious and cannot simply be ignored. These recent developments seem to call into question the traditional answer to the problem of the Legion and censorship. That answer, as stated by Father Harold Gardiner (**Catholic Viewpoint on Censorship**), boils down to this: The Legion uses pressure only **after** a film is released. That pressure is comparable to the advice of an influential critic. A producer has to take his chances with the critics and the marketplace. He cannot expect people to buy, or even keep silent about, a product they see as dangerously harmful to mind and spirit.

●

Well and good. But if we have progressed to the point where a group, by implicit economic threat, can influence an artistic product **before** its release, then this is an important change. If this single powerful group were the Civil Liberties Union, or the Methodist Church, or General Motors, I wouldn't be happy. It is unreasonable to expect our fellow citizens to be delighted if that group is the Legion.

The problem is certainly not at a crucial stage, except perhaps for hard-nosed civil libertarians. There is no proof to my knowledge that pressure has harmed the artistic integrity of any film. The Legion has used its power intelligently and with restraint, often under severe provocation. But "artistic integrity" is a term subject, in a pluralistic society, to many definitions.

Is the Church forced into an awkward position if it functions as a de facto censor in a society that rightly values the freedom of art? In the scale of values, it is at least questionable whether the possible evil effects of a film are so great as to justify what could be interpreted as anti-democratic procedure.

Perhaps the Legion should take whatever steps are possible to avoid dickering, to avoid giving its judgments until **after** a film's general release. And the issue certainly cuts both ways. There is a point at which it is the responsibility of the artist, pseudo or genuine, to stick by his guns, if he means it, if he intends to be an artist instead of a businessman.

This is not meant to close debate, but to open it. In the increasing conflict between secular and religious values in films, and with many genuine artists experimenting with offbeat material, the problem will likely get worse before it gets better. The moralist must fight, but he must choose his weapons with care.

SUBJECT OF TELEVISION DRAMA—The boy in the photo above is Conall Crean, one of nine children of TV writer-dramatist Robert Crean. When it was discovered that the boy was autistic—that is, inverted and able to establish little communication with others—the Creans sent him to be Kennedy Child Study Center in Manhattan for daily therapy and training. Eventually he progressed to the point where he could be placed in a special class in a public school. The story will be aired on the ABC Directions '65 television program on Sunday, Feb. 7. (Channel 13, Indianapolis, will carry the program the following Saturday on a delayed basis.) The program was written by Conall's father, Robert Crean, and produced in cooperation with the National Council of Catholic Men.

RETREAT MASTER—Father Joseph L. Clauss, assistant pastor of Holy Spirit parish, Evansville, will conduct a retreat for women of Our Lady of Lourdes parish, Indianapolis, the week-end of Feb. 12 at Our Lady of Fatima Retreat House. Reservations may be made with the retreat house.

● *VARIETY IN BOOKS*

Succinct U.S. Church history

"A Survey of American Church History," by Father Newman C. Eberhardt, C.M. B. Herder Book Co., St. Louis, Mo. 308 pp. $2.95, paper.

Here is a bok that should be welcomed not only by students, but by the general reader who desires to review the history of the Catholic church in the Americas.

Father Elberhardt has accomplished exactly what he set out to do, to provide "a brief and . . . not utterly superficial outline" of Church history pertaining to the American scene. It is designed for those who cannot spare the time for research in many books.

THE VOLUME is divided into three major parts: The United States of America, the Dominion of Canada and Latin America. It is "an adaptation" of the sections of Volume II of his Summary of Catholic History.

The compiler carries the reader through the colonial era to the Revolutionary War era, our nationalist era (1815-1865), the industrialist era (1865-1921), the cosmopolitan era and through the administration of President John F. Kennedy.

The author has devoted considerable space to the political and social background of Church history "in order to integrate the Catholic chronicle into the general life of the country, and not to present a complete secular history."

FOLLOWING the generous section devoted to the United States, the author has added briefer chapters treating of the history of the Church in Canada and in Central and Latin America.

The origin, organization and work of the National Catholic Welfare Conference, the U.S. Bishops' agency to promote the welfare of the Church and the country is briefly, yet skillfully, related.

Three separate reading lists, one for each of the book's three divisions, are given for those who desire to pursue the subject further.

A generous index of some 1,500 items helps the reader to find names and dates for quick reference.

(Reviewed by Thomas E. Kissling of the staff of NCWC News service.)

* * *

"The 1965 National Catholic Almanac," edited by Father Felician Foy, O.F.M. Doubleday, New York. 696 pp. $2.95.

It is difficult to think of a fact about the Church which isn't answered somewhere in the National Catholic Almanac. So if you need a handbook in which to find such material, this is the place to look.

Doubleday and Company distributes the Almanac, but it is compiled in a year-round operation by St. Anthony's Guild, Paterson, N.J., with Father Felician and his staff of clerics at Holy Name College, Washington, D.C., continually revising, updating and adding new and timely material.

The glossary of terms, for example, from "abbess" to "zucchetto," and the current entries on Vatican II, on ecumenism and the liturgy, are helpful to Catholics and their brethren of other persuasions. Historical notes, both about the Church in this country and elsewhere, are usually adequately answered. All in all, the Almanac is indispensable to anyone who is called on to answer questions about the Church, and those whose daily work calls for certainty, such as newsmen, teachers and librarians.

The jacket of this year's Almanac calls it "the most comprehensive, one-volume handbook of Catholic facts and information in the world . . ." It really is that.

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

Cardinal Cushing gets Jewish award

BOSTON — Cardinal Richard Cushing touched off a cheering demonstration by an audience of 1,300 Jewish persons here when he predicted the Second Vatican Council will approve a declaration absolving Jews of direct blame in the death of Christ.

"If we don't, I'm wasting my time talking of brotherhood," said the archbishop of Boston after he was presented with the annual Good Will Award of Temple Ohabei Shalom Brotherhood, oldest and largest Jewish organization of its kind in the country. He was selected for the award because of his "compassion, generosity, love and brotherhood."

This was no pipe dream

NEWARK—It was more like a nightmare than a pipe dream for Father Robert J. Rischmann.

A 10 p.m. view from the rectory disclosed a man removing a section of drainpipe from the side of St. Ann's church. Father Rischmann phoned police. Two patrolmen collared a man holding a 15-foot section of drainpipe.

An 11 p.m. view from the rectory disclosed another man removing another section of drainpipe. Father Rischmann and police repeated the same routine. The second man was holding a 20-foot section of the pipe. The police learned the pipe fanciers were not acting in concert but the price of copper, the stuff from which the drainpipes are made, had reached an all-time high hereabouts.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Marie Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIBC
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

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

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

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

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

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

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

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

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

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

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

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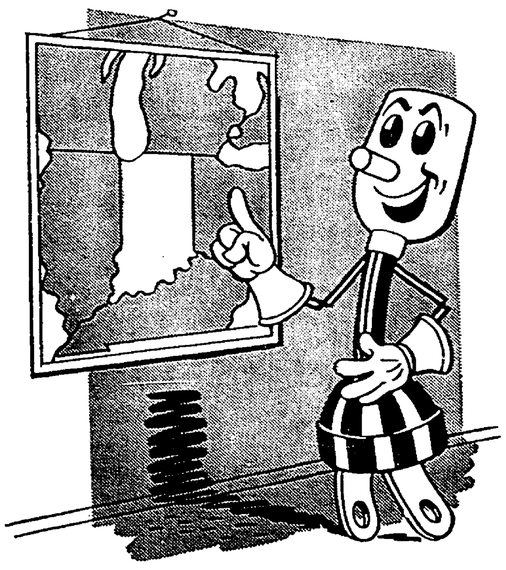
Many people think that REMCs in Indiana will set a precedent by generating their own electricity. Some believe that the REMC generating plant at Petersburg would be the first of its kind in the country.
The fact is that Indiana is an island in the midst of states where rural people are generating electric power for themselves. For example—there is one rural electric generating plant in Kentucky, and another one under construction. There is one in Illinois . . . two in Michigan . . . one being built in Ohio. Wisconsin—which almost borders Indiana—is the home of four generating plants owned and controlled by rural people.
It is hard to understand why we REMCs should have difficulty getting permission to generate our own power here in Indiana. Rural electrics originated here . . . and we have done an outstanding job providing an electric service to the rural community. Surely we have earned the right to generate, the same as our neighbors.
We refuse to believe that Indiana is a world of its own.
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Tic Tacker

NAMES IN THE NEWS—Sister M. Vincentiana, O.S.F., administrator and superior the past six years at **St. Francis Hospital,** Beech Grove, has been reassigned as pharmacy supervisor at St. Margaret's Hospital, Hammond, Ind. Her successor at St. Francis, expected to arrive yesterday afternoon (Thursday) is **Sister M. Alfreda, O.S.F.** . . . **Father Anselm Sippel, O.F.M.,** a Batesville native, has been appointed director of the pastoral theology program for newly-ordained priests of the Franciscan Fathers' Cincinnati Province at St. Boniface Friary, in Louisville. He is also pastor of the Louisville parish. . . . **John L. Bell** and **Lawrence J. Davis,** administrative assistants, and **George J. Foss,** administrative resident, all of **St. Vincent's Hospital,** Indianapolis, are attending the Eighth Congress on Hospital Administration this week-end in Chicago. . . . Best wishes to **Mr. and Mrs. Frank Grannan,** members of **St. Pius X parish,** Indianapolis, who observed their 25th Wedding Anniversary on February 3. Mrs. Grannan's brother is **Father Joseph Vollmer,** pastor of **St. Mark's parish,** Perry County. . . . **Father John F. Dede, S.S.,** a priest of the Archdiocese now serving at St. John's Provincial Seminary in Plymouth, Mich., reports that the "Updated Church" poetry is very popular in the Detroit Archdiocese. (How about royalties for the "Father Author?") . . . **Father Bernard Strange,** pastor of **St. Rita's parish,** Indianapolis, and Episcopal layman Arthur Pratt, Jr., will lead a 30-day ecumenical tour this summer to England, Belgium and France. The group will visit points of common religious interest in the three nations. For more information, contact Father Strange . . . **Terry Trammell,** a member of **Holy Family parish,** Richmond, was one of three boys of Whitewater Valley Council, Boy Scouts of America, to receive the coveted Freedoms Foundation's Nathan Hale essay awards. He is the son of **Mr. and Mrs. Dewey Trammell** and a member of Troop 20. . . . **Father Jerome Kircher, O.F.M.,** former director of the **St. Joseph Brothers' School,** Oldenburg, has been appointed pastor of St. Bonaventure's parish, Cincinnati. . . . **William E. Conner,** ACCM president, was honored last week with a reception at the Hoosier Heights Country Club in Perry County. A member of **St. Paul's parish,** Tell City, Conner was presented a plaque and kind words in recognition for his exemplary Catholic lay leadership.

HITHER AND THITHER—Father John Elford, Archdiocesan director of the CYO, reports that several "wrong" coats were taken by students who attended the recent CYO Style Show in the **Holy Name parish** auditorium, Beech Grove. If you have a coat that doesn't belong to you, or are missing one from that event, contact the CYO Office, 1502 W. 16th Street, Indianapolis. . . . **St. James the Greater parish,** Indianapolis, will be one of several Archdiocesan parishes to have a Great Decisions discussion series during the next eight weeks. The adult series will center upon key areas of U.S. foreign policy. Information on the starting of other groups may be obtained from the Indianapolis Council on World Affairs, which maintains its office at 250 E. 38th Street., WA 6-0696. . . . **Miss Sally Gerber,** of **Holy Trinity parish,** Edinburg, who recently left to serve two years as a practical nurse at a mission clinic in Guatemala, is the daughter of **Mrs. Ivo Gerber, of Edinburg.** . . . Employment for a Cuban refugee, who recently arrived in Indianapolis with his family, is seriously needed. The gentleman has a temporary language difficulty. Anyone with an opening for this man, please contact **Alberto Diaz,** of Catholic Charities Bureau, 623 E. North St., ME 8-1371. . . . By special arrangement with Butler University, the Notre Dame Club of Indianapolis will have a reserved seating section for the Butler-Notre Dame basketball game on Monday, Feb. 8, in the Butler Fieldhouse. Tickets for this special ND section will be available before game time only at Gate Four. A portion of the ticket sales will benefit the Club's student scholarship fund.

Requiem Mass offered for ND's Stuhldreher

PITTSBURGH — And now there are three.

But football's immortal Four Horsemen came together for the last time when Solemn Requiem Mass for Harry Stuhldreher, 63, was offered in St. Paul's cathedral here (Jan. 30). Burial followed in Calvary Cemetery.

At 154 pounds, Stuhldreher was the smallest of the Four Horsemen who rode to football fame as the backfield of Knute Rochne's unforgettable teams in the 1920's. As quarterback, he called the plays for "Sleepy Jim" Crowley, Elmer Layden and Don Miller—and they were here for the final tribute to the "little general."

The Four Horsemen rode out behind the protection of a line of Seven Mules—and survivors of that line were here, too, for the tribute, Joe Bach, Adam Walsh, Rip Miller and Chuck Collins.

After his Notre Dame days, Stuhldreher coached 11 years at Villanova (Pa.) University, then 13 years at the University of Wisconsin. He left football in 1950 and became an executive with United States Steel here. Stuhldreher died (Jan. 26) in a hospital here following surgery. He is survived by his wife and four sons.

Catholic schools in dropout plan

SOUTH BEND, Ind.—Catholic elementary and secondary schools here have joined a community program designed to supply work experience, supervision and counseling for about 750 area school dropouts and potential dropouts.

Local authorities expect that the program, called "Project Stop," will be approved for assistance under provisions of the Economic Opportunity Act of 1964.

The program will seek to provide work experience and counseling service for youths from low income families who are dropouts or potential dropouts for financial or other reasons. It also will provide remedial training for culturally deprived youths.

Speaker named

INDIANAPOLIS—Irving Leibowitz, managing editor of The Indianapolis Times, will be principal speaker at the Chatard Parent-Faculty Association meeting Thursday, Feb. 11. The meeting will begin at 8 p.m. in the Chatard cafeteria.

Pope lauds hymn singing

VATICAN CITY—Pope Paul VI, in an audience for more than 1,000 priests participating in a convention on pastoral liturgy, emphasized the key role of hymn-singing in the liturgy.

"We are not in a hurry," he said.

"We must raise up a new people who learn to pray as the Church now prescribes.

"One of the prescriptions which I believe to be most influential and most necessary is singing."

The Pope said that hymns, including popular ones, lift the soul and nourish it with religious sentiments.

Brighter

(Continued from page 1)

America now has a social rather than political focus.

CARDINAL Joseph Ritter of St. Louis, a cardinal president of CICOP, also discussed these problems, calling Latin America "a continent of monumental contrasts."

Cardinal Ritter pointed out these great disparities in living standards, mentioning isolated spots of great beauty "surrounded by slums," as well as the gulf between great universities "which are centers of profound research and learning" and the illiteracy he termed "a continent-wide problem."

With those conditions, he said, it is comprehensible "how communism's promises are attractive to the slum dweller, the landless peasant, and the underpaid worker."

Much hope for the future lies in the fact that Latin America's culture and traditions "are both Christian and Western in origin," said the cardinal.

This leads him to believe that "the tide is turning in favor of Christ and the Church."

To assist that "tide" he pledged 10% of the clergy of the St. Louis archdiocese to service in Latin America over the next 10 years, and urged other U.S. bishops to follow his example.

There is no "genuine understanding and effective solution" to Latin American problems "that excludes the role and position of the Church," another cardinal president of the program said.

CARDINAL Juan Landazuri Ricketts, Archbishop of Lima, Peru, asserted that the Church does indeed have a new role and position in Latin America, and credit should go to the hierarchies of the various countries who "have taken an aggressive stand on the urgency of social and economic reform." Because of this, the image of the Church has changed in the eyes of the general public, he said.

"There has been a great advance in ideas alone," he added.

Much of the discussion during the conference took place in specialized workshops and seminars. Many of them were oriented specifically to economics and politics, but all attempted to make some contribution to the theme of the conference, "The Church and Social Revolution in Latin America."

Established in 1963, CICOP strives to alert U.S. Catholics to the social, economic and religious problems facing Latin America. The organization is sponsored by the Bishops' Committee for Inter-American Cooperation with the pontifical Commission for Latin America.

Pope Paul VI sent a message to the conference lauding CICOP for the importance of the meeting's theme, and promising his prayers for "a wider and more solicitous collaboration" of the United States with the Church in Latin America.

Prior

(Continued from page 1)

is a separate corporation existing "for the purposes of religious education and social action . . . through adult education."

Credit and non-credit courses are offered to resident students and part-time students on the graduate level, in addition to research projects and field work in human relations, interfaith studies and Negro (and other minority group) welfare as part of the Institute's program.

Father Prior told The Criterion that he felt that the growth of the Institute's program in a metropolitan area amid multi-educational facilities "would be immeasurable."

AMONG OTHER calls made by the St. Maur's delegation this past week in Indianapolis were to the Indianapolis Chamber of Commerce, and the presidents of Marian College and Butler University. Other contacts remain to be made, Father Bernardin said.

While several choice sites in Indianapolis have been examined by the group, final determination has not yet been made.

Necessary ecclesiastical permission must also be secured before the contemplated shift is made. No realistic target date has been set by the priory for eventual construction if all "hurdles" are cleared.

Opinions

(Continued from page 4)

about property ownership coversant with our present grasp of truth, or with modern requisites for justice and charity; or is he even aware of the circumstances into which he airs his viewpoint?

Frank W. Hogan

Indianapolis

Card party set

INDIANAPOLIS — The monthly card party at St. Catherine's parish will be held Sunday, Feb. 7, in the school hall, 1115 E. Tabor St. Playing begins at 2 p.m.

Pair to receive mission crosses

Archbishop Schulte will present mission crosses to two seminarians of Holy Trinity parish, Indianapolis, on Sunday, Feb. 7, at 7 p.m. in the parish church.

The young men, Michael Cesnik and Edward Johnson, Jr., are departing Tuesday, Feb. 9, for the Huaraz Diocese in Peru, where they will continue their theology studies and be ordained for that diocese.

Services in the church will consist of a talk, blessing and benediction. A social hour will follow in the parish auditorium.

ST. AGNES NUN PLACES IN HOOSIER SALON—Mrs. Keith A. Weston, executive director of the Hoosier Salon,, congratulates Sister Mary Ignatia, S.P., art teacher at St. Agnes Academy, Indianapolis, for winning second place in the print division of the 41st annual Hoosier Salon held at the Wm. H. Block Co. January 31 through February 13. Three of her silk screen prints were accepted from the Providence nun who was the only Religious entered in the show. Sister Mary Ignatia titled her winning print "Woodland Echoes." She was awarded a check for $50 and is eligible to win the $100 popular prize contest, which is decided by the votes of the visitors to the show now being held in the sixth floor auditorium of Block's downtown store. (Staff photo)

Laymen, clergy from Indianapolis will be speakers

TIPTON, Ind.—A symposium and round table discussion of "Personalism and the American Society" will be conducted at St. Joseph's Junior College here featuring five speakers from the Indianapolis area.

Five programs are scheduled on Saturdays, starting February 13, dealing with the role of the individual facing the challenges of depersonalization in American society.

Topics and speakers include: "The Role of Government," February 13, Charles E. Argast; "The American Family," February 27, Father Donald Schmidlin, director of the Catholic Charities Bureau, Indianapolis; "Religions," March 20, Father William Munshower, assistant pastor of St. Thomas Aquinas parish and chaplain of the Butler University Newman Club, Indianapolis; "The American Economy," April 10, Herbert P. Kenney, Jr., city editor of The Indianapolis News; and "American Culture," May 8, William T. Finney, public relations director of St. Vincent's Hospital, Indianapolis.

The symposium sessions begin at 1 p.m. and are open to the public. Chairman is Sister M. Johana, S.S.J.

Elected to head Association for Language Arts

INDIANAPOLIS — Brother Gerard Mason, C.S.C., English department head at Cathedral High School, was elected president of the Archdiocesan Language Arts Association at a meeting last Saturday.

Other new officers include: Sister Marilyn Rose, S.P., Ladywood School, vice president; and Sister Mary Gabriel, O.S.F., of Scecina Memorial High School, secretary-treasurer. Outgoing president was Karl Hertz, of Brebeuf Preparatory School.

Principal speakers at last Saturday's workshop, held at Ritter High School, were Gilbert Tutungi, faculty member on leave from Marian College, and Sister M. Georgine, O.S.F., also of Marian.

Calendar

FRIDAY, FEB. 5

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

—

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

—

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

SATURDAY, FEB. 6

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

—

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

THURSDAY, FEB. 11

Catholic Interracial Council meeting at 8:15 p.m. in St. Thomas parish hall, 4610 N. Illinois St.

School bus

(Continued from page 1)

pass, perhaps with revisions, went back to committee.

SMOOTH SAILING also is indicated for the bill (H.B. 1039) abolishing the death penalty. In other years similar measures customarily have wound up the "graveyard" committee, or House Judiciary B. But this year's bill has been cleared through Judiciary A, a major victory for it. It passed the House on Wednesday by a 75 to 18 vote.

If the bill becomes law, seven men in the State Prison's "death row" would be spared the possibility of execution.

At a Senate Public Health Committee hearing last week two priests spoke eloquently in behalf of a bill (S.B. 13) to raise the standards of migrant farm workers' camps in the state. They were Father James Doherty, a Latin School teacher and head of the Migrant Apostolate of the Archdiocese, and Father James Bates, representing the Migrant Apostolate of the Diocese of Lafayette.

Committee Chairman James M. Kirtley (D-Crawfordsville) said he expected the full committee to recommend passage. Similar legislation was passed by the House in 1963, but was still pending in the Senate when the session ended.

Two bills to repeal two old laws against interracial marriage have been passed by the House and seem certain of a similar reception in the Senate.

The civil rights housing measure (S.B. 115) also appeared likely to pass, but it has been considerably amended to deny the state cease-and-desist power except in the case of publicly owned or federally financed quarters.

SENATOR Kirtley and Sen. Donald R. Yeagley (D-South Bend) have drafted legislation to make it unlawful to fire or refuse to hire persons 40 to 65 years old merely because of age. The same stricture against job discrimination because of age also would apply to labor unions.

Welfare measures passed by the House include one increasing aid-to-dependent-children benefits and another extending the age limit of dependent children on welfare rolls from 16 to 18 and beyond 18 as long as they are attending high school.

Proposed legislation to prevent local school boards from forbidding teachers to engage in political work has been submitted by Representative Gary L. Jones (D-Indianapolis). It was prompted by the case of Miss Virginia Welch, Indianapolis schoolteacher who lost her job in 1963 because she was a Democratic ward vice-chairman.

Card party set

INDIANAPOLIS—St. Gabriel's parish Women's Club is sponsoring a dessert card party in the parish social room at 6000 W. 34th St., on Wednesday, Feb. 17, beginning at 8 p.m. Reservations can be made by calling AX 3-0798. Tickets will also be available at the door.

Cardinals

(Continued from page 1)

The first instance took place on the very day he was crowned when the long and involved ceremonies of a coronation were considerably reduced and simplified.

THE CHANGE IN the practice of giving a titular church in Rome to a cardinal dates back to the time when the pope's advisors were mainly priests in and around the city. Eventually this papal "advisory board" developed into the College of Cardinals. Though new members were named from dioceses distant from Rome, custom prevailed to place then nominally in charge of a Roman church.

The exception now being made for the patriarchs was most likely prompted by the consistent—and stated—reluctance of Melkite-rite Patriarch Maximos IV Saigh of Antioch to accept a titular church in Rome.

Shortly after his nomination, the patriarch announced he would retain title to his patriarchal See. At that time, usually well informed Vatican circles were unaware that any change in traditional customs were forthcoming and the Consistorial Congregation, which assigns titular churches, was still including Patriarch Maximos and the two other Eastern-rite patriarchs in its list of those to be given titular churches in Rome.

Alumni dance

INDIANAPOLIS — Scecina Memorial High School will hold its annual alumni dance Saturday, Feb. 6, at Our Lady of Fatima K of C hall, 1330 South Post Road. Dancing will be from 9 p.m. to 1 a.m. All alumni and guests are cordially invited to attend.

Dedication set for new college

ST. CATHARINE, Ky.—Dedication of the new St. Catharine Junior College building is scheduled at 2 p.m. Sunday, Feb. 7, at the motherhouse of the Dominican Sisters of St. Catharine here.

The building is the first unit of a projected junior college development program for the Dominican congregation. Members of the congregation staff two parish schools in the Archdiocese of Indianapolis—St. Augustine and Sacred Heart, both in Jeffersonville.

ACCW schedules tour of Capitol

INDIANAPOLIS—Representatives of the Archdiocesan Council of Catholic Women will participate in a tour of the Indiana State Capitol, including an introduction to the 94th General Assembly in session, next Wednesday, Feb. 10.

Ladies are asked to assemble in the rotunda of the Capitol at 10 a.m. Following the tour and lunch a film will be shown to describe the process of a bill becoming law.

Ave Maria Guild slates meeting

BEECH GROVE, Ind. — The Ave Maria Guild will meet at 12:30 p.m. Tuesday, Feb. 9, at St. Paul Hermitage. A white Elephant sale will be held following the meeting.

Hostesses for the day include Mrs. George Miller, Mrs. Emily Armstrong, Mrs. Mary Beaunagle. Mrs. Winifred Galvin will preside.

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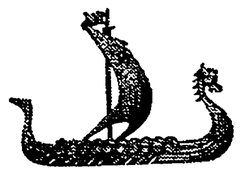

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AROUND THE ARCHDIOCESE

Pre-marriage course slated at Richmond

RICHMOND, Ind.—A series of six marriage classes is planned for couples in the Richmond area contemplating marriage this year. The classes will be held at St. Andrew's School beginning Sunday, Feb. 14, from 7 to 8:30 p.m. Interested persons should contact St. Andrew's rectory.

The YMI and auxiliary announce a busy calendar of events for the month of February.

A membership dance is slated Saturday, Feb. 6, for the YMI and auxiliary at the clubhouse. Bill Conard's Silvertone band will play. Gene Brehm will call the turns for square dancing. Western style square dance instruction will be given YMI and auxiliary members by Gene Brehm on Saturday Feb. 13. The session begins at 9 p.m. in the clubhouse.

A communion breakfast will be held at the clubhouse following the 7:30 a.m. Mass at St. Andrew's Church, on Sunday, Feb. 21. Members are asked to be at the clubhouse no later than 7 a.m.

Dean Pottinger's band will play for a guest night party at the YMI clubhouse on Saturday, Feb. 27, beginning at 9:30 p.m.

A joint meeting of the YMI and auxiliary will be held Wednesday, Feb. 24. There wil lbe a special party and refreshments following the meeting.

TERRE HAUTE

The Single Catholic Adults of Terre Haute and surrounding area have planned a Western party to follow the monthly business meeting on Sunday, Feb. 7. The meeting will be held at St. Benedict's school. There will be refreshments and square dancing.

NEW ALBANY

Catholic nurses in the Falls Cities area are invited to attend the meeting of the Louisville Archdiocesan Council of Catholic Nurses at the Nurses' Home, St. Anthony's Hospital, Louisville, on Thursday, Feb. 11, from 7:30 p.m. to 9:30 p.m. Guests are promised an evening of "spiritual, cultural and social enrichment." Miss Louise Kannapel, head of the English Department at Catherine Spalding College, will be the guest speaker.

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.

MISS LULA EHRINGER, Sellersburg
MARY C. HORNUNG, Louisville

†

Remember them in your prayers

INDIANAPOLIS

† **JUANITA R. HARRIS,** 57, Assumption Church, Jan. 30. Holy Cross Cemetery. Wife of Emmett E.; mother of Juanita A. Harris Leroy ,and J. J. Miller, and Barbara A. Payne; sister of Mrs. George Ferguson.

† **BEULAH EDER,** 62, Little Flower Church, Jan. 30. Holy Cross Cemetery. Wife of Carl J.; mother of Theresa M. Miller, Mary J. Juett, Rita Ann Asher and Paul R. and Carl W. Eder.

† **RUTH M. NEVILLE,** 69, St. Michael's Church, Jan. 30. St. Joseph Cemetery. Wife of Clarence F.; mother of Barbara Neville, Catherine Wickoff, Betty Freidrich, Mary Jo Novotny, Frances Schroeder; sister of Josephine Wolf, Loretta Moser, Ann Pottinger and Gertruce Wolf.

† **MARY FRANCES LAUER,** 64, St. Roch's Church, Feb. 1. Calvary Cemetery. Mother of Leroy E. Regis Jr.; and Margaret McMahon; sister of John Malone, James A. Malone, Kate Thompson and Barbara Yandle.

† **CLARK H. SMITH,** 58, SS. Peter and Paul Cathedral, Feb. 1. St. Joseph Cemetery. Husband of Marie.

† **WILLIAM T. DeCATUA,** 59, Christ the King Church, Feb. 1. Calvary Cemetery. Husband of Josephine L.

† **PATRICK L. DONNELLY,** 77, St. Joan of Arc Church, Feb. 2. Holy Cross Cemetery. Father of Helen Brann, Dorothy Schmidt, Rosemary Donnelly and Patti Horrigan; brother of Elmer V. Donnelly.

† **MARY JOAN HEROLD,** 33, Holy Spirit Church, Feb. 2. Calvary Cemetery. Wife of Thomas M.; mother of Mary Patricia Herold; daughter of Mr. and Mrs. John R. Carr; sister of Betty Carr and John R. Carr Jr.

† **JOHN M. SHEA,** 76, Little Sisters of the Poor Chapel, Feb. 2. Holy Cross Cemetery.

† **ARTHUR J. DRISCOLL,** 69, St. Catherine's Church, Feb. 3. Holy Cross Cemetery. Husband of Jeannette M.; father of Anna Delores Odermann, Mary J. Ashbury, John F. Driscoll; brother of Edna Spitzfaden, Loretta Alexander and Margaret Lorhman.

† **JOSEPH M. AUBERRY,** 59, St. Ann's Church, Feb. 3. Holy Cross Cemetery. Brother of Margaret Love.

† **HARVEY CATTERSON,** Sr., 79, St. Patrick's Church, Feb. 3. St. Joseph Cemetery. Father of Dorothy Breen, Mary Jo Reckley, Richard, John, Harvey J., Robert and Thomas Catterson; brother of Ida McKinney.

† **MARY J. BUTLER,** 71, St. Philip Neri Church, Feb. 3. Holy Cross Cemetery. Sister of Stella, Winifred, John and Harry Butler.

† **RAYMOND G. DUNN,** 73, St. Andrew's Church, Feb. 4. Holy Cross Cemetery. Husband of Marguerite.

RICHMOND

† **MARGARET MILLER,** 91, St. Andrew's Church, Jan. 28. Earlham Cemetery. Sister of Mrs. Patrick Oates.

CEDAR GROVE

† **THEODORE M. WIWI,** 54, Guardian Angel Church, Jan. 26. Brother of Sylvester, of Sunman; Alphonse, and Stanley, both of Liberty; and Clemence, of Brookville.

† **CLARENCE WERNER,** 54, Guardian Angel Church, Feb. 1. Church Cemetery. Husband of Alma; father of Michael, of Speedway; brother of Mrs. Elsie Gillman, of South Gate; Roman and Edward Werner, also of South Gate; and George, of Cincinnati.

OAK FOREST

† **JOSEPH FLEDDERMAN,** 81, St. Cecilia Church, Jan. 26. Holy Family Cemetery, Oldenburg. Father of Mrs. Glen Beesley, of Brookville; Charles and Paul Fledderman, of near Brookville; Earl Fledderman, of Cincinnati; brother of Henry Fledderman, of Brookville.

JEFFERSONVILLE

† **GEORGE ALBERT WHITE,** 43, Sacred Heart Church, Feb. 1.

† **MARY GLENNA KRAMER,** 75, St. Augustine Church, Feb. 2. Mother of Charles E., and John F. Kramer, William Duffy, Mrs. William Blueher, Mrs. Harry Oliver, Mrs. James Niehaus, Mrs. Gus Vissing, Mrs. Mary Jenkins and Mrs. Fred Royse; sister of Louis Perry.

NAVILLETON

† **EDWARD EMMONS,** 78, St. Mary Church, Jan. 30. Church Cemetery. Husband of Rosa; father of Mrs. Mary Kockert, of New Albany; Carl Emmons, of Arizona; Louis Emmons, of Louisville; Lilliam Emmons, of Georgetown; and Paul Emmons, of Homedale, Ida.

NEW MIDDLETOWN

† **AGNES McCAULEY,** 84, Most Precious Blood Church, Feb. 1. Church Cemetery. Mother of Lawrence B. and Mary Mercedes McCauley, both of Elizabeth; a brother and a sister.

NEW ALBANY

† **MARTIN A. KIME,** Sr., 61, Holy Trinity Church, Jan. 28. Husband of Theresa; father of Roy F., Henry M., Edwin N., Harry E. Kime, all of New Albany; Martin A. Kime Jr., of Otisco; Stanley F. Kime, in the Navy; Mrs. Lila Jones, Mrs. Amelia Robison and Miss Mary Ann Kime, all of New Albany; Mrs. Mary Coffman, of Greenville; stepfather of Ray Claycomb, of Springfield, Ill.; and Mrs. Barbara O'Mary, of Louisville; two brothers and three sisters.

† **CATHERINE J. RICHARD,** 83, St. Mary Church, Jan. 30. St. Mary's Cemetery. Mother of John P. Richard, Mrs. Alma Kennedy, Mrs. Catherine Smith ,and Miss Margaret E. Richard, all of New Albany; and a sister.

SHELBYVILLE

† **ROSE D. YOUNG,** St. Joseph Church, Jan. 16. Mother of James L. Young; sister of Esther P. Lampe, both of Shelbyville.

PLAN DESSERT CARD PARTY—The Guild of Our Lady of Providence High School, Clarksville, will hold their annual dessert card party on Wednesday, Feb. 10, at 8 p.m. in the school cafeteria. Blind tallies will be accepted for home players. Table and door prizes will be awarded and a variety of desserts will be served. Shown above, left to right, are Mrs. Carl Hess, ticket chairman; Mrs. Robert Gonder, general chairman; and Mrs. George Belmer, publicity chairman. (Staff photo)

ST. MATTHEW'S DANCE SET—The Women's Guild of St. Matthew's parish, Indianapolis, have set Friday, Feb. 12, as the date for their annual dance to be held this year at the Elk's Country Club, 8703 Township Line Road. James Nash's orchestra will play for the dancing from 9 p.m.-1 a.m., and a buffet supper will be served at midnight. Mrs. Eugene Clark, (standing) ticket reservations chairman, is taking phone reservations while (left to right) Mrs. George J. Dougherty, telephone chairman; Mrs. Robert Thompson and Mrs. R. O. Williamson, co-chairmen, admire the portable television set to be given away at the dance. (Staff photo)

Fr. Walsh

(Continued from page 7)

both constitutive and invocative are bestowed on pious objects such as prayer books and rosaries, statues and crucifixes and medals, since the Church wishes not only to dedicate such things to divine worship but also to beseech God's aid for those who use them.

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On Marian College lecture series

MARIAN LECTURERS—Three members of the Marian College faculty will launch the spring series of Marian Lectures on Tuesday and Thursday evenings next week. Father Charles Frazee, above left, will speak on "Themes of Irish History" at 7 p.m. Tuesday, Feb. 9, on the series entitled "Ireland and Her People." He will also launch the "Countries of the East Mediterranean" series at 7 p.m. Thursday, Feb. 11. The first topic in that series is "Geography and People." Father Kenneth Smith, center, will speak on "Thomism" Tuesday at 8:15 p.m. in the series "Forces and Drives in 20th Century Catholicism." William Doherty, above right, will lecture on Jean Anouilh's "Becket" at 8:15 p.m. Thursday in the "Aspects of Man in Modern Literature" series. Registration may be made by mail or at the college on the night of the lecture. The fee is $5 for the eight-part series.

Fr. Emeran Fox, Franciscan, dies

A Funeral Mass was celebrated Monday, Feb. 1 in St. Louis, Mo., for Father Emeran Fox, O.F.M., an Indianapolis native. He was 73.

Father Fox had been a Franciscan since 1918. For many years he had charge of Indian missions in Michigan and Wisconsin. He was the son of the late Christian and Mary Fox, former members of Sacred Heart parish.

Survivors include three sisters, Marie and Ann Fox and Regina Alerding; and two brothers, James and Harry Fox.

Millinery show

INDIANAPOLIS — St. Ann's Womens' Club will present a showing of the latest spring hats at the close of the 7:30 p.m. meeting on Tuesday, Feb. 9. Archdiocesan women and their friends are welcome to attend the showing which will be held in the school hall, 2839 S. McClure.

Bible is gift from Lutherans

SAN FRANCISCO—A Catholic cathedral here will hold a "lectern Bible" presented by Lutherans of the city.

The gift was presented to Archbishop Joseph T. McGucken of San Francisco as he attended a special "Forum on the Christian Church of Today" at St. Mark's Lutheran church.

It was the first time a Catholic archbishop had appeared at a meeting in a San Francisco Lutheran church. He spoke to the group on the Second Vatican Council.

Flag returned

VATICAN CITY—A large battle flag seized from the Turks by Christian forces during the naval battle of Lepanto (1571), which has for centuries hung in the Vatican, has been sent back to the Turkish government as a gesture of good will by Pope Paul VI.

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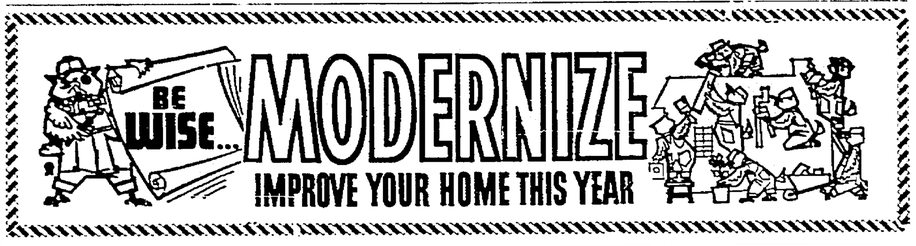

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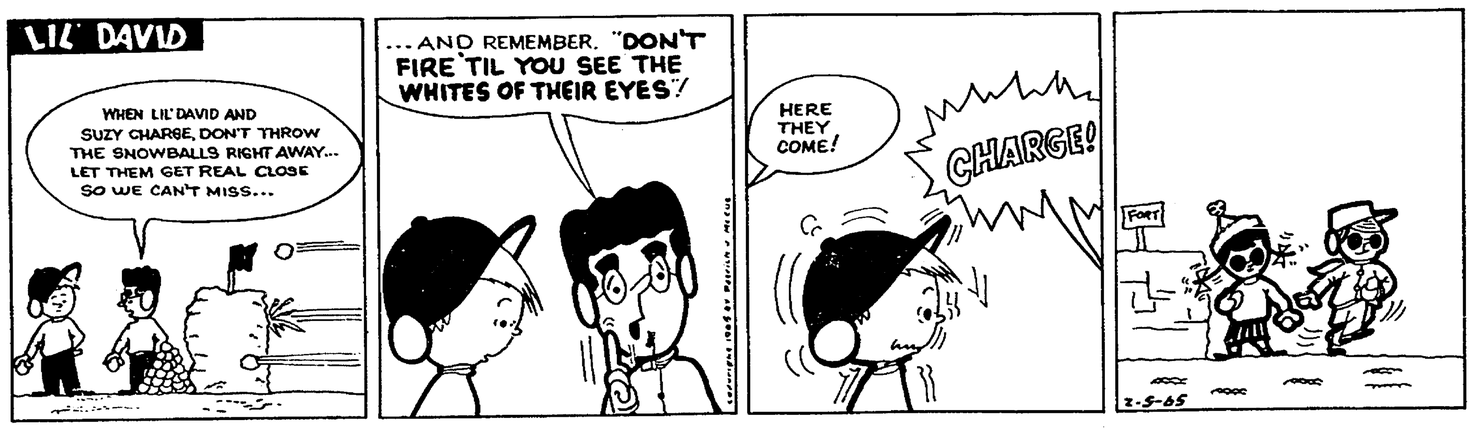

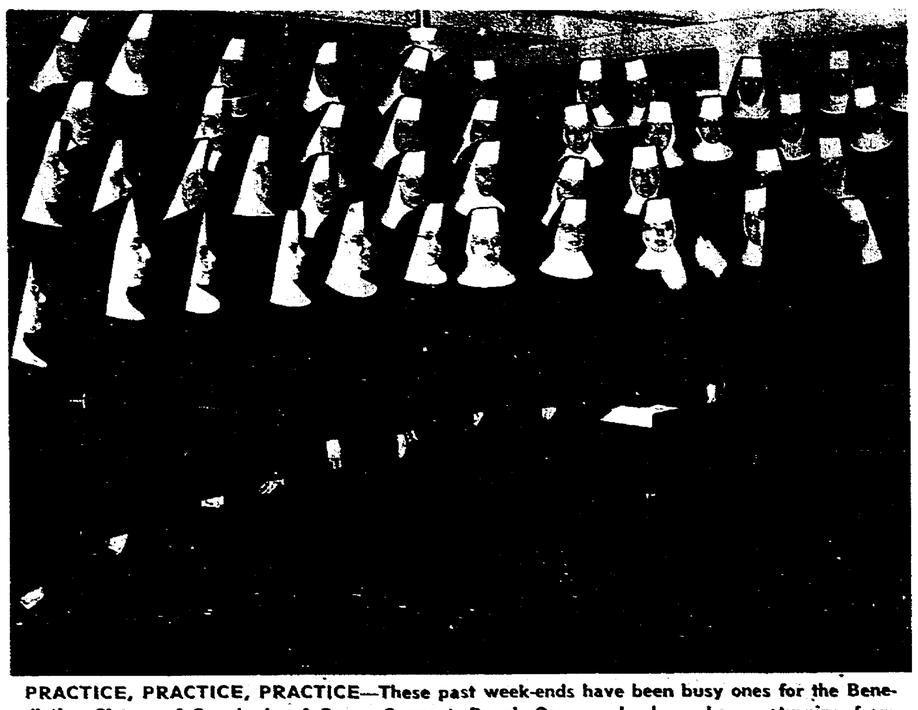

PRACTICE, PRACTICE, PRACTICE—These past week-ends have been busy ones for the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who have been returning from their mission stations throughout the Archdiocese to prepare for their first public appearance at Clowes Hall on Sunday, Feb. 14. On the same "bill" with the Indianapolis Symphony Orchestra, under the direction of Renato Pacini, the nuns will present four selections. The nuns represent a cross-section of the community members — from junior-professed to the "many-year" professed — and teaching missions in Marion, Bartholomew, Jackson, Clark, Floyd, Harrison and Perry Counties. Directing the nuns' chorus will be Sister Rosemary, O.S.B., of Our Lady of Grace Academy. The performance is being sponsored by the Indianapolis District Council of Catholic Men. Tickets are available at the Clowes Hall box office in Indianapolis. (Staff photo)

New cardinal probes statement on Jews

LONDON — Archbishop John Heenan of Westminster declared here that Jews have a place in the campaign for Christian unity and gave an account of what he called the "strange adventure of the document on the Jews" at the ecumenical council.

Archbishop Heenan, who will be created a cardinal on February 22, has also denied statements in the British press that Pope Paul VI has reversed the ecumenism policy of Pope John XXIII, saying they are "totally untrue."

Pope Paul, the archbishop said, "did no more than repeat what every religious leader has often said—that there is no quick or easy path to Christian unity. He stressed what the (second) Vatican Council has laid down, that is, that the teaching of the Church cannot be altered or denied in order to attract those outside. That would be false ecumenism.

"The Pope was not rebuffing members of other Christian denominations. He was rebuking popular writers who twist Catholic doctrine to make it appear Protestant."

THE ARCHBISHOP, a member of the Secretariat for Promoting Christian Unity, spoke on the council's statement on non-Christian religions in a sermon in Westminster cathedral. "It is difficult to mention the Jews without arousing in some quarter or other intense feeling."

"What Cardinal Bea (president of the unity secretariat) had in mind when deciding to propose a statement on the Jews to the council was reparation to the Jewish people and, more important, breaking down any anti-Semitism which might exist among Catholics. This was the main motive for discussing the Jews.

"But unhappily few things are as simple as they sound. The Arabs and, in general, all in the Middle East saw this statement not as a religious treatise but as a political document. Hence most of the difficulty which it encountred in debate.

"By the Jews, citizens in the Middle East mean the inhabitants of Israel. That is the cause of the trouble in the council. For the Vatican Council roundly to condemn the persecution of the Jews without any mention of the victims of Jewish action angered not only the Arabs, but also the Christians in the Near East.

"SHORTLY before Christmas I spent a few days in Lebanon and now I understand better why the misconception arose. When I was there I visited a camp of refugees from Palestine. I well see the Lebanese could hardly be as dispassionate as ourselves in discussing the Jewish question. Naturally to them Jew means always Israelite.

"But, in fact, whether Arab or Christian, they were wrong in seeing any political intention behind the statement on the Jews. It is a religious document and is intended as an exercise in compassion. It seeks to prevent further persecution of the Jews.

"We all know something of the horror of the German concentration camps. We must never forget that these atrocities were committed in a Christian country in our own time. It would be foolish to forget.

"Even at this moment the Jews are suffering in other countries. In the Soviet Union they share with their Christian brethren the restrictions and hostility of a still bitterly anti-religious state. Though the terror has departed, there is less religious liberty in Russia today than in the last days of Stalin. In our prayers today we should remember the persecuted Jews in the Soviet Union.

"The first version (of the statement on the Jews was produced by the Secretariat for Promoting Christian Unity. Our first schema was a broad declaration of the indebtedness of the Christian Faith to the Sacred Scriptures of the Jews, the chosen people. The schema was quite short and urged the removal from our liturgy and art of anything that might lead to a renewal of anti-Jewish feeling. Little more than this need be said. Nevertheless attempts were made between sessions of the council to secure either the withdrawal of the whole statement or a radical alteration of its texts.

"IT WAS alleged by many that it would give offense to the Muslims and other non-Christian religions. It was especially urged that no mention of persecution should be made unless at the same time there was a record of the accusations made by the Arabs and Christians against the Jews. In consequence the words were altered and in some sense modified. In particular the declaration that the Jews as a race were not responsible for the death of Christ was reworded. It almost seemed as if, having been reprieved, the Jews were once again condemned as a people for the death of Christ.

"So the new statement was produced for the third session of the council. The alterations were distasteful to the majority of the Fathers. Although the barrage from what we might call the Middle Eastern camp was continued, it was generally felt that it would have been better to have no statement at all than the mutilated one now proposed for the consent of the Fathers of the council.

"Consequently the Secretariat for Promoting Christian Unity once more reconsidered the document in the light of all the amendments which had been suggested. They have produced a final document which should be satisfactory to the Jews and, with its supplements on other non-Christian peoples, also to peoples of all creeds. That is the document which will be voted on at the beginning of the next session of the council together with the statement on religious freedom."

IN HIS statement on ecumenism, Archbishop Heenan said that "no Catholic should be an enemy of the ecumenical movement. The reason why a few Catholics are highly critical of ecumenism is that they believe it involves a watering down of the faith.

"In this country Protestants and Catholics for too long were accustomed to regard each other as rivals. When we consider the history of England, it is not surprising that this rivalry should have existed. But two world wars have helped to soften relations and to make Christians see the value of coming together.

"What all Catholics must understand is that there is no denial of any Catholic doctrine in the practice of ecumenism. It is commonly said that as a result of ecumenism the rate of conversion is dropping. This, for all I know, may be true. But it is a contention impossible to prove. Conversion, after all, is the gift of the Holy Spirit. We cannot tell why it is awarded or withheld.

"The number of conversions depends, under God, mainly on the prayer and example of priests and people. It is possible that the restlessness which has inevitably been bred by the sometimes intemperate discussions at the Vatican Council has diminished the fervor of some Catholics and disedified some non-Catholics. We cannot be sure that the council itself may not be responsible for the decline in the number of conversions. Certainly it is unwise to lay all blame on the ecumenical movement.

"Let us suppose, however, that it is to blame. Surely that is an unflattering commentry on our own zeal. For ecumenism is concerned with relations between believers. If, therefore, it is responsible for the dearth of converts we must hitherto have been recruiting only from other Christian bodies."

Denies approving birth control plan

MILWAUKEE, Wis. — Archbishop William E. Cousins has objected to interpretations of a recent statement of his as giving approval to a proposed Planned Parenthood League program.

The Archbishop of Milwaukee also decried what he said was unfair use of his statement to weaken the opposition expressed by some Catholic citizens and organizations acting on their own initiative.

The local Planned Parenthood group requested that $49,980 be made available to it under the city's federally financed anti-poverty community action program. The money was to be used to operate five clinics supplying birth control information and devices in blighted areas of the city.

ON DEC. 16, the Social Development Commission of Greater Milwuakee held a public hearing on the proposal. A statement was read in behalf of the Archbishop in which he appealed that the issue not be made one of religious controversy, but rather decided on the basis of objective standards.

The prelate noted the smooth working of local inter-faith groups and said this should not be sacrificed in bitter, devisive debate.

He said the Planned Parenthood request should be considered with "deliberate care and sincerity." He posed questions, such as "Is their specific approach to poverty one envisioned by the legislators?"

In his new statement, the prelate said: "The impression was given that my plea for reasonable rather than emotional debate had 'cleared the way' for favorable action on the part of a sub-committee of the Community Social Development Commission."

On Jan. 4, the commission voted 7 to 1 to include the Planned Parenthood request in the local antipoverty program. That action has been forwarded to the Federal Office of Economic Opportunity.

ARCHBISHOP Cousins said his statement was meant to avoid tension and "in no way suggested that moral principles are not involved in Planned Parenthood policies."

He went on to say that the Catholic position had been clearly stated and could have been supported by petitions and other tactical measures if that had been deemed necessary.

He said there is evidence of a lack of consensus of approval. He then raised several questions, such as whether there is a proven need for the Planned Parenthood program.

Pope Paul gives reason for naming cardinals

VATICAN CITY—Pope Paul VI said he has increased the membership of the College of Cardinals not for the sake of "numerical inflation," but to meet the "true needs of the Church" today.

The Pope commented on his naming 27 new cardinals to raise membership in the college to a record 103 at his regular weekly general audience.

Noting the speculation that has followed the appointments, the Pope said his decision to enlarge the college stemmed from his desire to make more effective and valuable "in the exercise of our apostolic office, according to needs and in various ways, the assistance of our brothers in the episcopate, as has already happened and as can occur more effectively in the future."

"Toward this end," he continued, "our intention is to give to the Sacred College an expression of fuller communion and of more effective representation of authority, of collegiality, of experience, of tradition, of cultures and of merit. You have seen in this regard the variety of qualifications which distinguish the new members of the College of Cardinals.

"We tell you this since the Roman Church cannot be a closed fold, immobile, self-centered and exclusive, but rather should be the indispensable center of a flock which is gathered together: yes, a single, open and many-formed flock of Christ, wonderfully characterized by the complementary nature of its constitutional parts, unity and catholicity, authority and brotherhood, the identity of the faith in the boundless and vast breadth of charity."

Prelate will aid anti-poverty effort

WASHINGTON — Archbishop Robert E. Lucey of San Antonio is one of 14 persons named by President Johnson to membership on a committee to advise the administration's anti-poverty program.

The Rev. Eugene Carson Blake prominent U.S. Presbyterian official, was the other clergyman named to the committee. The chairman is Sargent Shriver, director of the Office of Economic Opportunity.

Archbishop Lucey, long active in social justice movements, especially for Spanish-speaking persons, gave the invocation at President Johnson's inaugural Jan. 20.

Population data

COPENHAGEN—Catholics in Denmark now total 26,950. The Copenhagen diocese covers all of Denmark, which has a population of 4,500,000.

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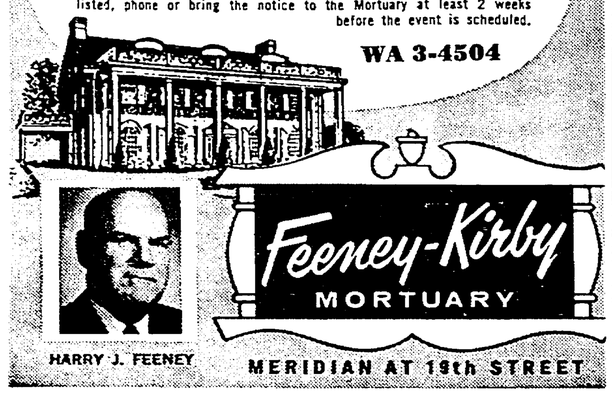
WA 3-4504



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