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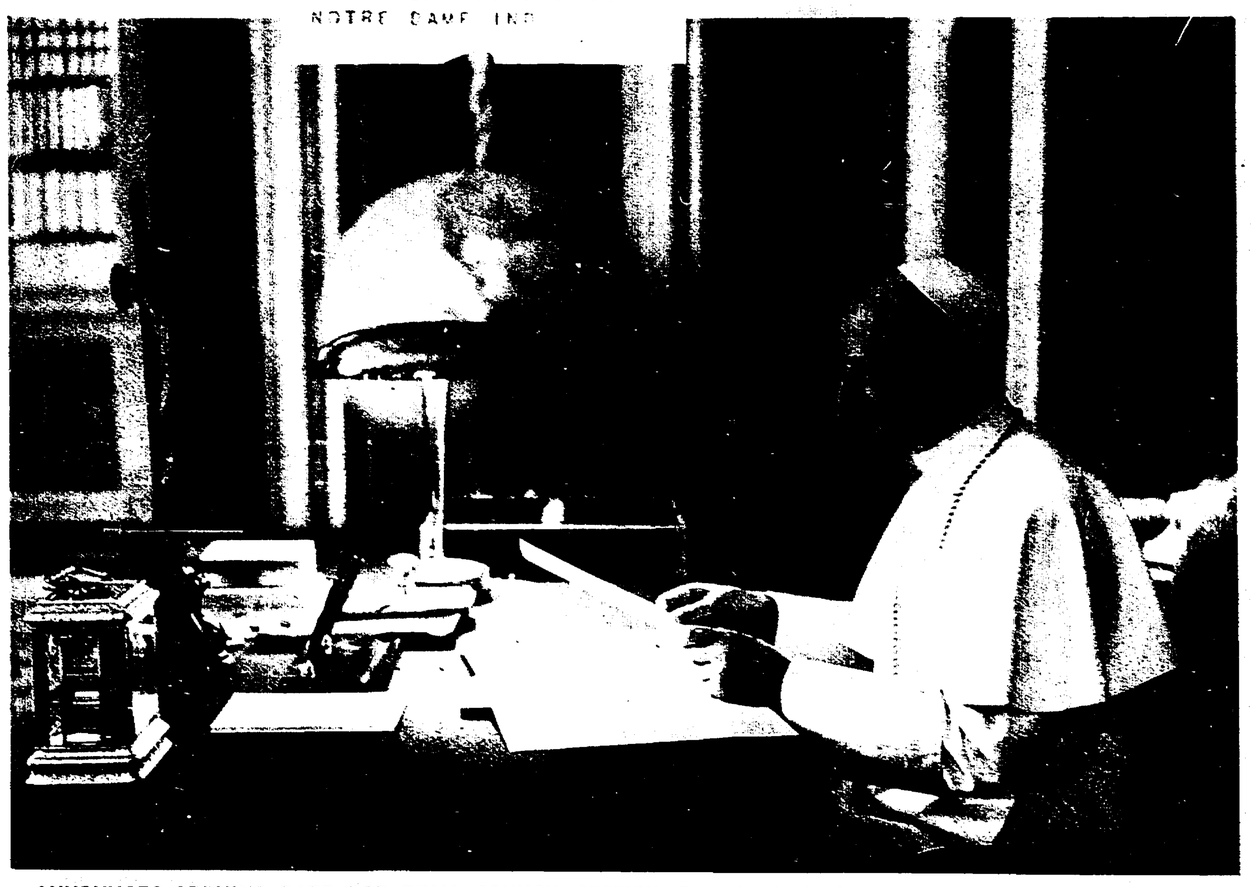

ANNOUNCES OPENING DATE FOR FINAL COUNCIL SESSION—Pope Paul VI, shown above in his Vatican offices, announced this week that the fourth and concluding session of the Ecumenical Council will open on September 14, 1965. No date was set for the close of the session.

Final council session opens September 14

VATICAN CITY — Pope Paul VI has decided that the fourth and final session of the ecumenical council will start on September 14, 1965.

The Pope made his decision known (Jan. 4) at an audience with Cardinal Amleto Cicognani, Papal Secretary of State. The Vatican announced it the next day. The Pope again emphasized that the fourth will be the last council session.

Less than a week before the Pope's decision, the council's directive bodies had met for the first time since the third session's end to discuss the order in which the fourth session will deal with items still on the agenda.

ALL BUT TWO of the items have already been debated by council Fathers. The subjects which have undergone debate are the schemas and propositions on divine revelation, the lay apostolate, the pastoral duties of bishops, Religious, seminaries, Christian education, the Church in the modern world, and the priestly life and ministry. Fathers wil vote on these at the fourth session after they have been revised by commissions in the light of the recommendations made during the earlier debates.

The schema on the missions was returned to commission for complete revision during the third session. This may again be debated at the forthcoming session.

THE DECLARATION on relations with non-Christian religions was accepted by the council with some reservations. A few recommended changes remain to be voted on at the fourth session.

The declaration on religious liberty, which was thoroughly discussed at the third session, may require additional discussion before a vote is taken. At the last moment of the third session, the council presidency ruled out a vote on this declaration at the request of a minority of bishops who contended that the document needed further discussion because what was presented for voting appeared to be a complete new text rather than a revision of the original.

At the end of the second session in 1963 the council passed the constitution on the liturgy and the decree on mass communications media. At the third session it passed the constitution on the Church and the decrees on ecumenism and the Eastern Churches.

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The CRITERION

VOL. V, NO. 14 INDIANAPOLIS, INDIANA, JANUARY 8, 1965

SUBJECT: MARRIAGE

TV series withdrawn at bishops' request

NEW YORK—A four-part television series examining the Catholic Church's teachings on marriage and birth control, scheduled to begin Sunday, Jan. 3, was withdrawn upon the request of a number of American bishops two days before the first program was to be telecast.

Produced by the National Council of Catholic Men, the program was to have been shown over four consecutive weeks on 100 NBC stations throughout the nation. The "Catholic Hour" series has an audience of 1,500,000 each Sunday.

No announcement of the cancellation was made before airtime. When the program began, an announcer stated: "The program originally scheduled for this period has been postponed in order to rerun the award-winning series on the Ecumenical Council, 'I Am With You.'"

OPPOSITION by so-called conservative prelates was cited as the determining factor in withdrawing the series. Three of the programs had been taped in early December; the fourth, a panel discussion, was taped as the scheduled first program was being cancelled.

Some bishops, it was said, pointed to Pope Paul's request that no further "pronouncements" on the Church's position on birth control be made until a special study ordered by the pontiff has been completed. The Pope's statement was interpreted as asking churchmen to avoid talk that would question the Church's traditional stance against artificial birth control.

Philip Scharper, noted Catholic layman, author and editor of Sheed & Ward, was narrator of the programs. He said that the series constituted "a balanced, sane, non-partisan presentation of the birth control issue up to the present." The programs were "really quite good," he added.

The series had been written by John Leo, an associate editor of The Commonweal, national Catholic weekly edited by laymen.

Barrett McGurn, longtime correspondent in the Vatican, said in his coverage of the story here that "the episode was an illustration of the tensions now building up among the 45 million United States Catholics as the late Pope John XXIII's aggiornamento — updating — reaches this country."

"Reportedly," said Mr. McGurn in the Herald-Tribune, "the protest against the series came from Cardinal Francis Spellman's New York chancery office . . ."

It was also reported, he added, "the New York chancery office protested to Archbishop Patrick A. O'Boyle of Washington (chairman of the administrative board of the National Catholic Welfare Conference) . . . He passed the matter to Archbishop Leo Binz in St. Paul, Minnesota, chairman of the subdivision for laymen's organizations."

At this point, his report stated, Martin Work, director of the National Council of Catholic Men, withdrew the series to prevent controversy.

IN NEW YORK, the archdiocesan chancery office reported it had not known of the cancellation until apprised by newsmen. A spokesman noted that Cardinal Spellman was still at Guantanamo Bay, the U.S. base in Cuba where he had been since December 24.

Mr. Work told newsmen some bishops had helped determine his action by holding that discussion of birth control was inappropriate for a "family" audience.

The format devised by Mr. Leo, in writing the series, provided a program on Church history in family planning and

(Continued on page 9)

Cathedral will host unity visit

SS. Peter and Paul Cathedral will be host to nearly 600 persons of other faiths on Sunday, Jan. 17, in an observance of the National Week of Prayer for Christian Unity.

The proposed visit is actually a "field trip" by participants in a "Bible Telecourse" conducted weekly on WFBM-TV, Channel 6, Indianapolis.

SERVING AS host to the large group will be the Very Rev. H. Francis Van Benten, rector of the Cathedral. The Cathedral clergy and laymen will assist in conducting tours of the church, offering explanations of furnishings and Catholic worship.

Included in the program will be various forms of Catholic liturgical music, to be played by Cathedral organists.

CONCLUDING the one and one-half hour visit will be a Bible Service. Father George Coffin will give the readings, while Father John LaBauve, S.V.D., will deliver the homilies.

Coordinator of the "Bible Telecourse" is Rev. Chauncey J. Varner, of the Indiana Council of Churches.

Abp. Lucey to invoke at inaugural

WASHINGTON — Archbishop Robert E. Lucey of San Antonio will offer the invocation opening the inaugural ceremonies for President Johnson at the U.S. Capitol here on January 20.

After the archbishop's prayer, a prayer will be offered by Rabbi Hyman Judah Schachtel.

House Speaker John W. McCormack will administer the oath of office to Vice President Hubert H. Humphrey, then the Rev. George R. Davis will offer a prayer.

President Johnson will take the oath of office administered by Chief Justice Earl Warren, then the President will deliver the inaugural address. Selections by the Mormon Tabernacle Choir, benediction by Orthodox Archbishop Iakovos of North and South America, and the Star Spangled Banner by the Marine Band will close the program.

Pope acts to improve relations with Arabs

VATICAN CITY—In a letter addressed to Catholic and Orthodox patriarchs in Arab countries, Pope Paul VI has appealed to them to overcome "sterile antagonism" and work for closer cooperation between the cultures of the Western, Greek and Arab worlds.

The text of the letter was published in the January 6 issue of the Vatican City daily, L'Osservatore Romano. But it was dated December 9 and sent December 2 when the Pope landed for a brief stopover at Beirut, Lebanon, on his way to India.

The letter, in French with an Arabic translation, was sent at a time when there was much criticism in the Arab world of the ecumenical council's proposed declaration on Catholic relations with non-Christians, including the Jews.

THE POPE'S letter did not mention the council document. It recalled the emotions he felt during his visit to the Holy Land in January, 1964. The pontiff stressed the faith "of the Christians of these ancient and venerable apostolic churches of the East" as well as the delicacy and hospitality of the Arab people in general.

Noting that in the past the Arab and Western worlds have been in conflict or culturally opposed, the Pope said that the opportunity is offered today for beneficial exchanges in the cultural field between the Arab, Greek and Western worlds. He wrote:

"The present and the future set us a task and a goal which are too noble and too urgent to permit any distraction. They demand that, overcoming any sterile antagonism, we devote ourselves totally to the immense and exalting task of constructing a more just, more peaceful and brotherly world.

"We are glad to be able to tell you that our interest in the values of civilization contained in your history and your literature and in your spiritual traditions has found its concrete expression in the establishment in Rome of cultural institutes which ensure for our sons the possibility of learning your language, thus enabling them to understand you better in the greatest and most brotherly respect for your personality."

THE POPE assured the patriarchs that he follows the efforts of Arab countries to solve the most delicate and urgent problems of their peoples to ensure for them worthy standards of living. He concluded:

"The direct contact which we had in Jerusalem, Amman and other towns of Jordan with many patriarchs has created between us and you deep and historical bonds, because their roots reach to the center of your hearts."

List Congo casualties

LEOPOLDVILLE, The Congo —Successive rebellions in the Congo have taken the lives of 75 foreign Catholic missionaries since February, 1961, according to statistics released here.

DIA, the Congolese Catholic news agency said that three Congolese priests had also been slain by insurgents during this period. Of the foreign missionaries, it said, 48 were priests, 20 Sisters and seven Brothers.

The agency said that 15 missionaries were killed in the three months prior to the Belgian-U.S. air rescue operation in the Stanleyville area last Nov. 24.

Meanwhile, it was reported that as of Dec. 15, there were still 242 Catholic missionaries—117 priests and Brothers and 115 Sisters—in rebel-held areas in the northeastern region of the Congo.

60 persons dead in church cave-in

RIJO, Mexico—Some 60 persons, including the priest saying Mass, were killed when the roof of the new village church here collapsed the first time the building was used.

Another 60 of the approximately 300 persons in the church at the time of the accident (Jan. 3) were injured.

Among the dead was Father Ezequiel Alvarez Ortega, who was offering Mass at the Church's dedication.

Obscenity case raises key issues

By RUSSELL SHAW

WASHINGTON—A new case raising some major current issues in the area of obscenity and censorship has been appealed to the U.S. Supreme Court.

The appeal calls for further clarification of the "community standards" test of obscenity. It also asks the high court to decide whether there is a meaningful distinction between "trashy" literature and "hard core pornography."

There is no guarantee that the Supreme Court will consider the appeal, much less settle these vexing issues. If it should, its ruling would be of major importance.

THE CASE arose in April, 1963, when police bought copies of three allegedly obscene paperback novels in a Rochester, N.Y., magazine shop operated by David E. Keney.

Tried in Rochester criminal court and found guilty by a jury of violating the state law against obscene literature, Keney was fined $500 and sentenced to four months in jail.

His conviction was affirmed last May 20 by the county court of Monroe County, N.Y.

The trial judge in his charge to the jury instructed them to decide the obscenity question on the basis of the effect the books would have on "those who may be sex perverted." Keney argues that this is contrary to the Supreme Court's rule that material be judged by its effect on the "average person." He also questions other elements of the judge's charge.

The county court, rejecting Keney's appeal, held that the judge's instructions to the jury were a fair statement of the law

(Continued on page 9)

Set interfaith racial meeting

INDIANAPOLIS—Members of the Presbyterian Interracial Council will be special guests of the Catholic Interracial Council at its meeting of January 14 at St. Thomas parish, 4610 N. Illinois St. The meeting will begin at 8:15 p.m.

Speaker will be Harold Hatcher, director of the Indiana Civil Rights Commission, who will discuss proposed legislation to be introduced before the 94th General Assembly.

CLASSMATES 18 YEARS

Grade school friendship leads to Peru missions

By PAUL G. FOX

A trail of friendship between two young men from Indianapolis, which has extended from kindergarten through 10 years in the seminary, will be lengthened early next month when they both begin a new life in South America.

Michael A. Cesnik and Edward L. Johnson, Jr., 23-year-old sons of Holy Trinity parish, have volunteered to continue their studies for the priesthood and ultimately serve in the Huaraz Diocese of Peru.

When they arrive in Peru about the middle of February, the two will be met by several "Hoosier" friends — Joseph Stephens, also an Indianapolis native who left for Peru last June to complete his seminary studies, and eight Benedictine monks from St. Meinrad Archabbey who maintain a minor seminary and a priory in Huaraz.

CESNIK and Johnson, who attended Holy Trinity parish school, were members of the first graduating class of the Latin School of Indianapolis in 1959. For the past five and one-half years they have been studying at St. Meinrad Seminary, having completed four years of college and one and one-half years of theology.

The school year in Peru begins in April. There is only one major seminary in the country —in Lima—which operates on a tri-mester basis. Cesnik and Johnson do not as yet know how they will fit into the academic program there, because of their present inadequacies in the Spanish language.

They maintain that it is mere "coincidence" that they are leaving at the same time in response to the needs of the Church in Peru. The Huaraz Diocese has a Catholic population of 200,000, approximately the same as the Indianapolis Archdiocese, with only 40 priests to serve.

BISHOP Theodosia Moreno Quintana of Huaraz readily accepted the offer by the two men to transfer to his diocese. He also expressed his gratitude to Archbishop Schulte for releasing them from study for the Archdiocese of Indianapolis.

Cesnik is the son of Mr. and Mrs. Anthony Cesnik. He has two brothers and two sisters. Mr. and Mrs. Edward L. Johnson, Sr., are parents of Johnson. He has three brothers, including Charles, an Archdiocesan seminarian in his third year of college at St. Meinrad, and four sisters.

MICHAEL CESNIK

EDWARD JOHNSON

ARCHDIOCESAN RECORD

Mission charity tops $500,000

By PAUL G. FOX

Archdiocesan Catholics, long known for their generous support of home and foreign missions, have topped the $500,000 mark for the first time in contributions to the various needs of the missionary Church during 1964.

According to a detailed report, issued this week by Msgr. Victor L. Goossens, Archdiocesan Director of the Mission Aid Societies, $539,012 was contributed last year. This represents an increase of $86,854 over the previous year's record total.

In the last 10 years the Mission Office has reported contributions of $3.7 million, which has been channeled to various agencies of the Church.

PRINCIPAL receipts included the annual Mission Sunday Collection, amounting to $78,518; memberships in the Society for the Propagation of the Faith, $61,876; the Holy Childhood Association, $51,102; and parish collections to visiting missionaries, $86,359.

Parishes and individuals in the Archdiocese also contributed $24,614 to Home Missions of the Archdiocese. Major recipients of this aid were St. Rose of Lima parish, Franklin, where construction of a new church is underway, and American Martyrs parish, Scottsburg, which completed a new church last year.

Another $10,000 donation to the Franklin parish was made from the estate of the late Ruth Neal, of Terre Haute, who left a total of $30,344 to the Mission Office last year.

Mass stipends, contributed by Archdiocesan clergy, totaled $12,761. The money is used to support missionaries throughout the world who otherwise have insufficient income.

Gifts amounting to $22,807 were sent by individuals directly to the National Office of the Society for the Propagation of the Faith, and credited to the Archdiocesan Mission Office.

IN ADDITION to the Pontifical Mission Society collections, which are forwarded directly to the respective national offices, other major recipients of funds are: Catholic Near East Welfare Association, $6,750; and American Board of Catholic Missions, $47,062.

A detailed tabulation of parish and school contributions can be found on Pages Six and Eight.

RECEIVES MISSION OFFICE REPORT—Archbishop Schulte received the first copy of the 1964 report of the Archdiocesan Mission-Aid Societies this week from Msgr. Victor L. Goossens, director of the Archdiocesan Mission Office. The report indicated that a record $539,000 was contributed during the past year. (Staff photo)

Thanks Pontiff

ROME—Giuseppe Saragat has thanked Pope Paul VI for the congratulations the Pope sent him on his election as President of Italy. Saragat said the Pope's "warm good wishes" gave him "special satisfaction."

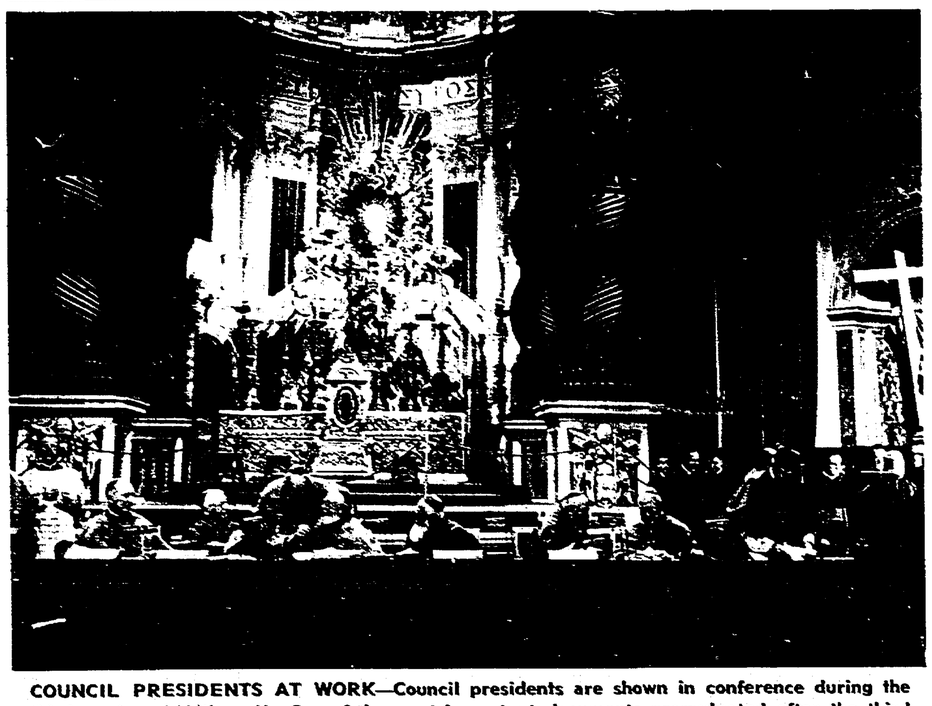
Joint inauguration rite set

WASHINGTON—The President and Vice President-elect have been invited to a Catholic-Protestant morning prayer service on Inauguration Day in an historic Episcopal church here.

The 9:30 a.m. service January 20 in St. John's Episcopal church across from the White House will be sponsored by the Catholic Archdiocese of Washington and the Protestant Council of Churches of Greater Washington.

It is described by sponsors as "an ecumenical prayer service begging the blessing of Almighty God on our country and its government."

Program details are not complete, but plans are to have priests and ministers alternate in leading prayers. A 75-member choir from St. John's church, the Catholic University of America and Howard University will sing.



COUNCIL PRESIDENTS AT WORK—Council presidents are shown in conference during the third session of Vatican II. One of the most important documents promulgated after the third session was the decree on Ecumenism. The continuation of the English text appears on this page.

Ecumenism decree text

Editor's Note — This is a continuation of the English translation of the text of the decree on Ecumenism promulgated at the end of the third session of Vatican II. We recommend it for thoughtful perusal by our readers. The final installment will appear next week.

CHAPTER II

The practice of ecumenism

5. The attainment of union is the concern of the whole Church, faithful and clergy alike. This concern extends to everyone, whatever his talent, whether it be exercised in his daily Christian life or in his theological and historical research. This concern itself reveals already to some extent the bond of brotherhood between all Christians and it helps toward that full and perfect unity which God in His kindness wills.

6. Every renewal of the Church is essentially grounded in an increase of fidelity to her own calling. Undoubtedly this is the basis of the movement toward unity.

Christ summons the Church to continual reformation as she goes her pilgrim way. The Church is always in need of this, in so far as she is an institution of men here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated — to be carefully distinguished from the deposit of faith itself — these can and should be set right at the opportune moment.

Church renewal has therefore notable ecumenical importance. Already in various spheres of the Church's life, this renewal is taking place. The Biblical and liturgical movements, the preaching of the world of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity—all these should be considered as promises and guarantees for the future progress of ecumenism.

7. **THERE CAN** be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds (cf. Eph. 4, 24), from self-denial and an unstinted love that desires of unity take their rise and develop in a mature day. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them. St. Paul says: "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and meakness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace" (Eph. 4, 1-3). This exhortation is directed especially to those raised to sacred orders precisely that the work of Christ may be continued. He came among us "not to be served but to serve" (Mt. 20, 28).

The words of St. John hold good about sins against unity: "If we say we have not sinned, we make him a liar, and his word is not in us" (I Jn. 1, 10). So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.

The faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherlove.

8. This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism."

It is a recognized custom for Catholics to have frequent recourse to that prayer for the unity of the Church which the Saviour Himself on the eve of His death so fervently appealed to His Father: "That they may all be one" (Jn. 17, 20).

In certain special circumstances, such as the prescribed prayers "for unity," and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated brethren. "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18, 20).

Yet worship in common (communicato in sacris) is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first, the bearing witness to the unity of the Church, and second, the sharing in the means of grace. Witness to the unity of the Church very generally forbids common worship to Christians, but the grace to be had from it sometimes commends this practice. The course to be adopted, with due regard to all the circumstances of time, place, and persons, is to be decided by local episcopal authority, unless otherwise provided for by the Bishops' Conference according to its statutes, or by the Holy See.

9. **WE MUST** get to know the outlook of our separated brethren. To achieve this purpose, study is of necessity required, and this must be pursued with a sense of realism and good will. Catholics, who already have a proper grounding, need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and general background. Most valuable for this purpose are meetings of the two sides—especially for discussion of theological problems—where each can treat with the other on an equal footing—provided that these who take part in them are truly competent and have the approval of the authorities. From such dialogue will emerge still more clearly what the situation of the Catholic Church really is. In this way too the outlook of our separated brethren will be better understood, and our own belief more aptly explained.

10. Sacred theology and other branches of knowledge, especially of an historical nature, must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts.

It is most important that future pastors and priests should have mastered a theology that has been carefully worked out in this way and not polemically especially with regard to those aspects which concern the relations of separated brethren with the Catholic Church.

This importance is the greater because the instruction and spiritual formation of the faithful and of religious depends so largely on the formation which their priests have received.

Moreover, Catholics engaged in missionary work in the same territories as other Christians ought to know, particularly in these times, the problems and the benefits in their apostolate which derive from the ecumenical movement.

11. **THE WAY** in which the Catholic faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in this entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its assured genuine meaning is clouded.

At the same time, the Catholic faith must be explained more profoundly and precisely, in such a way and in such terms as our separated brethren can also really understand.

In ecumenical dialogue, when Catholic theologians join with separated brethren in common study of the divine mysteries, they should, while standing fast by the teaching of the Church, pursue the work with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith. Thus the way will be opened whereby this kind of "fraternal rivalry" will incite all to have a clearer awareness and a deeper realization of the unfathomable riches of Christ (cf. Eph. 3, 8).

12. Before the whole world let all Christians confess their faith in God, one and three in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope which does not play us false. In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ.

Cooperation among Christians vividly expresses the relationship which in fact already unites them, and it sets in clearer relief the features of Christ the Servant. Such cooperation, which has already begun in many countries, should be developed more and more, particularly in regions where a social and technical evolution is taking place.

It should contribute to a just evaluation of the dignity of the human person, to the establishment of the blessings of peace, the application of Gospel principles to social life, and the advancement of the arts and sciences in a truly Christian spirit. Cooperation among Christians should also employ every possible means to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, lack of housing and the unequal distribution of wealth. All believers in Christ can, through such cooperation, be led to acquire a better knowledge and appreciation of one another, and so is made smooth the road which leads to the unity of Christians.

(To be continued)

Rumor denied

VATICAN CITY—The Vatican City daily, L'Osservatore Romano, has taken note in a report from New York of the vivid interest aroused there by the invitation extended to Pope Paul VI to visit the city's World's Fair. But it stated in the same dispatch that it is believed that the Pope would not accept the invitation.

'A HOPEFUL START'

Unity Secretariat goal: self-abolition

By PLACID JORDAN, O.S.B.

ROME—The Secretariat for Promoting Christian Unity headed by Cardinal Augustin Bea, S.J., the former rector of the Pontifical Biblical Institute, has a goal rare among the numerous curial offices: eventually to eliminate itself.

For Christian unity is the goal of the secretariat. Once by the grace of God it is achieved, its usefulness would be ended.

"Of course," said Milwaukee-born Father Thomas Stransky, C.S.P., who has been closely connected with the secretariat since its foundation, "looking at the prospects realistically, we know we won't live to see this and neither will the next generation, nor foreseeable generations to come."

However, a hopeful start has been made. The two American priests who are in on the ground floor of this far-reaching venture and their associates are convinced the beginning is auspicious. Father Stransky is one of these two Americans; Father John Long, S.J., is the other.

Their associates are the secretariat's secretary, Dutch Bishop Jan Willebrands, French Msgr. Gianfrancesco Arrighi who heads the Protestant section and, Father Pierre Duprey, W.F., who heads the Orthodox section, while a Swiss priest, Father Erich Salzmann, is in charge of the archives.

THE GOVERNING body, of course, is much larger than this small staff which has only three lay people as office help. Under Cardinal Bea there are two vice-presidents, Archbishop John Carmel Heenan of Westminster and Bishop Emile de Smedt of Bruges in Belgium. Curia Cardinals Paolo Marella, Gustavo Testa and Ildebrando Antoniutti are honorary members of the board along with 42 ordinary members and 18 consultors. There are three Americans among the former: Archbishop Lawrence J. Shehan of Baltimore, Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., and Bishop Ernest J. Primeau of Manchester, N.H., and two Americans among the latter: Msgr. John Oesterreicher of Newark, N.J., and Father George Tavard, A.A., of Pittsburgh; also one Canadian, Father Gregory Baum, O.S.A.

For 34-year-old Father Stransky, the son of a former Wisconsin highway commissioner, the great adventure began when the Paulists whom he had joined sent him to Europe in 1958, two years after his ordination. Convert and missionary work had been his avocation even in high school when he did quite a bit of writing and broadcasting and prepared himself for street preaching.

The thesis that earned him his licentiate in theology at the Catholic University of America after he had first obtained his B.A. and M.A. at the neighboring St. Paul's College in Washington was a clear indication of it. It was entitled "Can You Fall Away from the Faith in Good Faith?" Eventually he landed in Muenster, Germany, as a student of a famed missiologist, the late Father Thomas Ohm, O.S.B. Previously he had picked up some French during a four-month stay in Paris. Now he added German to his linguistic lore.

"I was asked to preach to war orphans for practice," he explained to this correspondent. "My German language teacher termed these efforts 10-minute sermons with a 150-word vocabulary!"

While in Germany Father Stransky became constantly more interested in ecumenism and the European theological revival. He went to lectures of Protestant theologians, and studied the liturgical and catechetical movements. Eventually Father Ohm introduced him to Father Jan Willebrands, then the head of ecumenical activities in Haarlem, Holland. Father Stransky pursued his missiological studies at the Gregorian University in Rome and graduated there in 1959 with a licentiate in that discipline as well.

THE FOLLOWING year came the decisive turn of his life. He had been present in St. Peter's when Pope John XXIII announced the establishment of the Christian unity secretariat. Soon Cardinal Bea was appointed to preside over it. Msgr. Willebrands was the logical choice as its secretary because as a result of his ecumenical work in The Netherlands he was widely acquainted with both Protestant and Orthodox theologians in various countries.

"Msgr. Willebrands asked me in August of that year to help him with the English-language work that was to be done," said Father Stransky. "So there I found myself in a bare room on Via dei Corridoi No. 64, a Vatican-owned building, helping these pioneers of ecumenism as best I could.

"Corridoi, incidentally, is Italian for sprinters, and since in putting our fingers on ecumenical affairs the world over, we were on the move a great deal and it often was difficult to reach us, this address certainly was appropriate!

"Later, while an observer for the secretariat at a Protestant mission conference in Mexico, I recall the rare experience due to the fact that one may not be seen publicly in clerical garb in that country—wearing a gray suit with a blue tie and being quartered in a Methodist girls' school dormitory!

"WE JUST HAD one desk and one typewriter in those early days in Rome, no stationery of our own, not even soap in the washroom, and were sort of groping in the dark. However, by late fall of that year, together with Msgr. Arrighi we managed to hold the first meeting with the consultors who by then had been invited. One of our first assignments was to make arrangements for the historic visit of the then Archbishop Geoffrey Fisher of Canterbury to Pope John.

"Bishop Willebrands, you know, is an inveterate cigar smoker as most Hollanders are. He almost smoked us out! But we stood pat. We now had a stable address and were gaining some modest initial stature with the authorities in charge of organizing the Second Vatican Council. We soon managed to submit to the Central Preparatory Commission four draft proposals, one of these dealing with religious liberty, and a report on the mixed marriage problem.

"However, it was not until the spring of 1962 that we thought of inviting non-Catholic observers to the council. This unprecedented initiative, of course, was due to Cardinal Bea personally."

HOW DID Father Long come into this picture, Father Stransky was asked.

"Father Long," he replied, "Brooklyn-born, now 39 years of age and ordained in 1956, got himself a doctorate at the Oriental Institute here after having joined the Society of Jesus. He has specialized in Russian studies for many years and also in Byzantine Church history. He spent some time in both Greece and the Near East. After returning to Rome he was asked to join the secretariat's Oriental section in 1963 as the assistant to Father Duprey, who has command of both Greek and Arabic.

"Father Duprey also has a doctorate of the Oriental Institute and did post-graduate work at the Orthodox theological faculty in Athens. After teaching for nine years at the Melkite seminary in Jerusalem, he was asked by Cardinal Bea to become the head of the secretariat's Oriental section. Father Long, too, knows both Greek and Arabic."

Adding up all these languages the secretariat can handle, one must conclude that it is multiligual indeed. The list is impressive: English, French, German, Italian, Dutch, Greek, Russian, Arabic and, of course, Latin and Hebrew.

THE TWO young women employed as secretaries fit into this pattern, too. One of them, Corina de Martini, who is Swiss, happens to be the first woman ever employed by the papal curia.

However, the status of the secretariat within the framework of the Vatican administration remains to be defined.

"Indications are," Father Stransky said, "that the secretariat will become a permanent institution, but right now we operate as a conciliar organ, and theoretically our task might cease once the council adjourns.

"In the meantime, we must carry on and we will. The beginning has been made and the work done so far has found its tangible expression in the draft proposal on ecumenism the council has adopted. With it begins a new era of inter-faith relations for the Church."

Restoration

BUDAPEST—Catholics, Calvinists and Lutherans in the Buda section of Budapest have joined in restoring an outdoor crucifix which was knocked down by a storm last summer. The crucifix, long considered one of the capital's major art monuments, now bears a plaque inscribed: "This Crucifix was Restored by the Christian Churches of Buda."

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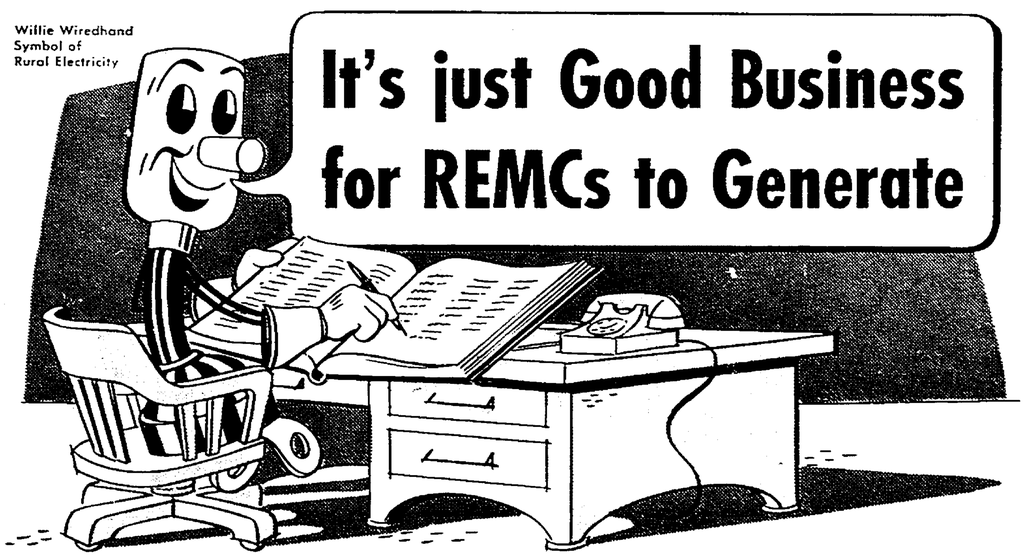

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Obviously the utilities that manufacture our wholesale electricity, sell it to REMCs at a price that includes a profit. That is only good business.

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HOOSIER ENERGY DIVISION
Indiana Statewide Rural Electric Cooperative, Inc.

TEACH IN ARCHDIOCESE

Cubans put their talents to work

By MARJORIE DUTTON

Cubans living in the United States aren't just "killing time" waiting to return to their homeland. Most of them have fitted into responsible positions and are contributing their talents to their host country.

Such is the case of three Cubans who are teaching in Indianapolis Catholic high schools.

Dr. Rogelio Riquelme, who teaches Spanish and world history at Chartrand High School, Dr. Orlando Herrirea, Spanish teacher at Scecina, and his wife, Elda, Spanish teacher at Cardinal Ritter High School, are happy that they can help relieve the teacher shortage in the schools here.

BOTH Riquelme and Herrirea have doctorates in law from the University of Havana and were practicing law when they fled Cuba more than three years ago. Mrs. Herrirea's university work was cut short by the flight, but she was able to get her bachelor's degree from Indiana State at Terre Haute and will work on her master's this summer.

The trio were part of a class of 45 Cubans who received teaching certificates last year from Indiana State Colege as part of a program to provide more teachers for Indiana schools.

"My wife will teach next year," Dr. Riquelme said. "She is taking night courses to get her certificate and plans to teach Spanish in the high schools in the fall."

"Life here is similar to the way we lived in Cuba," Dr. Herrirea said. "We are so close to the United States geographically, and because there was a tremendous trade between the two countries, we were accustomed to American products."

They do say, however, it has been a little difficult to adjust to American food and the language. "You don't always speak the way I learned English in school," Riquelme explained. "I have a hard time hearing the pupils recite in class . . . they speak too softly and too fast."

BOTH HERRIREA and Riquelme are not strangers in the classroom. Dr. Herrirea taught government law at the University of Havana while he held a post with the Cuban government's law department and Dr. Riquelme, who had his own law office specializing in business administration, taught social science in a high school in Havana.

The status of a notary public here surprises Dr. Herrirea. "I held that title in Cuba and received it only after advanced study following my doctorate degree," he said. "Here one only has to be able to be bonded and pay the annual fee to be called a 'notary public.' "

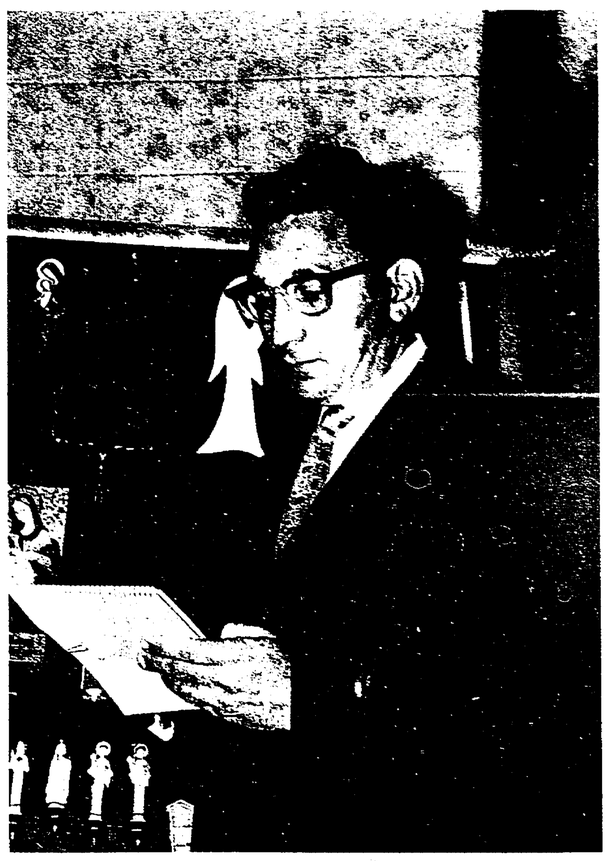
Mrs. Herrirea told The Criterion that they are adjusting quickly to American food and have learned to enjoy most of it. "What really disappoints me is that I cannot find the kind of bananas we used in Cuba," she said. The bananas here are very small compared to the kind we are accustomed to, making it difficult to prepare one of our favorite foods—fried bananas."

WHAT ARE their plans for the future? The Riquelmes have an American-born son and both their families are living in the United States. Both Orlando's and Elda's parents are still living in Cuba, but they still plan on returning.

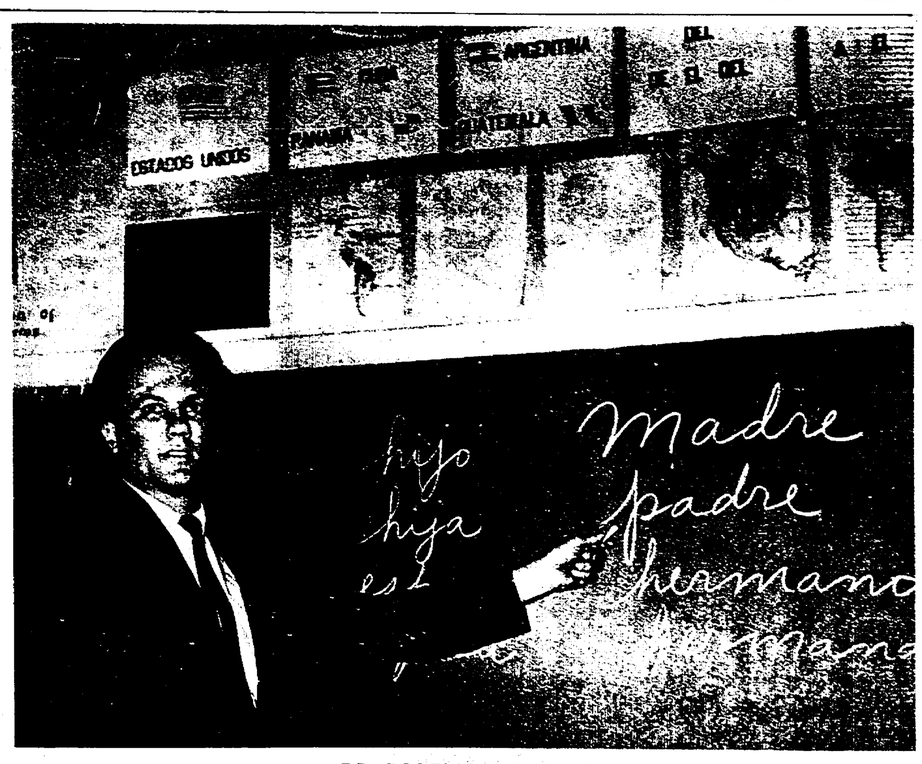
"We appreciate so much what your people have done for us and for all the Cubans who sought shelter in your country, but we still want to go back to Cuba as soon as our country is free," they said. "As lawyers, we are more needed in Cuba than we are as teachers in the United States."

After a traditional Thanksgiving dinner at the home of American friends, Dr. Herrirea said to his host family—"You have something wonderful in your country—freedom. I pray that all Americans realize how precious it is and never lose that heritage."

ELDA HERRIREA



DR. ORLANDO HERRIREA



DR. ROGELIO RIQUELME

THE CHURCH AND THE WORLD

Pope to lawyers — Tutoring program

The Vatican

♦ Pope Paul VI appealed anew for prayers for peace in the Congo during his noon appearance last Sunday at his window above St. Peter's square. "Once again we must urge prayers for that peace which each day is threatened and compromised," the Pontiff said. "We must think especially of the countries where cruel struggles have been going on in these days, and particularly of that country where even harmless, unarmed and good missionaries have been submitted to grave sufferings."

♦ Today's world needs a unified system for legal relations among individuals, Pope Paul has asserted. "In the eyes of the Church the unification of private law is an important and desirable task demanded by the evolution of modern society," the Pope told members of the executive committee of the International Institute for Unification of Private Law. Private law, a branch of law distinct from public law, deals specifically with private persons and their property and relationships.

♦ At midnight of January 1, Pope Paul pressed a button in his study turning on a new illumination system for the colossal statue of Christ dominating the bay of Rio de Janeiro. The Pope also broadcast a Portuguese-language radio message to Brazil for the 4th centenary of the foundation of Rio. In it he described Brazilians as a "generous-souled people who justly aspire to a social uplift."

♦ The decisions of the Sacred Roman Rota for the year 1954 have been published by the Vatican Polyglot Press, disclosing that the Church's high court handed down 251 final decisions that year, only two of which did not involve matrimonial cases. The volume, which is printed annually and contains a selection of the cases decided on 10 years previously, actually contains only 159 of the more interesting cases handled in 1954.

At home

♦ MIAMI, Fla. — The Federal Communications Commission has granted permission to the diocese of Miami to construct four educational television stations. Preliminary arrangements and consultative work for the TV installations in Miami, Fort Lauderdale, Delray Beach and Riviera Beach already are under way and the entire system is expected to be in operation for the start of the school term in September of 1965.

♦ WASHINGTON—The publications office of the National Catholic Welfare Conference here has issued a 45-page booklet containing a translation of the Second Vatican Council's Constitution on the Church. A translation based on the Latin text of the constitution printed in L'Osservatore Romano, the booklet is available for 45 cents a copy from the office at 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.

♦ PITTSBURGH — Parishes of the Diocese of Pittsburgh identified with specific nationality traditions have been granted permission to use in parts of the Mass the vernacular of those nationalities. Bishop John J. Wright of Pittsburgh said the choice was the pastor's whether to use English or the "nationality" language of members of the parish. The vernacular text used must be a text approved by the hierarchy of the country where the language is native, Bishop Wright said.

♦ NEW ORLEANS — New parishes are being established at the rate of one-a-month in the Archdiocese of New Orleans. Five created in the last week of 1964 brought to 30 the number of new parishes established by Archbishop John P. Cody in the past 30 months.

♦ PHILADELPHIA—The Philadelphia archdiocese will shortly step up its campaign against ignorance and poverty by enlarging its corps of college and seminary students for tutoring children. Fifty volunteers from five local Catholic colleges and 50 young Christian Brothers are already in the field, spread through 11 parish grade schools in various sections of the city, where underprivileged children are numerous.

♦ NEW YORK—Vice President Hubert Humphrey and other top national and international figures will take part in a February convocation here devoted to Pope John XXIII's monumental encyclical on peace. To be held before an invited audience of about 1,000 persons, the convocation will discuss requirements for peace, using Pope John's 1963 encyclical, Peace on Earth, as the departure point.

♦ POTEAU, Okla.—A Protestant Episcopal priest was ordained according to the ritual of his own church here in Immaculate Conception Catholic Church. Because priesthood ordination preferably takes place in the parish where the ordinand will serve, and since the St. Barnabas Episcopal Mission was considered too small for the ceremony, the Catholic church was made available.

Abroad

♦ OTTAWA — The Canadian Catholic Conference has postponed the general changeover to the use of the vernacular in the Mass until March 7. The body of bishops had announced last July that the changes were to go into effect January 1, but the new liturgical books could not be completed in time.

♦ VANCOUVER, B.C. — Archbishop Martin M. Johnson of Vancouver has announced that clergy here will elect three archdiocesan consultors, an office to which senior priests traditionally have been appointed. The archbishop's decision means that the board of consultors will be expanded to nine members. The prelate told priests of the archdiocese his decision is "an effort to implement collegiality" on the local level. After election, the three new consultors will be formally appointed by the archbishop to conform to the requirement of Church law.

♦ DUSSELDORF, Germany — Officials of the West German state of North Rhine-Westphalia met here with Archbishop Corrado Bafile, Apostolic Nuncio to Germany, to work out details of an agreement that would supplement the general Vatican-German concordat in this state. According to the North Rhine-Westphalian government the talks were scheduled at the request of the Vatican. It is expected that they will be brought to a conclusion some time this year.

♦ VIENNA — Hungary's communist government seems eager to get Cardinal Jozsef Mindszenty out of the country without exonerating him of the trumped up charges on which he was imprisoned 15 years ago. But the Hungarian Primate will leave only as a free man with all his honors and rights. This was stated here by Cardinal Franziskus Koenig of Vienna in an interview. Cardinal Mindszenty has been living in the U.S. legation in Budapest since 1956.

♦ BERLIN — The Soviet Communist party's leading theoretical periodical has published an article asserting that communism must become aware of the current Christian renewal and hold out its hand "to all believing workers." The article said: "To refuse to see those changes, that deeper and deeper crisis of religious doctrine in which the Church is seeking to revive itself in new forms; not to take into consideration the beginning of the Church's attempts to emerge from the period of 'crusades' and of 'witch-hunting' is to exhibit a short-sightedness which has nothing to do with Marxism."

Voices grief at Congo slaying

VATICAN CITY—L'Osservatore Romano expressed its grief at the slaying of Bishop Joseph Wittebols of Wamba in the Congo and 18 other missioners of the Sacred Heart Fathers.

The Vatican City daily declared:

"With profound grief we note these new deaths which befall the Church of God and humanity itself, showing again how, too often, the response to charity, which is giving and constructive, may be hatred, which is destroying and death. These missionaries fell among their faithful, together with them, for them and for those who killed them. They united their blood to that of their bishop in a silent offering which is not the gesture of a moment but the crowning of a whole life given with generosity to God and to men."

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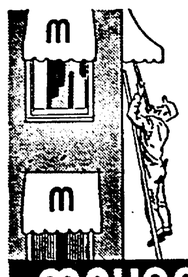

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Comment

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

American dream

There is an American dream.

President Kennedy revived it. That is why he was loved and idolized more abroad than at home.

President Johnson in his state of the union message made it clear that he, too, shares the American dream.

"Our own freedom and growth have never been the final goal of the American dream," President Johnson said and added:

"We were never meant to be an oasis of liberty and abundance in a world-wide desert of disappointed dreams. Our nation was created to help strike away the chains of ignorance and misery and tyranny wherever they keep man less than God means him to be."

This does not make sense to the John Birchers and extreme nationalists in our midst. But it would make plenty of sense to Tom Paine, whose writings sparked the American revolution. Paine excited his countrymen with the slogan: "My country is the world."

Walt Whitman, whose songs kept the dream alive, would understand it. Whitman sang: "O America, because you build for mankind I build for you."

The dream was alive during the first world war. President Wilson expressed it:

"Civilization itself seems to be in the balance, but right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts, for democracy, for the right of those who submit to authority to have voice in their own government, for the rights and liberties of small nations, for the universal dominion of right by such a concert of free people as will bring peace and safety to all nations, and make the world itself at last free."

That dream burst shortly after World War I was over, largely because small-minded Americans were unwilling to support the League of Nations. The nation that had the big dream was not willing to share it, and the Stalins, the Hitlers and the Mussolinis prospered, while timid Americans decided that the best way to help the rest of the world was by taking good care of themselves—by making the United States the paradise of industrial happiness and the bastion of democracy which all other nations might eventually want to copy.

A depression, brought on largely by just such a philosophy, and then another world war rendered that plan ridiculous.

From World War II we learned a reluctant lesson. In the words of Franklin Roosevelt, "We learned that we cannot live alone, at peace; that our own well-being is dependent upon the well-being of other nations, far away. . . . We learned to be citizens of the world."

We have not been altogether happy with the lesson. We have often been tempted to return to the old plan of making ourselves strong behind our own borders and letting the ungrateful foreigners envy us from afar.

That was the temptation we faced last November. The American people overcame it and made a clear choice.

The American dream still lives. President Johnson gave expression to it when he said:

"Today the state of the union depends, in large measure, upon the state of the world."

●

Slipping?

You've heard of the John Birch Society, haven't you?

No?

Never heard of the John Birch Society, no kidding?

Why, it's made up of nice, sweet, patriotic people. Ask any shifty-eyed politician who is scared silly of losing the pecan-orchard vote.

It is dedicated to the proposition that, if there isn't a Communist under every bed, he's probably sneaked out of the house to poison the city reservoir.

It also is dedicated to the proposition that, even though Robert Welch is the boss, it isn't necessarily so—like him saying those things about Gen. Eisenhower—although, understand now, Mr. Welch usually knows what he's talking about and you shouldn't dismiss him as some sort of crackpot, but just you buy that book and read it and then judge for yourself about what he said.

And you never met a more dedicated bunch in all your born days. Sincere, earnest, dedicated people, that's what.

Diligent letter writers, too, and they follow recommendations of the society's leaders with cheerful alacrity. They don't just mail out form letters when they hear about a Communist being under a bed. No sir. They sit right down and write polite, well-reasoned, personal letters.

Writing polite, well-reasoned, personal letters is a primary duty of every good Bircher.

Like when they heard that Xerox Corp. was planning a television series on the United Nations.

Word went out from headquarters—whoosh!—like that. Write 50,000 to 100,000 protest letters to Xerox Corp., the society's bulletin recommended.

Xerox said it did get 9,000 letters of a "negative nature."

It added, though, that it is "not mightily concerned," and the United Nations series is proceeding as scheduled.

During the holidays, we noticed, the Xerox people sponsored a TV spectacular about a modern Scrooge who learns that the UN is not humbug after all. The show may not be great shakes as drama, but it still does go on.

The question arises as to what those other 41,000 or 91,000 Birchers were doing when they were supposed to be writing letters to Xerox. Out scouting the reservoir? Or did they get their heads stuck poking around under the bed?

Word from Franco

Spain is trying hard to catch up with the twentieth century, but the rest of the world must be patient with her.

It is not easy for an old nation to adopt new patterns of thought. Like Eliza Doolittle in "My Fair Lady," Spain is apt to be embarrassed by a display of her old expressions and attitudes just at the moment when she most wants to be accepted.

Spanish chief of state, Generalissimo Francisco Franco, in his traditional end-of-the-year speech to the nation voiced his support for a "just and well understood religious freedom" in Spain and asked the Spaniards not to be afraid of it.

This must have been encouraging to the Spanish Protestants who were listening, but we suspect they made wry faces when they heard El Caudillo go on to say: "Our tradition, which has so often been the object of intentional detraction, is that of a tolerant nation respectful of the rights of the human person."

A statement like that throws doubt on the sincerity of what he said about religious freedom. Spaniards are famous for many admirable qualities, but unfortunately tolerance and respect for the rights of the human person have not been among them in the past.

Franco urged the Spanish people to take the lead from the bishops of Vatican Council II, the vast majority of whom are ready to vote for religious freedom. He had better give an example first by imitating the willingness of those same bishops to admit that Catholic leaders in the past shared in the guilt that brought on a divided Christianity.

A good, loud, chest-thumping admission of guilt for the injustices of the inquisition and the persecutions of Protestants would make Spain's present protestation of devotion to religious freedom seem more sincere.

● QUESTION BOX

What's meant by 'aggiornamento'?

By MSGR. J. D. CONWAY

Q. In your answer to a question about Martin Luther, you mentioned that "the church at that time badly needed an aggiornamento and and was determined not to make it."

Now, what is an aggiornamento? I asked a dozen of more people and none had any idea what it was, and it is not in the dictionary.

A. Aggiornamento is an Italian word, corresponding to our word adjournment. In stating his plans for the Second Vatican Council, Pope John XXIII, used the word in the sense of "bringing up to date." He hoped that the council, with all the bishops of the Church meeting in Rome to study modern problems, would be able to loosen the Church from its old fashioned customs and attitudes, give it the vision to see modern needs in their true dimensions, and find methods of meeting these needs.

By deep study and preparation, and by meeting in more than a hundred formal sessions over the past three years, some 2500 bishops of the entire Catholic world, have made great progress towards this aggiornamento—this updating of the Church. There is still a long way to go, and some of the most difficult problems have yet to be frankly faced; but we have great hopes for the next series of meetings — the fourth and final session — which will be held next fall.

During the days of Martin Luther, from 1512 to 1517, the Fifth Lateran Council was in session in Rome. It did accomplish an aggiornamento, in the primary sense of the word: there were 12 sessions, and every single one of them, I believe, was adjourned—delayed, put off to a later date. Nearly everyone knew that reforms were urgent; but no one wanted to be reformed. During those five years of unrest in the world and dallying in the Council, about the only aggiornamento accomplished (other than adjournments) was the approval of a bull half-heartedly urging that some abuses among the clergy and laity be eliminated, and the conclusion of a concordat with France. About the only other notable accomplishments were (1) a doctrinal declaration that each man has an individual, immortal soul; and (2) a disciplinary requirement: that books be given an Imprimatur before being printed.

In those days the Middle Ages were changing into "modern" times—much of the transition had already been made—but the Fathers in council refused to recognize the need for the Church to adapt itself to these changes. About seven months after the council finished its futile work, Martin Luther posted his 95 theses on a church door in Wittenberg.

●

Q. One of the principal points in the Declaration on Religious Freedom at the last session of Vatican Council II is stated as follows: "The exercise of this right can be restricted only when it is in grave conflict with the ends of society." I would appreciate it very much if you would give some explanation as to its meaning.

A. I have not seen the final draft of the schema on Religious Liberty proposed for vote by the council Fathers on one of the final days of the recent session, and then suddenly withdrawn from vote. I am not sure it has been published: it is supposed to remain secret. If it has been published, I missed it.

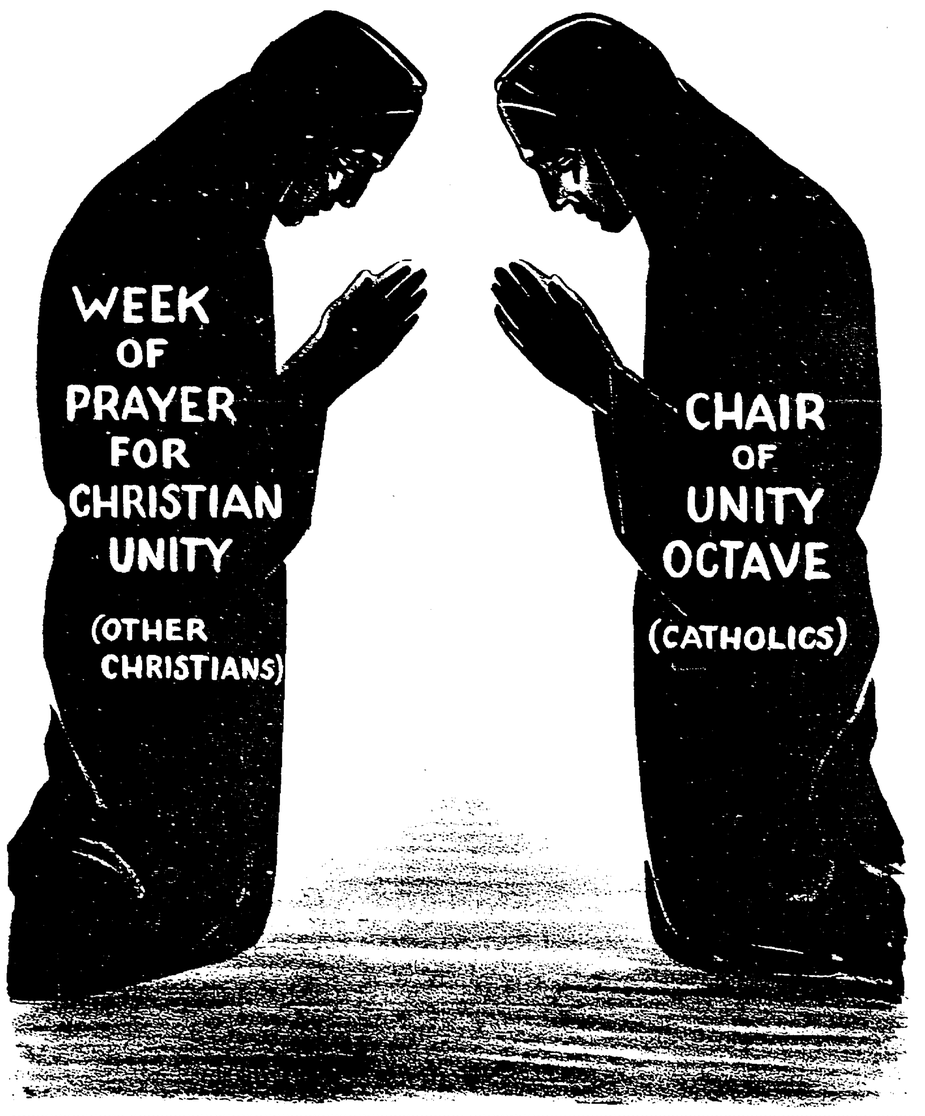
Many experts on religious liberty object to the wording of the restriction you have quoted. It is too vague, and leaves room for a variety of interpretations. What are the "ends of society?" A particular state (let us propose Spain as a possible example) might be convinced that one of the ends—or purposes—of society is religious unity. Such state might then permit religious liberty as long as it does not endanger religious unity. The result would be no real liberty.

Objection has also been made to a similar phrase: the common good. Religious liberty must be permitted by the state as long as it does no serious harm to the common good. But what is the common good? It is a philosophical concept which can be variously interpreted in our modern world. Certainly a communist and a capitalist have conflicting ideas about it.

So, many friends of religious liberty had hoped that the final draft of the schema would restrict such liberty only when it came into direct conflict with public order, or with clearly established rights of other individuals. For instance, your religious conviction that babies must be sacrificed to the deity can hardly be tolerated in modern society. Among some backwoods cultists in our country the use of poisonous snakes has had to be restricted by the police, as dangerous to life and health.

If religious liberty is to mean anything, all presumptions must be in its favor. It must not be restricted by vague philosophical notions, but only when it presents a grave and evident threat to peace, order and just law in the community. And just being a nuisance — an annoyance — is no such threat. Being generally hated is no reason for suppression.

Jan. 18-25



OPINIONS

Changing Church

To the Editor:

Poor dear old Mother Church! Here we, her children, had been thinking she was in quite good health, but Vatican Council II decided she needed immediate surgery and during the operation the council removed just about everything!

Latin! Out with it! Jesus didn't offer Mass in Latin, did he? No, nor in English but that will have to be left in until the next session. But just to think how dear Mother Church must have suffered from Latin all these centuries and no one thought of removing it.

Fasting! Just think of all the years Mother Church's little children had to fast and to abstain from drinking water from midnight until Holy Communion was distributed. I'm surprised that Mother Church's distinguished son, St. Pius X, didn't do something about that when he made it possible for very young children to receive Holy Communion. Now Mother Church's children must fast just one hour before receiving Holy Communion, and I have an idea Vatican Council II will dispense with that too, and may even permit people to leave Mass for a coffee break, preferably after the collection.

Mother Church had so many things removed that it was considered wise to add a substitute or two. Mother had been a beautifully quiet Lady, but quietness is obsolete, so Mother Church was injected with Noise.

Microphone, a lay master of ceremonies directing tactics from the altar, talking and singing.

Well, they tell us Mother Church's heart is still sound and we may as well adjust ourselves to the changes in her. I'll just wait until Vatican Council II is entirely through ecumenizing because, who knows, the council may decide to change the changes.

"Effjay"

Indianapolis

Education aid

To the Editor:

Recent headlines describe the beginning steps of the Anti-Poverty Program which includes aid to parochial school children in Pittsburgh, Detroit ($191,572), New Haven and soon Chicago. Behind those welcome headlines lay some dramatic facts which are worthy of notice by parents of non-public school children.

The right to participate in this program did not just happen because of government largesse, but was fought for by Citizens for Educational Freedom (CEF) and won by the efforts of this group in conjunction with the efforts of a few dedicated Congressmen. Strong opposition to these efforts had been made by the National Education Association who contended that only children attending public schools were worthy of receiving anti-poverty assistance. Fortunately for freedom, common sense and the poverty-stricken, the CEF viewpoint prevailed and participation in this program of assistance was not conditioned upon the poor surrendering their educational or religious freedoms.

For those who would like to see more such headlines evidencing fairness whether in anti-poverty aid or school bus transportation and scholarships, it would speed efforts along if they sent $3.00 to our state CEF office (located at 1139 West Western Ave., South Bend, Indiana 46625) and become members of CEF, the only organization in the United States working for a fair educational share for every American child.

Leonard Vander Lugt
Chairman of the Board
Indiana State CEF Federation

English Mass

To the Editor:

After hearing the first English language Mass today, I feel that some of the participants or observers at the Ecumenical Council should have been song writers. The music used in the Mass was dull, and the words were ridiculous.

Perhaps our "separated brethren" do not have the true religion, but they do a much better job of enlisting their members' participation through the musical side of their services. Religious music doesn't have to be pompous, dull and boring. It should reflect the people who are singing it. I'm not suggesting rock and roll or jazz, but surely there can be better music than what is now being used.

The movement is strongly underway to put the Catholic Church "in step with the times" and, I think, the musical side of it could stand a giant step forward too.

Indianapolis Dan Sullivan

LI'L SISTERS By Bill O'Malley

"IT'S THE THOMAS YOUNGSTER. HE'S NOT VERY GOOD IN ARITHMETIC—BUT HE DOES REAL WELL IN ART."

● YOUR WORLD AND MINE

News from Sudan not accurate

By GARY MacEOIN

No assessment of the vital forces at work in today's Africa can be complete without taking into account the recent events in the Sudan. The establishment of this state nine years ago was followed by the initiation of a harsher colonial regime than they had ever before known for the four million Negroes of the southern region. The government, controlled by the arabized north which is racially, religiously, culturally and linguistically different, set out cold-bloodedly to destroy everything the southerners hold dear.

Under the military dictator Abboud, the program was pushed forward with terror and the sword. Southern leaders were killed, imprisoned or forced to flee into exile. Carpet-baggers from the north seized control of business and commerce. A monopoly of information was established. Schools were closed or made part of the campaign to impose Islam by force. While most of the southerners are Animists (pagans), they depend principally for leadership on Christians educated in mission schools. The missionaries, both Catholic and Protestant, were harassed and restricted, until finally they were expelled en masse early in 1964.

●

I was in Juba, capital of Equatoria, in February, just before the expulsion decree was issued. I believe I am the only American newsman who beat the ban for years, and of course the officials in Khartoum who gave me a permit to go south never suspected I was anything but a dollar-spending tourist.

As I then reported, the people had been battered into helplessness and hopelessness. They saw no prospect of being able by their own efforts ever to challenge the modernly armed occupation forces who at that very moment were massing in Juba for a punitive sweep.

Yet a miracle has happened. The Negroes have demonstrated how deep is their determination to be free. Their dogged, mainly passive, resistance has toppled the dictator. The successor government has publicly acknowledged that his repressive policies produced the crisis. It has brought representatives of the south into the provisional government and it proclaims its desire to meet all legitimate grievances.

The southern leaders in exile have long insisted that events have shown that federation, for which they were earlier prepared to settle, will not work, and those inside the country agree. One of them is Luigi Adok, a member of the 5-man supreme council which has replaced the presidency in the provisional government, and he told the press very succinctly why this is so. "There is racial hatred here," he said, "and any other explanation would be a lie. It was a conflict between slaves and their masters."

●

It would be premature to assume that things will now work themselves out in the Sudan. There has been no change of heart on the part of the nine million northerners. They still want to arabize and islamize the south, thus driving a spear into the heart of black Africa right to the equator. The expelled Christian missionaries have not yet been authorized to return.

Nor is it realistic to think of simply chopping off the underdeveloped southern third of the Sudan and launching it as yet another politically and economically unviable African state. It might be better to join it to Ethiopia or Uganda, or split it among the several neighboring states with which its people have tribal and linguistic affinities.

What seems to me of extremest urgency is that the organs of public opinion seize the opportunity of the present relaxation of censorship to establish the facts of the long regime of terror, thereby making it more difficult for the same lies to be repeated if the uneasy truce breaks down.

●

I am always reluctant to criticize my colleagues of the press. I know them to be more conscientious, hardworking and public-minded than is generally believed. But in this instance the system within which they must work has not covered itself with glory. For some eight years, a rigid censorship combined with a climate of terror had prevented any continuing independent observation of events in the Sudan.

Maintaining the silly pretense that they know everything, the news media based many stories on handouts and reports from biased sources, thereby creating a false picture in the public mind. They now have the opportunity to make amends.

(Question Box continued)

Q. At a dinner for our church the subject came up: What happens to our parish priests when they get old and are not able to perform their duties anymore? I said they would go to a home for all aged priests. But a friend gave me an argument and said: They have no place to put them.

A. Some dioceses do have homes for aged, retired priests. But in many places it is a problem each man must work out for himself, usually with some help from the bishop.

● *WHAT OF THE DAY*

Pens 'open letter' to Father Coffield

By REV. JOHN DORAN

My dear John:

We have all been reading about you in the papers these last few days. Ordinarily it is a pleasure to read about a friend in the paper, but this time it is not.

You and I have been friends for a long time now; our friendship goes back to seminary days. Remember the long hours we spent arguing, how your mother used to beat on the ceiling with a broom handle to make us quiet down and go to sleep? Remember those interesting days when you and I, and some of our other seminary friends, established the first House of Hospitality in the Los Angeles area, and how we used to bum food from the seminary kitchen to take down there? Remember all the nights we've tired with talking, and all the Thanksgiving times you and your good mother have come over to spend with me?

These are good memories, John, good memories of a friendship which has lasted over the years. Remember, too, the fun we had last summer as we would read in magazines of how you were "hidden away in Arizona by some Jesuit," and you and I both knew that it was not any liberal Jesuit, but the crusty old Conservative Father Doran who had opened his rectory to you?

Yes, John, our friendship goes back a long time, and it continues. It will continue, please God, until death takes us on our different days.

But, all our life we have been free to disagree with each other, to tell each other when we thought the other wrong. That is what I am doing today.

I do not think you served the Church well in what you did last week. You have a cause, John, a real one, in your anxiety for the civil rights, and often enough the human rights of those you term "our richly pigmented and moderately pigmented brethren." In this neither you nor I have any quarrel. For this no man can reasonably condemn you. The problem lies the other way: because your Cardinal does not choose the same means to pursue this cause of yours, you are condemning him. In this I think you wrong.

●

There have been many conflicts between you and the Cardinal. You did not gain your presidency of the Cardinal's Carpet Club by any favoritism—you earned it. Each of these conflicts, and remember that I know a lot about them, have been over a choice of means: you plunging in, the Cardinal holding back. You see the right as blossoming on your side, and, indeed, you can quote a great number of fine and learned people as agreeing with you. But the Cardinal, too, sees right as firmly established on his side. You both make judgments, and oh how mightily your judgments disagree!

I ask you now, John, if this final judgment of yours has been correct. You chose the course of what is now called "holy disobedience." On November 14th you were ordered not to talk on racism. On November 15th you did. Were you right? I don't think so.

That the Cardinal has dragged his feet on taking a public stand on the matters of civil rights is a well known thing. That you would want to move much faster is well known to all who know you, especially your parishioners. What need, then, to defy your superior to tell your people what they already know? What need to blast yourself into the papers and the TV stations of the land as the shining hero, when the only villain opposite to you can be a Cardinal of the Church? Why do you now what some months ago you told Father Dubay he should not do? Was your disobedience so very holy?

●

You have a great interest, John, in the Church as the family of God. Let me talk to you in those terms. Many families have fathers whom they think to be old-fashioned, behind the times, and even unfair toward their children. This is what you think your Cardinal to be, your father of the flock in the Los Angeles section of the Church. You can disagree with him. You have. And you have suffered from your disagreement. This I know, and in this you have found me sympathetic. But, when you take the family problems to the press and to the airwaves to attack your father before the world, I will not go along.

Will it help your cause? I think not. You will be, indeed, a hero to many. In this I wish you well; but your heroism is purchased by a public attack upon a Cardinal and, by implication, the Holy Father who fails to move him from his spot as Father Dubay told him to do. You've become a hero, John, but at a price you had no right to pay.

God bless you and take care of you, John. The door of my house and my heart remains open to you as always. Our goals have never been different, but our choice of means has often been so very divergent. Hence our arguments have "made the welkin ring." This is the first time we are arguing in public, and only because you took the argument there. Our friendship will survive this last; but oh, John, I wish you had consulted with me first!

Book banned 30 years published by Vatican

VATICAN CITY—Thirty years ago this book could not have been published!

Sounds like an ad for some sensational novel, doesn't it? But it isn't. It is a true statement about an Italian monsignor—a professor of Church history at Rome's great Catholic Lateran University—whose book on the great scientist, Galileo, was classified as "inopportune."

Ironically the book, "The Life and Works of Galileo," has been published with the imprimatur of the vicar general of Vatican City, Bishop Peter van Lierde, and published under the auspices of the Pontifical Academy of Science.

Its author is the late Msgr. Pio Paschini, a professor at the Lateran University for 50 years. In 1913 he took the chair of Church history at the university after its former holder, Prof. Ernesto Buonaiuti, had been dismissed on charges of favoring modernism, a heresy condemned by Pope Pius IX.

DURING THIS time Msgr. Paschini became friendly with Father Angelo Roncalli, later Pope John XXIII, and they remained friends for life. In fact, Pope John made a special visit to the bedside of the dying monsignor and knew well the history of the unpublished manuscript.

The Lateran history professor in the early 1930s completed a 721-page study of Galileo which has been described by present day critics as a "courageous and objective study." He submitted it for an imprimatur but was advised not to publish the work because the times were "inopportune." Apparently the inopportunity centered on the fact that the Church and pope at that time were under attack from the Italian Fascists and ecclesiastic authorities felt the book might be exploited to attack the authority of the pope.

Msgr. Paschini accepted the advice and the manuscript lay unpublished for 30 years. However, with Pope John on the papal throne, the by-then aged scholar had a powerful friend. The occurrence of the fourth

(Continued on page 10)

HOW TO BE HAPPY

SOMEWHERE IN OUR MISSION WORLD THERE'S SOMEONE YOU CAN HELP. He's an orphan child, a blind boy, a young man struggling to become a priest, perhaps. Or it may be a sickly widow, a crippled nun, an unwanted little girl. Help someone who needs your help, and you'll be happy . . . Americans belong to the well-fed seventeen per cent who own three-quarters of this world's wealth. The "have nots" need your help. You can feed them, cure them, bring Christ to them. Helping them will make you happy . . . What makes laughter in a convent the happiest sound on earth? Unselfishness. Depriving ourselves for the sake of others is the practice of Christian perfection. The practice of perfection for the love of God is bound to make us happy... We wish you happiness in 1965! We invite you to "adopt" an orphan ($10 a month pays his cost-of-living), educate a native seminarian ($8.50 a month, $100 a year), train a native Sister ($12.50 a month, $300 for her entire two-year course), or cure a leper ($5 a month for food and medicines). . Write to us now, please. Helping others will make you happy.

The Holy Father's Mission Aid for the Oriental Church

THE LORD'S HALF ACRE

ARCHBISHOP MAR GREGORIOS needs $700 to buy land for a mission church in KOIKAL-THOPE, south India. Will someone give him a hand? The church itself will cost $2,900. You may name it yourself in honor of Our Lord, the Blessed Mother, your favorite saint.

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☐ THE DESERT IS COLD AT NIGHT. Buy blankets ($2 each) for the penniless Bedouins in the Holy Land.

☐ LET THE HOLY FATHER DECIDE. He'll use your stringless gift (in any amount) where it's needed most.

☐ GIVE A CHILD A CHANCE. For the 25,000 people in her care in Syria, Doctor Fanny Tornago needs medicines, soap, food. Will you give $20, $10, $5?

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Jewish man to build convent

CHANDLER, Ariz.—A Jewish businessman has agreed to build a $50,000 convent for the Sisters of Charity in St. Mary's parish here because of his friendship with a Catholic layman who is helping construction of a parochial school where the nuns will teach.

Last summer Adolph Weinberg, president of a California grain company with dairy interests in Chandler, offered to help Eddie Basha, Jr., head of a super-market chain, build the parochial school.

Mr. Basha replied that his family wanted to be solely financially responsible for the school since it was to be named in memory of an uncle, the late A. N. Basha. He suggested the convent instead.

Expected at first to cost only $15,000, the convent was to include quarters for 16 nuns, offices, a chapel and a sewing room. However, after architects finished their planning, it was found that the total construction costs would reach $50,000. Mr. Weinberg still agreed to build it.

Teach children to live in society, parents told

ST. PAUL, Minn. — Father John L. Thomas, S.J., said here that today's young Catholics need to be taught to live in a society of different values rather than encouraged to withdraw.

The Jesuit sociologist, author of family living books and columns and a faculty member of St. Louis (Mo.) University, urged parents at a meeting in Nativity school auditorium to help their children develop a personal philosophy that will guide them through society's sharply conflicting views of what is proper.

He suggested that parents themselves may be responsible for the social pattern which leads teen-agers into steady dating and too-early marriage.

"I THINK," he said, "our whole society is failing pitifully—the church, the schools, the families. We are not preparing our youth to live in a pluralistic society.

"By that I mean we have to be aware that if our young people are going to be exposed to a whole series of alternate types of values and actions—whether in dating or in marriage or in business—then, you see, it is very important that they acquire a personal philosophy of life when they are growing up."

He said children should be prompted to ask themselves: "What am I here for? What is the meaning of life? What is its purpose? And, in terms of that, what consequences do these beliefs have in terms of my daily decisions?"

Father Thomas said parents should not box their children off from society.

"I know parents who leap up and shut off the television set every time a certain kind of thing comes on or a woman in a dress they don't like. They think they have done a marvelous thing," he said.

"Wouldn't it be better," he asked, "to sit there and ask the child what he thought? 'What are the principles involved here? Why would this be contrary to Catholic doctrine or wouldn't it?' You see?"

If this were done, he said, "then you would be preparing him to—what? Just to walk down the street or even to look at the daily paper."

OF STEADY dating, he said the same approach should be applied. Objectionable practices such as steady dating cannot be stopped by mere prohibition, he said; rather it is necessary to ask why these practices arose.

"Stop and ask yourself what else can young people do, the way you have set up their social lives?

"There is very little that young people can do except as a couple. Even your parish affairs, very often, are set up in this way—your parties, your schools—every place they go," he said.

A constructive question to ask, he continued, is this: "What other social forms of recreation, what other ways do girls and boys have to meet without being forced to date?"

Fr. McManus heads liturgy secretariat

WASHINGTON — Father Frederick R. McManus, president of the national Liturgical Conference, has been named director of the new secretariat of the U.S. bishops' Commission on the Liturgical Apostolate.

Archbishop John F. Dearden of Detroit, chairman of the commission, announced the appointment and said the secretariat will open this month in the headquarters here of the National Catholic Welfare Conference.

The liturgical secretariat was established by the bishops last November during their annual meeting, which was held in Rome. It will provide services directly to the bishops and will not engage in promotional or educational activities as does the Liturgical Conference, which is separate and distinct from it.

FATHER McManus, a priest of the Boston archdiocese, is a professor of canon law at the Catholic University of America. He was president of the Liturgical Conference from 1959 to 1962 and was re-elected to that post at the group's meeting in St. Louis earlier this year.

He said that in view of his new duties as director of the liturgical secretariat he would resign as Liturgical Conference president at its next meeting. However, he added, he would continue to serve on the conference's advisory council.

Stressing that the new secretariat is distinct from the Liturgical Conference, Father McManus added that the secretariat will nevertheless "encourage the conference to continue and develop its role in the American liturgical renewal."

The new secretariat will function as an instrument of the bishops' liturgical commission. It will prepare materials for the commission to be sent to the U.S. bishops and will serve as a channel for documents from the international commission set up to implement the ecumenical council's constitution on the liturgy.

THE SECRETARIAT will also handle official inquiries to the commission from bishops and diocesan liturgical bodies and will serve as a liaison between the commission and various organizations concerned with liturgical renewal, especially the national Liturgical Conference.

The bishops' commission on the Liturgical Apostolate was set up by the U.S. hierarchy in 1958. The duties of such national commissions were included in the liturgy constitution and spelled out in the Holy See's instruction of last September on implementing the constitution. Archbishop Paul J. Hallinan of Atlanta, Ga., a member of the council's liturgy commission and the postconciliar commission on implementing the liturgy constitution, is its secretary.

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● *THE YARDSTICK*

A smooth transition

By REV. ANDREW GREELEY
Guest Columnist

On the first Sunday in Advent the American Church engaged in the most dramatic and drastic change in the Roman Liturgy since the language of the Mass was changed from Greek to Latin in the middle of the fourth century. The smoothness of the transition leads to several observations.

First of all, when American organizational talent is put to work in undertaking change within the Church, progress can be sudden, dramatic and even efficient.

One very prominent European theologian was moved to observe that when the council began the United States was behind Western Europe in ecclesiastical updating, but now is ahead of everyone else. The implications of this fact for the future of Catholicism are very interesting indeed.

●

Secondly, it would appear that popular resistance to the change was much less than many had expected. For years the argument against liturgical innovation has been that "the people" would not accept it. Those who argued in this fashion never bothered to consult "the people" but judged the popular mind from anonymous letters and the complaints of the chronic malcontents of which every parish has a few. As a matter of fact, national survey material showed that 66% of the Catholic population "strongly" supported the change and another 20% favored it but not "strongly." It would appear that this overwhelming majority has been all too silent.

It was argued (and still is) that the feelings of the "old people" must be taken into account, but one wonders if the "old people" were consulted either, because the survey data indicates that a majority of them approved the change too. One is led to suspect that the "people" or "the old people" were useful fictions to hide one's own fear and reluctance to change.

●

Thirdly, the rights of the minority must not be violated—but neither should the rights of the majority. Even though only 15% of the Catholic population was against the liturgical change, this group should not be coerced into forms of prayer with which they are not sympathetic. Anyone who does not wish to participate actively in Mass ought to feel free not to do so.

But neither should the objections of this small group be permitted to curtail a program which is in full accord with the mind of the Church and strongly approved by the overwhelming majority of the Catholic population. Now that the minority can no longer raise cries which will afford a pretext for abandoning liturgical participation, they should not be forced to do things they do not want to do. Their freedom must be respected, but their freedom should not be permitted to interfere with the freedom of others to participate in the way the Church now urges everyone to do.

●

Fourthly, even though the vast majority of American clerics went along with the change and most of them eventually with enthusiasm, it is nevertheless interesting to observe how curiously selective the virtue of obedience can be in some cases.

When the "mind of the Church" was still somewhat obscure on matters of divine worship, these men could argue for the need of prompt obedience not only to the Church's commands but even to its strongly expressed wishes. But now that the wishes involve hymn singing, the use of commentators, offertory processions, altars facing the people, Blessed Sacrament chapels, bible vigils and other once-scorned liturgical innovations, this enthusiasm for the "mind of the Church" seems to be less strong than it once was. Suddenly the consideration of "local problems" becomes very important, so important that it seems to replace the old pretext of the reaction of "the people." For some people, obedience as a virtue seems to be a one-edged sword.

Convert data

RALEIGH, N.C.—One of every five Catholics in the diocese of Raleigh is a convert. A check of annual reports of the diocese, which had its 40th birthday December 13, disclosed 11,641 converts since 1945 when Bishop Vincent S. Waters became head of the See. Today there are 49,954 Catholics in the diocese, which covers North Carolina.

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List pairings for semi-final Quiz matches

Three sections of Indianapolis and suburban Beech Grove are represented in parishes competing in the semi-final round of the Criterion Quiz Contest on Sunday, Jan. 10.

The semi-final pairings pit St. Joan of Arc No. 2 against St. Catherine No. 3 at Little Flower; and Holy Name No. 2 against Little Flower No. 1 at St. Catherine. Both matches will begin at 7 p.m. Moderators will be assigned by the CYO Office.

Issues of The Criterion to be covered in the semi-final matches are those of December 11, December 18 and January 1.

The two finalists will match knowledge and wits in the traditional radio finals over Station WFBM. The date will be either January 14 or 15, pending completion of arrangements.

The champion will receive $40 in cash and the runner-up $20 in cash. Both teams will receive trophies. The losing semi-finalists will receive $10 each in cash.

BREBEUF SCHOLARSHIP WINNERS—Father Charles J. Cagney, S.J., is shown above with the four youngsters who won scholarships totalling $3,500 on the basis of examinations held at the school in December. All are from Indianapolis parishes. A total of 315 took the examination. The winners, left to right: Michael Crosby, St. Joan of Arc parish, four-year scholarship; John C. Beeler, St. Luke's parish, three-year scholarship; Les C. Miller, St. Michael's parish, two-year scholarship;; and Brian Caraher, Our Lady of Lourdes parish, one-year scholarship. Father Cagney is Brebeuf's principal.

Scores

CYO BASKETBALL LEAGUES
"67" LEAGUE
Games of January 2

Division 1: St. Joan of Arc 39, Immaculate Heart 23; St. Michael 39, St. Malachy 25; Holy Trinity 53, St. Christopher 29; St. Monica 42, St. Joseph 13; St. Gabriel 41, St. Thomas 27; St. Ann, bye.

Division 2: St. Patrick 37, St. Mark "A" 26; St. Francis 33, Our Lady of Greenwood 16; Holy Name 40, Nativity 23; Holy Cross 41, St. Bernadette 24; St. Philip Neri 37, St. Catherine 22; Sacred Heart, bye.

Division 3: St. Lawrence 34, St. Andrew 28; Christ the King 28, Mount Carmel 12; St. Pius X 20, St. Mark "B" 19; St. Matthew, bye; St. Simon 46, Our Lady of Lourdes 12; Holy Spirit 26, Little Flower 16.

CADET LEAGUE
Games of January 2

Division 1: St. Philip Neri 23, Holy Spirit 20; St. Joan of Arc 49, St. Andrew 23; Little Flower 53, St. Michael 42; St. Mark 49, Holy Trinity 40; Our Lady of Lourdes-Christ the King, postponed; Holy Name, bye.

Division 2: St. Pius X 24, St. Joseph, Shelbyville 16; St. Simon 35, St. Bernadette 23; Our Lady of Greenwood 30, St. Lawrence 24; St. Bridget 43, St. Christopher 30; St. Jude 24, St. Roch 9; Immaculate Heart, bye.

Division 3: St. Thomas 54, Holy Cross 27; St. Matthew 31, Holy Angels 18; Sacred Heart 46, St. Catherine 23; Mount Carmel 40, St. Patrick 33; St. Rita 58, St. Monica 42; St. Gabriel, bye.

Division 4: St. Susanna 41, St. Joseph 26; St. James 27, St. Francis 21; Nativity 32, St. Ann 27; St. Malachy 40, St. Anthony 18; Cathedral 38, Assumption 29; St. Luke, bye.

FRESHMAN-SOPHOMORE LEAGUE
Games of January 3

Division 1: Holy Trinity 62, St. Michael 41; St. Thomas 56, St. Monica 31; Latin School "A" 38, Immaculate Heart 31; St. Rita 40, St. Gabriel 32; St. Joan of Arc 36, St. Christopher 23.

Division 2: St. Simon 21, Holy Spirit 7; St. Pius X 56, Christ the King 24; Our Lady of Lourdes 71, Holy Cross 33; St. Lawrence 44, St. Bernadette 40; St. Philip Neri 36, Little Flower 28.

Division 3: St. Catherine 43, St. James 31; St. Mark 40, Nativity 20; Latin School "B" 42, Our Lady of Greenwood 30; Holy Name 48, Sacred Heart 31; St. Patrick 55, St. Roch 32.

JUNIOR-SENIOR LEAGUE
Games of January 3

Division 1: Holy Trinity 56, Immaculate Heart 38; St. Thomas 61, Latin School "B" 48; St. Michael 49, St. Christopher 25; St. Joan of Arc 69, St. Anthony 62; St. Rita 2, Holy Cross 0, forfeit.

Division 2: Christ the King 43, St. Matthew 23; St. Simon 43, Holy Spirit 30; St. Philip Neri 36, St. Francis 17; Our Lady of Lourdes 70, St. Lawrence 26; Little Flower 57, Mount Carmel 44; St. Bernadette, bye.

Division 3: St. Mark 51, Our Lady of Greenwood 44; St. Catherine 45, St. Patrick 42; Holy Name 42, Nativity 34; Latin School "A" 50, St. James 25; Sacred Heart 54, St. Jude 42; St. Roch, bye.

LOURDES INVITATIONAL

Round 1: Little Flower 46, Holy Spirit 20; St. Bernadette 48, Mount Carmel 33; St. Simon 43, St. Joseph 20; St. Michael 46, St. Susanna 31; St. Francis, bye; St. Christopher, bye; Our Lady of Greenwood, bye; St. Lawrence, bye; Christ the King, bye; St. Andrew, bye; St. Joseph, Shelbyville, bye; St. Bridget, bye; St. Joan of Arc, bye; St. Philip Neri, bye; Our Lady of Lourdes, bye; St. Pius X, bye.

Round 2: St. Christopher 38, Our Lady of Greenwood 32; Christ the King 37, St. Andrew 23; St. Joan of Arc 48, St. Bridget 42; St. Pius X 44, Our Lady of Lourdes 31; Little Flower 51, St. Francis 14; St. Bernadette 53, St. Lawrence 37; St. Joseph, Shelbyville 49, St. Simon 45; St. Michael 43, St. Philip Neri 37.

Quarter-finals: Little Flower 53, St. Christopher 36; Christ the King 43, St. Bernadette 40; St. Joan of Arc 47, St. Joseph, Shelbyville 42; St. Pius X 52, St. Michael 27.

Semi-finals: Little Flower 57, Christ the King 40; St. Pius X 68, St. Joan of Arc 65.

Final Game: St. Pius X 62, Little Flower 45.

Consolation Game: St. Joan of Arc 49, Christ the King 30.

SACRED HEART INVITATIONAL

Round 1: St. Mark 31, Holy Name 30; Sacred Heart 39, Immaculate Heart 32; St. Patrick 30, St. Catherine 29; St. Jude 68, St. Roch 20.

Semi-finals: St. Mark 31, Sacred Heart 23; St. Jude 56, St. Patrick 27.

Final Game: St. Mark 49, St. Jude 37.

Consolation Game: Sacred Heart 46, St. Patrick 29.

Tourney honors go to St. Pius X and Sacred Heart

Two invitational tournament basketball champions were crowned in the Indianapolis area during the recent Christmas holidays.

St. Pius X took top honors in the annual tourney hosted by Our Lady of Lourdes parish, and St. Mark's copped the trophy in the Sacred Heart parish invitational.

St. Pius X grabbed the diadem at Lourdes by besting Little Flower, 62 to 45 after winning a semi-final squeaker over St. Joan of Arc, 68 to 65. The Eastsiders measured a Christ the King team, 57 to 40, to enter the final game.

At Sacred Heart, it was St. Mark's 49 to St. Jude's 37 in the championship tilt. The host team, Sacred Heart, took consolation honors from Southside rival, St. Patrick's, 46 to 29.

College CSMC groups to meet

CINCINNATI — College student leaders of the Catholic Students' Mission Crusade will hold their first national convention at Our Lady of Cincinnati College here Aug. 27-29.

High school affiliates of the CSMC already hold separate biennial conventions, and seminary affiliates are expected to follow suit. A national convention for all affiliates was held at the University of Notre Dame last summer.

German charity

BONN, Germany—This year's Christmastime collection among German Catholics for seminaries in Latin America has reached $10,000,000, an increase of 10 per cent over last year's total.

CYO volleyball mentors to meet

The coaches in the Cadet CYO Girls' Volleyball League will meet at 7:30 p.m., Tuesday, Feb. 12, at the CYO Office for a pre-season briefing.

The league will consist of approximately 14 squads competing in two divisions. Games will be played on Tuesday, Thursday and Friday evenings after school.

Plans for the Cadet Boys' Wrestling League are being finalized and will be announced in the next issue of The Criterion.

Urge less emphasis on grid sport

WASHINGTON — Catholic high schols should de-emphasize interscholastic football and substitute an intramural program, a professional publication for school principals suggests.

The hoopla and tension that surrounds high school football interferes with studies, says "Pointers for Principals," a publication of the Secondary School Department of the National Catholic Educational Association.

"IN SOME cases," said the publication, "it seems terribly frightening to see faculty members, religious and lay, parents and even school administrators so worked up over this extracurricular activity that everything else seems of little importance."

"When the unpopular topic of de-emphasis is discussed at teachers meetings, one frequently hears a defense which says, 'we'll lose our children entirely to the public schools if we de-emphasize.'

"ONE WONDERS if this is so bad after all, if the only reason for coming to the Catholic high school is to make the team," said the publication which is edited by Father C. Albert Koob, O. Pream., of the NCEA staff.

A substitute for interscholastic football would be "better intramural programs which involve 100% of the school enrollment in good healthy competitive activity without the grandstands and nervous frustration," the publication said.

3,000 nuns live in East Germany

BERLIN — Approximately 3,000 Catholic nuns are living and working in 120 religious communities in communist-ruled East Germany, according to a report in the East Berlin paper, Nationalzeitung.

Many of them are assigned to the 39 Catholic hospitals, 118 old people's homes and 310 Church-related religious institutions.

Answer appeal

WORCESTER, Mass.—Nearly 400 parishioners in 21 Catholic and 17 Protestant parishes here volunteered to donate a pint of blood for use in area hospitals in response to an appeal by Bishop Bernard J. Flanagan of Worcester and area Protestant leaders.

Homecoming slated at Marian College

A two-day Homecoming is planned by Marian College for Friday and Saturday, Jan. 15 and 16.

One of the highlights of the week-end for alumni will be a smorgasbord at 5:30 p.m. Saturday in the college cafeteria with members of the faculty. It will be preceded by the 2:30 p.m. basketball game against Oakland City. The smorgasbord will be followed by a cocktail party at 8 p.m. in the Red Carpet Restaurant, 2030 Lafayette Road.

MEMBERS OF the Alumni Board of Directors and officers of the Alumni Association will meet at 4 p.m. Saturday.

A semi-formal dance for students and alumni will begin at 9 p.m. Saturday at the I.U. Medical Center, 1100 W. Michigan St., featuring presentation of the Homecoming Queen and Court.

RESERVATIONS for the smorgasbord ($2 per couple) must be made by Jan. 13 with Sister Mary Edgar, O.S.F., secretary-treasurer of the Alumni Association.

Members of the Homecoming Committee include: Sister Mary Edgar; Louis Ripperger and Mrs. Robert Hebenstreit, representing the alumni; and Thomas Egold, co-ordinator of student activities.

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

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

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

Aphrodite, Atlantis, the Lost Continent.
Bandits of Orgosolo, Blood on the Arrow, Bridge to the Sun, Bullet for a Badman, Back Door to Hell.
The Devil Ship Pirates, Dr. Blood's Coffin.
Escape by Night, Evil Eye, Evil of Frankenstein, Fail Safe, Frantic.
Gold for the Caesars, Goliath and the Island of Vampires, Good Neighbor Sam, Guns of Darkness.
The Horror of It All.
Last Man on Earth.
Miracle Worker, Moro Witch Doctor, Mutinty On the Bounty.
Naked Edge, Night Train to Paris, The Night Walker.
One Potato, Two Potato.
Pit and the Pendulum.
Quick Gun.
Ring of Treason, Robin and the Seven Hoods, Roustabout.
Sardonicus, Satan Bug, Scream of Fear, The Secret Door, Secret Invasion, Secret of Deep Harbor, Send Me No Flowers, Sing and Swing, Stolen Hours, The Suitor, Stagecoach to Thunder Rock, Seance on a Wet Afternoon.
Thunder Island, The Trunk, Twenty Plus Two, Thirty-six Hours, Taxi for Tobruk.
Unsinkable Molly Brown, Walk A Tight Rope, War is Hell, Weekend With Lulu, Witchcraft, The World of Henry Orient.
Your Cheatin' Heart, Young Doctors.

CLASS A—Section III—Morally Unobjectionable for Adults

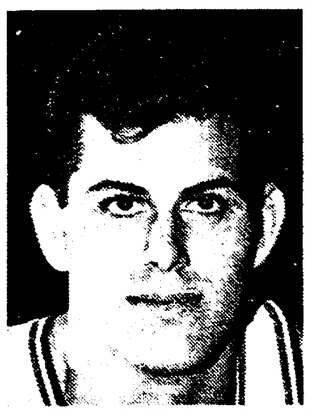
Ada, The Ape Woman, Andy, Armored Command.
Bebo's Girl, Becket, Bikini Beach, Blind Corner, Breakfast At Tiffany's, Buddha, Bus Riley's Back in Town, Bay of the Angels.
Cartouche, Claudelle Inglish, Code 7, Victim 5, Commando, The Couch, Crooked Road.
Dear Heart, Don't Tempt the Devil.
Face in the Rain,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

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

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

CLASS B—Morally Objectionable in Part for All

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



IRISH CO-CAPTAIN — Senior Walt Sahm, co-captain of Notre Dame's basketball team, is expected to be in the starting line-up when the Irish meet Butler's Bulldogs in the ND gym on Saturday, Jan. 16. Sahm, one of the top scorers and rebounders for the Irish, is a member of St. Joan of Arc parish, Indianapolis. He was one of the top rebounders in the nation during his junior year.

Large families

MADRID—Spain, with a population of about 32 million, has 225,825 families with five or more children. Two decades ago the number of such families was 53,547.

Style Show entries top 125 mark, CYO Office reports

More than 125 entries have been received for the annual Junior CYO Style Show to be held at Holy Name parish, Beech Grove, on Sunday, Jan. 24, the CYO Office announced this week.

Entrants are reminded to fill out the "fact sheet" and return it to the CYO Office no later than Monday, Jan. 18, so that the narrator's script can be drafted.

The Style Show, which will begin at 7 p.m., will be followed by a citywide Junior CYO dance. The admission to both the Style Show and the dance will be 50 cents a person. Those attending the dance must show their paid-up CYO membership card to gain admittance. Adults are cordially invited to attend the Style Show.

The CYO Office issued a reminder that entrants from the Indianapolis area are to deliver their garments to the Holy Name parish hall between 12 noon and 4:30 p.m. Saturday, Jan. 23. Those from parishes outside of Indianapolis may deliver their entries between 11 a.m. and 1 p.m. Sunday, Jan. 24.

Workmanship judging will take place privately on Sunday afternoon prior to the actual modeling presentation in the evening.

Winter Term Registration

Eligible applicants invited to start January 11, 18 or 25—day or evening. Advance counseling recommended. Call personally or phone for appointment.

This is the INDIANA BUSINESS COLLEGE of Indianapolis. The others are at Marion, Muncie, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes. Indiana's leading private business college—established in 1902. Contact the location preferred, or

Central Business College
Indiana Business College Building
802 N. Meridian St. Indianapolis ME 4-8337

School Mission Gifts 1964

	Number of Pupils	Holy Childhood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
SS. Peter and Paul	262	$	$ 310.00	$	$ 255.67
Assumption	175	24.00	207.00	55.00	10.00
Holy Angels	251		180.00	15.00	5.00
Holy Cross	288		333.00	55.00	20.00
Holy Name	942	189.20	917.93	605.00	444.31
Holy Spirit	760		710.82	220.00	26.00
Holy Trinity	421	81.00	500.00	145.00	26.50
Immaculate Heart of Mary	373	92.50	86.49	40.00	
Nativity of Our Lord Jesus Christ	301	67.60	287.61	50.00	174.50
Our Lady of Grace Kindergarten				30.00	
Our Lady of Lourdes	499	94.80	690.10	360.00	76.00
Our Lord Jesus Christ, King	500	113.40	477.41	150.00	
Sacred Heart of Jesus	476	95.20	647.00	280.00	103.27
St. Andrew	1,003	200.00	1,649.00		60.00
St. Ann	265	56.20	230.00	60.00	24.50
St. Anthony	280	40.00	325.64	30.00	15.00
St. Bernadette	363	70.20	207.00	125.00	20.00
St. Bridget	170		190.66		
St. Catherine	422	80.20	356.00	160.00	42.80
St. Christopher	478	50.00	269.90		
St. Francis de Sales	418		370.00	235.00	15.00
St. Gabriel	512	140.00	600.00	20.00	
St. James, the Greater	300		448.00		25.50
St. Joan of Arc	866	148.60	665.00	190.00	
St. Joseph	245		433.00	90.00	25.00
St. Jude	652		615.91	200.00	
St. Lawrence	971		1,519.74	325.00	47.50
St. Luke	275	60.60	369.00	60.00	
St. Mark	770	120.00	754.88	155.00	95.00
St. Mary Child Center	30	6.00	54.00	65.00	
St. Matthew	445		456.00		15.00
St. Michael, Archangel	809	140.00	1,564.00	620.00	37.50
St. Monica	451	90.00	540.00	255.00	100.00
St. Patrick	378	76.40	340.00		46.50
St. Philip Neri	661	120.00	380.00	165.00	45.00
St. Pius X	647	141.80	841.00	270.00	61.55
St. Rita	436				
St. Roch	425	90.00	360.00		126.00
St. Simon	830	167.00	750.00	215.00	72.00
St. Therese of the Infant Jesus	930	190.00	989.20	405.00	63.35
St. Thomas Aquinas	260		330.17	140.00	88.53
Aurora	213		216.00	85.00	
Batesville	653	134.00	656.00	280.00	
Bedford	274	50.00	321.50	575.00	
Bloomington	441		490.00		15.00
Bradford	128	25.00	108.80	60.00	15.00
Brazil	168		141.00	25.00	20.00
Brookville	334	71.45	360.00	65.00	5.00
Brownsburg	372	82.00	444.00	180.00	198.00
Cannelton	112	23.60	90.46	90.00	27.50
Cedar Grove		31.20			
Charlestown	199	34.60	136.15	105.00	
Clarksville	606	129.40	641.40	230.00	
Clinton	130	21.20	266.00	115.00	32.00
COLUMBUS					
St. Bartholomew	224	50.00			415.00
St. Columba	291	56.80			
Connersville	488	100.00	238.00	320.00	
Corydon	192	39.00			
Dover	70	15.40	57.04	35.00	
Enochburg	47	10.00	49.50	75.00	7.00
Fulda	117	32.50	77.25	50.00	10.00
Greenfield	175			45.00	
Greensburg	484	188.00		265.00	
Greenwood	451	88.80			20.00
Hamburg	57	19.60	37.55	15.00	10.00
JEFFERSONVILLE					
Sacred Heart	657	128.20	629.50	340.00	70.00
St. Augustine	248	80.00	268.00	105.00	20.00
Lanesville	169	36.40	153.00	260.00	22.00
Lawrenceburg	240	61.80	387.91	220.00	
MADISON					
St. Mary - St. Michael	378	85.80	424.03		52.50
Millhousen	145	29.60	1.00	35.00	
Morris	118	21.60	66.00	10.00	.65
NEW ALBANY					
Holy Family	438		400.00	205.00	105.00
Holy Trinity	349		364.80	75.00	15.00
Our Lady of Perpetual Help	415	85.00	333.00	185.00	23.50
St. Mary	300			80.00	
New Alsace	122	22.20	108.10	95.00	14.00
New Castle	232	48.40	290.55		227.50
North Vernon	251	52.00	169.00	20.00	33.50
Oldenburg	218	44.00		60.00	1.00
Plainfield	243	99.80	224.00	80.00	70.85
RICHMOND					
Holy Family	342	68.00	385.50		
St. Andrew	340	67.80	187.31	315.00	58.50
St. Mary	308	56.80	313.26	160.00	26.25
Rushville	245	48.00	271.75	100.00	34.00
St. Joseph Hill	151	30.00	94.00	30.00	2.48
St. Leon	100	19.40	83.05		
St. Mark (Perry Co.)	157	32.00	50.56	35.00	10.00
St. Mary-of-the-Knobs	435	93.00	337.00	130.00	3.00
St. Mary-of-the-Rock	70	24.40	83.00	20.00	
St. Mary-of-the-Woods	66	13.60	97.00	10.00	7.50
St. Maurice	55	11.00	62.50	15.00	5.00
St. Meinrad	282	60.00	86.77	85.00	99.58
St. Nicholas (Ripley Co.)	116	22.00	105.40	10.00	12.50
St. Peter (Franklin Co.)	127	24.20	131.00	70.00	
St. Vincent (Shelby Co.)	108		49.64	15.00	
Sellersburg	220	43.20	158.00	15.00	174.20
Seymour	298	60.20	295.00	230.00	
Shelbyville	611	110.00	476.00	50.00	54.50
Siberia	84	11.70	45.00	20.00	12.50
Starlight	153	32.60	88.66	100.00	20.00
Tell City	810	163.00	650.83	220.00	42.50
TERRE HAUTE					
Sacred Heart of Jesus	333		300.50	10.00	10.00
St. Ann	212	39.00	217.00	25.00	79.00
St. Benedict	160	30.40	182.00	30.00	187.00
St. Margaret Mary	315	64.00	220.00		23.00
St. Patrick	538	108.00			
Troy	57	11.20	58.00		27.00
West Terre Haute	105		108.25		53.00
Yorkville	66	14.00	54.00	35.00	7.00

Says bad ones aren't only the dirty ones

CINCINNATI — A university professor claimed here that bad books and movies aren't just the dirty ones.

Dr. Edward A. Fischer, communication arts professor at the University of Notre Dame, who also is an author and film producer, said the ones that are bad artistically are "immoral" because they "drain man's humanity."

"The good communicator helps uplift mankind and therefore has a share in the redemption. The bad communicator treats man as something less than he is," Fischer told an all-day workshop (Dec. 30) at Mount Notre Dame for Sisters of Notre Dame de Namur.

IN AN interview he said too many people think only of the Sixth Commandment and sexual morality when they consider the problem of communications. They fail to consider the question of how well the ideas are communicated, he added.

This approach to the problem of bad books and films "has got us nowhere," he declared. "We'd better start going about it the hard way—that is, by teaching about art," he added.

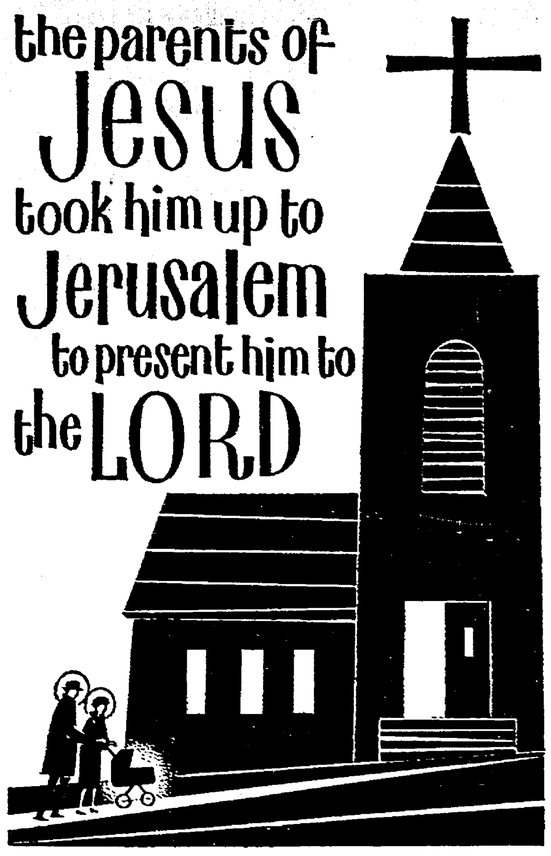
This means, he continued, that "at every stage of education from kindergarten to university" it is necessary to be "concerned about the development of the sensibilities" of the students.

THUS THEY would be educated to recognize the poorly done work, and its bad effects on their humanity. They would realize, for example, that "there are books on the subject of communications which fail to communicate," and that books have been written which should have been confined to a brief magazine article. "It is immoral to write such a book," Fischer said.

Anyone who makes reading unnecessarily difficult steals the reader's time, Fischer said.

Fischer, a staff critic for the Ave Maria magazine, said the problem of bad communications is "serious and extensive," and needs to be taken seriously "because it dehumanizes man."

Sunday within Octave of the Epiphany



THIS IS CATHOLICISM

Spouse of Church

By REV. JOHN WALSH, S.J.

Q. What light is shed on the nature of sacramental marriage by the symbolism of Christ as Spouse of the Church?

The supernatural fusion of Christ with His Church is imaged and reproduced in miniature by the sacramental link which binds a baptized man to his baptized wife. For just as there is but one Christ and one Church, so in Christian marriage there can be but one husband and one wife. Just as the union of Christ with the Church will last forever, so the bond of Christian wedlock endures until death. Just as Christ never deserts His Church, so separation of husband from wife in Christian marriage is almost unthinkable. Moreover, as the Church is subject to Christ, so wives should be submissive and obedient to their husbands. On the other hand, since Christ supports His Church and, indeed, died for her, therefore husbands should support and cherish their wives, sacrificing their own comfort and dying daily to self for their welfare. Just as Christ sanctifies His bride and prepares her for the eternal joy of heaven, so a husband must sanctify his wife, and the wife her husband, each helping the other to overcome the trials and temptations of life and to reach everlasting salvation. Finally, just as the Church in union with Christ constantly gives supernatural birth to new members of the kingdom of God, so it is the sacred privilege of Christian parents to give natural generation to new members of the Church. And as it is the Church's mission to teach Christ's message to the world, so it is the vocation of parents to teach it to their offspring. In fact that is primarily the reason why Christ elevated the marriage contract to the dignity of a sacrament—to aid parents in their exacting task of raising up and educating new and virtuous citizens of His kingdom for time and eternity. Thus a Christian marriage is really a microcosm of the Church; it is actually the Church in miniature. As Christ established the Church to fill the world, so He instituted Matrimony to replenish and fortify and extend, in numbers and sanctity, His Church.

Q. What formality must be observed whenever a Catholic marries?

Understandably because the sacrament of Matrimony is a symbol of Christ's union with His Church, a Catholic priest, acting as the Church's authorized representative, must always officiate at the wedding of a Catholic. In certain exceptional circumstances — for example, in missionary countries where priests are sparse and scattered—a Catholic may legitimately marry without the attendance of a priest. The presence of two witnesses, however, is always required.

Q. What happens if a priest does not officiate?

If a Catholic marries before a minister, rabbi, or justice of the peace, the marriage is invalid, non-existent, null and void.

Q. If the state recognizes the marriage of a Catholic before a minister, a rabbi, or a justice of the peace, how can the Catholic Church venture to contradict the state and maintain that it is invalid?

The contradiction is only apparent. In reality there is no conflict whatsoever between the position of the state and the attitude of the Church regarding such a marriage. For when the state considers a marriage valid, it means solely that it is legally valid, civilly correct. The couple, in other words, is married in the eyes of the law and can take legal advantage of government regulations pertaining to income taxes, social security, unemployment relief, military service, inheritance of property, and other laws which make special provision for married men and their dependents. In asserting that a marriage satisfies legal requirements, however, the state does not decide, nor does it presume to decide whether or not the couple is married in the eyes of God. The state prescinds entirely from that question, forming no judgment on it either way, since here it recognizes its own incompetence to settle problems of religion

(Continued on page 10)

● *FAMILY CLINIC*

Count your blessings, elderly widow told

By JOHN J. KANE, Ph.D.

I am a widow of eight years with no family of my own. I am 72 years young, and while I do have married friends, they cannot be bothered with a widow. I do not drink or smoke, can get along on my own, but I do want to know how to overcome loneliness. Please help.

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A great deal has been written and said about how to prepare men for retirement. Practically nothing is said about women because it is assumed that they will continue to keep house for their husbands, be involved with their children and grandchildren and just don't need any help. Your case, Ann, shows this is not always the case.

In fact, a great deal of research could be done on widows and the kinds of adjustment they must make in later years, especially when they are childless. This is particularly true of someone like yourself who is apparently active and describes herself as 72 years young.

At the outset, I should like you to count your blessings. First, you are able to take care of yourself. I interpret this in two ways. You have no severe financial problems, and you enjoy good health.

The first is rarely true of most persons in their 70's, men or women. They have low incomes and must worry constantly about ordinary expenses. Second, a very large number of persons in your age bracket suffer from chronic illnesses which completely or partially disable them. Again, you are fortunate.

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My first recommendation is to avoid self-pity. Are you really certain that married couples cannot be bothered with a widow? A great deal will depend upon the kind of person you are. A friendly, outgoing, interesting person is almost invariably welcome everywhere. The grouchy, self-centered, narrow person is welcome nowhere.

I doubt you fall into this second type, but the danger exists that you may become so. Try to stop thinking about yourself. Your letter reveals you are somewhat introspective. Look outward. See how you can be helpful and pleasant toward others. The results may surprise you.

It is, of course, true that an extra woman at dinner parties and similar types of gatherings may be something like a fifth wheel on a car. But this is more apt to be true in younger groups. In later life there are usually a number of widowers around, so that it is easy to arrange a get together in which the sexes are equal in number even though not husbands and wives.

This suggestion involves no romantic overtones. I am thinking merely of companionship, not possible marriage, although marriage at your age is neither impossible nor entirely uncommon.

Furthermore, your position is not unusual. Many women at your age are widows. Why not seek friends among other widows? This will not be difficult if you look around a bit.

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Today we have almost 19 million persons 65 years of age or over. In almost every community you can find organizations of Senior Citizens, Golden Age clubs and the like. Why not join one?

Several years ago I visited a center for older persons in California. It was one of the most exciting and pleasant experiences I ever had.

All of these people were active. They had a club house, classes in art, needle work, languages. Once a week they had a dinner, prepared by the men and women and served by them. No one lived there, just spent whatever days and evenings they wished at the center.

They were one of the most alive and alert groups I ever visited. Plans were then afoot for a train trip to New Orleans and Chicago. They all spoke with great expectations of what they hoped to see and do on this trip, so far as I could observe, no one was lonely.

Perhaps the greatest problem among older persons is the necessity of making new friends, and the difficulty they fear they will have in doing so. This simply is not the case.

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Naturally, a great deal depends upon where you live. If there is no organization for older people in your town, why not set yourself the task of establishing one? Your pastor or one of the parish priests may help. A number of parishes have already set up such groups and you might write to such a parish for ideas. I predict you will be so busy that you will cease to be lonely and have little time to thing of yourself at all.

If such a group already exists, join it. You will be amazed at how welcome they will make you. Naturally, you may not care for everyone in such a club, but surely out of all the members you will find some with whom you have a great deal in common besides age and widowhood.

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Another way to break into a group is by means of hobbies. Hobby is a term that covers a multitude of activities. It can range from politics to garden clubs, bridge clubs, and in fact, just about any type of leisure time activity. It's something like going for a swim. It takes a little courage to get into the water, but once in, you enjoy it.

There is also another approach although I do not know whether it fits you or not. Get a job, even a part time job. Don't worry about the amount of money you make. I doubt it will hurt your social security payments if you receive them. But it will take you out into the world, you will meet people and you will undoubtedly make friends.

Certainly it isn't easy for persons of your age to find employment. So perhaps, if unsuccessful, you could look for volunteer work. Opportunities here are tremendous. Here are a few suggestions, made on the basis of your statement that you can get along on your own.

The Grey Ladies in hospitals perform an excellent service in delivering mail, acting as librarians, and permit nurses and nurses aides more time for their essential tasks. Within your parish there are probably a number of societies or organizations engaged in corporal works of mercy. Why not consider one or more of these?

Actually, if you do any of these things, you will make a remarkable discovery. You will get far more out of it than you give, no matter how much you give. It will take you out of yourself, it will take you into the lives of others. You'll never write me again. You'll be too busy.

THRU GOD-COLORED GLASSES

A refreshing movie

By GILBERT ROXBURGH, O.P.

I'm not saying that it is, and I'm not saying that it isn't. **Mary Poppins** may not be the greatest movie ever made. It may not even be the greatest children's movie ever made. But there is something in its childlike view of the world that is Christian, and we ought to take note of it.

The atmosphere of wild fantasy common to children's books and movies is the thing we're talking about: the sudden breaking into song, marching from a real world of everyday into a notably different world where messy children's rooms clean themselves up in a friendly and understanding way and making a wish for the universe to show its love by performing tricks for us inevitably brings the wish to happy fruition.

In **Mary Poppins**, a charming old man in an ordinary drawing room entertains his friends, and they delight him so much that he breaks into hilarious laughter with them and with the world. His exuberance fills the room, and the energy of it raises him bodily to the ceiling, a fantastically physical manifestation of a real spiritual force.

Those who visit him are infected, and they too laugh, and they too rise to the ceiling. A man and a woman, a boy and a girl, come to rest on the ceiling.

Later, they vanish up the chimney, march off a roof through the world, up a strange flight of stairs in space, substantial enough, though produced by nothing more than the configuration of chimney smoke. They dance through the countryside that looks like a picture-book, in company with cartoon-animals who frolic and prance with pleasure at your presence.

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In short, we are presented with an image of this physical world surrounding us that we like. Far from being neutral gray, as modern sciene so often tells us—far from being coal-black and antagonistic, as much of modern fiction would have us believe—the world comes out in bright reds and oranges and yellows, as the Bible portrays it for us.

The world of matter likes us. It bends over us, is filled with mirth, gaily happy that we enjoy it, can make a plaything out of it.

This is the message of Scripture, whose Red Sea parts benevolently for Moses, whose manna falls from heaven, whose rock in the desert opens and provides water, whose rainbow proclaims to Noah God's future mercy and tolerance, whose water is changed into wine at Cana and whose wine is changed into blood, saving blood, in the Upper Room.

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While the Bible is not, here, fiction, it does portray for us the same world as **Mary Poppins**—a world which loves us, conveys if we are at all sensitive to it, the creator's love for us. Rain is for us, and a sign of love for us. Animals are for us. Beauty is only for us. For God loved man so much as to become one, loved bread so much as to change it into Himself, loved water so much as to let it usher Christians into the realm of faith we prize so much.

St. Paul tells us how each reality in this tangible world is a symbol of an invisible reality: God. The world is not without meaning, or valueless; it means Something very much.

It means love and concern And joy. And peace. And happiness. So speaks the Bible, And an echo comes forth from **Mary Poppins.**

Entirely new society seen in Latin America

WASHINGTON—"Latin America is changing so rapidly into a society so different that leaders of authority do not hesitate to label it a new society," Father John J. Considine, M.M., director of the Latin America Bureau, National Catholic Welfare Conference, said here.

Father Considine spoke at the annual Pan-American Mass, celebrated at St. Patrick's Church by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States. Diplomats, government officials and other dignitaries attended the Mass for Latin American republics.

Reminding his hearers that North and South America together constitute only one-eighth of the world's population, Father Considine said people and nations should have greater concern and respect for one another in "this new day of elbow-to-elbow living on our globe."

IT WAS IN Latin American that considerations of the race problem originated to give the West a clear vision of Christian social teaching on race, the Maryknoll priest said. He referred to the preaching of a Spanish friar, Padre Antonio de Montesinos, who 19 years after the discovery of America gave European consciences food for thought by defending the human dignity of the American Indian.

Social problems are more central than religious considerations in Latin America, Father Considine said. "In this new day we must rid ourselves of past notions about the Church in Latin America. She is no longer to be identified with an exclusive landed aristocracy, with bygone political oligarchies, with an oppressive status quo."

AS EARLY AS 1932, he said, the bishops of Chile urged Catholics to announce the socio-economic doctrines that stem from the Gospel. He cited the 1963 statement of the Archbishop of Arequipa that a strong political action by the Church is of the utmost urgency. Also, in 1963, bishops of the 170 dioceses of Brazil called for a decisive and urgent transformation to a new social structure where the human personality will possess freedom and the means to a dignified way of life, Father Considine said.

Many of the more than 500 bishops in Latin America "are putting this new-born social idealism . . . into practice." he said, citing South American prelates who have turned over Church lands and personal possessions to the poor.

"This is the spirit of the hour in many parts of Latin America," he said, referring to Pope John's image of the Church marching forward "into the world that has just been born." Problems are enormous but hopes are burgeoning, Father Considine concluded.

It takes ugly people to mar "America the Beautiful" — but we have some.

● *WORKING TO BEAT HELL*

Beautiful America?

By JOSEPH T. McGLOIN, S.J.

The story is told (and here it comes again) of the patriotic Englishman who, on his first flight over the United States, looked down at the rolling fields of corn and wheat, on the sheer beauty of the mountains and lakes and rivers, on the awesomeness of the great cities, and, in brief but telling summation, said simply "Damn King George III."

No one driving this great country could help but be impressed. The mountains of Colorado and the colors of New Mexico are gorgeous. The drive along the north shore of Lake Superior, or down the Mississippi River from the Twin Cities south, around Lake Pepin and some of the little towns of Minnesota and Wisconsin, is sometimes breathtaking. And, of course, for sheer, awesome beauty, it would be hard indeed to match the drive through Council Bluffs, Iowa.

But lovely as America seems when you notice these details of physical beauty, her essential beauty goes far, far deeper. America's beauty is in her spirit on which she was founded and the spirit which comes to the fore on occasion in a grand burst.

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I am one of those sentimentalists who gets goose-bumps when I hear the National Anthem, a reaction I found vastly enhanced after being exposed to "God Save The Queen" instead for a three-year stretch. "The Star-Spangled Banner" brings to mind the thousands on thousands of GIs who gave their lives so that we can still play the National Anthem before ball games. It makes one think of what it means to live in "the land of the free and the home of the brave," this country founded in God.

Sometimes, though, when you stand at attention for the National Anthem, other thoughts invade your mind—the picture, not of a beautiful America, but of an ugly America.

It is my privilege just now to live on the shore of a lovely lake. About six each morning, I get around this lake. And on Monday mornings I look only at the water, because the shore is littered with junk from the Sunday night invaders of the place—with beer cans, popcorn-boxes, candy wrappers, every type of junk imaginable.

There are signs all over our highways, "Keep America Beautiful—Don't Be A Litterbug." But since this is not enough of a warning to the traveling garbage distributor, supplementary signs warn that anyone caught littering will be fined.

And this, when my thoughts turn bitter, seems all too symbolic of the American who has forgotten his heritage: He does not care about the loveliness of his country, but only how something will affect his comfort or his pocketbook.

Just as America's essential beauty is not just on the surface, so neither is her ugliness. And just as people have to be fined in order to be kept from ruining the external looks of the country, so they must also be threatened if they are to keep her morally beautiful. It takes the threat of fines and imprisonment to make some Americans offer even superficial equality to many others. It takes thousands of policemen to keep Americans from killing and robbing and stealing from each other—and not even these thousands of policemen can stop these things completely.

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America the Beautiful is, unfortunately, not always so beautiful underneath. There is an ugly immorality somewhere within her, a far from lovely utilitarian attitude to her Creator Himself, where God will be served or even mentioned only when it is politically expedient to do so, where politicians who have never been inside a church in their lives suddenly appear in a newspaper photo emerging from some church or other (which church does not matter) just before elections.

We used to watch newsreels in fascination, as we saw mobs rioting in less civilized countries, and we breathed a sigh of relief that such things could not take place in the land of the free and the home of the brave.

But today crime and violence rake our streets. Men who seek only to practice their God-given rights are derided and insulted, beaten and even killed — and this, often enough, with either the help or the maddening indifference of the constituted custodians of rights and freedom. And those who try to help are also insulted and beaten and killed.

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It is hard, indeed, when you hear the National Anthem, and think of World War II and its sacrifices, to have to think, at the same time, of the presence in our country, of the very enemies we fought so hard to kill in World War II. It is especially frustrating to see even the fundamental fact of human equality turned into a political gimmick, with politicians playing on hatred and fear to get votes—because even a tainted vote counts in our country.

Oh yes, America the Beautiful can be ugly indeed. Years back, we did not think she ever could be. But she can, and she can get worse.

We used to say "It can't happen here," whenever anything unpleasant showed up in some other country. But by now we know that anything can happen here and unfortunately, the beauty which is America, already tarnished, can vanish completely if the ugliness is allowed to spread. Rome fell. So can we. The "chosen people" of the Old Testament were often punished by God when, as a people, they failed to recognize Him. And our public sins make those of the "chosen people" look like parlor games indeed, despite our thinking that Americans are somehow above God's corrective measures. Where have we gotten the idea that "Rome fell—so can we" can be only a hackneyed cliche of the alarmist?

We have espoused these wishful ideas because we have evolved a new set of American "ideals": "America is to be heaven on earth, a place of complete comfort and ease, of complete, unadulterated pleasure. This life is not a trial to get to God. It is the good life. It is heaven on earth."

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It is time that we Americans understood the pure beauty of our country, and how it can be kept and how lost. It is time we stopped tolerating the destructiveness of those who would ruin the whole beauty and concept of the real American dream by a pagan materialism which worships only the selfish individual, his wealth, his comfort and his pleasure.

This country is not supposed to be heaven on earth, but it is supposed to be an ideal anteroom to heaven, the place which is best fitted to help us pass the test of this life and get us to God, Who is eternal life. Consider America heaven and it will turn into our hell. Consider it what it is—the means to God, and it becomes the external grace of God it actually is.

It is time we Americans, as a nation, made use of everything in our country for the only reason God allowed us to occupy it in the first place—to get to Him. This will mean our turning to God, in everything, as individuals and as members of the American family of mankind. It will mean dedicating our lives, not to ourselves, but to God. It will mean making use of the sheer beauty of our country, this shadowy manifestation of God's beauty, for the reason He gave it to us.

This is true American ecumenism. This is true charity. It is also true patriotism.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Jan. 10 THE HOLY FAMILY. In modern times this first Sunday after Epiphany has become a feast of home and family life. Lessons, prayers and chants compare the family life Jesus knew with the family life of His disciples and the family life of the Church as a whole. It is part of the affirmation that the Word of God became flesh, became truly man. He shared our human situation to the fullest extent possible, given His divine nature and His mission, so that we might recognize His grace and call as being for us, as we are and where we are. To be His disciple is not to aspire to flee the world or family life or marriage, but to live in the environment of our particular and human vocation the life of redeemed man. To be His disciple is to fill our ordinary environment with His meaning and His purpose.

Jan. 11 MASS AS ON SUNDAY. Jesus did not come among us and live as one of us to alienate us from the social, family life that man has always known. Even those in the Church who, for the sake of making present vividly in the daily life of humanity the Christian hope of eternal life, take vows of celibacy must fill up this lack with the family life of a religious community. We are deeply social creatures, needing one another, depending on one another. And Christ, who reveals to us who we really are, shows us this aspect of our nature when He tells us that what we do for our neighbor we do for Him.

Jan. 12 MASS AS ON SUNDAY. So the minimal weekly gathering of Christians around the altar for Sunday Mass is not a mere expedient. Our liturgy is communal and family-like not because it is easier to celebrate the sacraments if we get the group together but because only when we are together can we see and experience the Church. The council's constitution on the Church is overpowering in its emphasis on the Church as family, People of God, community.

Jan. 13 THE BAPTISM OF OUR LORD. We continue to celebrate the Epiphany, the manifestation of Jesus Christ as the Head of the human race, with this commemoration of the event of His baptism by John in the Jordan. Through Him the Spirit of God will come to all of us. By Him are all of us the sons of God. So this event, with its embodying of the Spirit and its Father's voice, is central and important in the New Testament revelation of Christ's mission. Both Spirit and the Father's words are for us, who are, through faith in Him, "beloved sons."

Jan. 14 ST. HILARY, BISHOP, DOCTOR. Our frequent celebration of saints classified as "doctors" or "great teachers" is eloquent testimony to the importance which Christians attach to teaching and witnessing. Though some in the Church have a special office of explaining the Word of God and are official teachers, every Christian is by the fact of his baptism a witness and a teacher in the broad sense of today's Gospel. All of us are the salt and the lighted lamp of which Jesus speaks.

Jan. 15 ST. PAUL, HERMIT. With the simplicity and single-mindedness of a child (Gospel), the hermit's vocation in the Church abandons everything else for a constant contemplation of the good news of God in Jesus Christ. The first lesson teaches, "There is nothing I do not write down as loss compared with the high privilege of knowing Christ Jesus, my Lord." Rare as this vocation is, it serves us all by its example. It warns us against losing the key and unique message of faith in our information-filled minds and forgetting that Christ is not another truth but the truth.

Jan. 16 ST. MARCELLUS I, POPE, MARTYR. We began this week with the feast of the Holy Family and we end it with this Mass in honor of a pope. The office of the pope for the universal Church, as the bishop in the local Church, is one of fatherhood. His name, papa, tells us that. And the Gospel teaches that the life of this family, the Church, is not transmitted by blood but by faith. We treasure unity of faith and so we check our faith against the faith of Peter and the Church of Rome.

● *VIEWING WITH ARNOLD*

Filmed 'My Fair Lady' does play 'in spades'

By JAMES W. ARNOLD

Aside from the wholesome purpose of making money, there is only one reason for making a movie out of "My Fair Lady." That is to record for future generations an opulent and optimum production of one of the great musical plays of our time.

Jack Warner's film, directed by George Cukor, performs this task admirably. Others will add that it also makes the elegant Lerner-Loewe adaptation of Bernard Shaw's "Pygmalion" accessible to a broad world-wide audience. But it is hard to believe, at the prices currently being asked that it will reach too many customers who haven't seen one stage version or another.

Let's not beat around the proverbial bush. Except for some reservations about Audrey Hepburn's Eliza, the movie is a first-class production of the play. Rather than recount its already familiar excellences, let's get at something more important. Just how good a movie is it? For MFL lovers and many filmgoers, it is probably enough to say it does the play in spades. But alert movie buffs will notice that I have **not** said it is a great movie.

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This isn't the season to bog down in a heady discussion of what makes a movie "good." But frequent readers shouldn't be surprised at my view, which to put it over-bluntly, is that a good movie entertains by a combination of sight and sound effects unlikely, if not impossible, in any other medium.

The simple fact is that MFL was created for the stage. The reasons for its greatness are all rooted in its theatrical nature. One, the trio of remarkably vivid adult characters: the spirited Cockney flower girl, her rascally amoral father, and Higgins, the acidly intellectual woman-hater who miraculously turns her into something more than a lady. Two, the Lerner-Shaw dialog, which has both sparkle and meaning. Three, the songs, fresh, literate and melodic, and Cecil Beaton's turn-of-the-century costumes, perhaps the best designing job since the creation of the butterfly. Finally, it is a happy show, with an upbeat sentimental ending.

All these stage effects have now been put on film. The result is certainly more than a filmed play; this is not, thank heaven, another "Gipsy." But I cannot honestly see that the transition has changed or improved MFL in any important way. It is still a play, not a movie; the customer's experience is still the same one he got in the theater.

Obviously, one has a better view of the actors: he can see them close up and from varying angles. He also has no trouble hearing all the words. There are more sets, and they are more realistic (though not real, because the film was shot on a sound stage). And director Cukor (whose last film was "The Chapman Report" but whose 46 credits to date range from "Camille" to "A Star Is Born") has tried, where it could be done easily, to add movement by both actors and camera.

He has for example, let the actors roam about occasionally in Higgins' sumptuous Baker Street home. Thus, in the "I Could Have Danced All Night" number, Eliza sings her way upstairs, through her bath and into bed. But mostly the cast paces about the big sets (the Higgins library, Ascot, Convent Garden square) and chatters through dialog and musical patter very much as it did on stage.

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Truly cinematic moments are rare. Cukor adds a delightfully steamy scene in which Eliza is forced into her first bath. "Just You Wait" is enhanced by a fantasy sequence that would have been impossible on stage. The theatricality of "Street Where You Live" has been slightly improved by framing the young man's solo with small bunches of flowers. And an inventive use of cutting and color make Doolittle's comic farewell to amoral life ("Get Me to the Church") the film's most artful sequence.

But the major impact of MFL comes from sights, sounds and performances that can as well, though less extravagantly, be seen, heard, and enjoyed on the stage. It is just not a real movie. The point is worth making because we'll hear abundant praise of this film in coming months from critics who are mainly only telling us again what a fine play it is.

All this may seem like tilting at windmills, since many customers will settle for a charming play, charmingly and lavishly produced, even in a movie house. But if Catholics are to take this business of movie art seriously (and they seem anxious to), they must face up to basic questions. Most basic of all: when is a movie really a movie? How is it different from a book or play? Which differences are important, which only superficial?

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Loking at it simply as theater, I enjoyed MFL, although the woman next to me insisted on humming along — a calculated risk with a show as familiar as this one. Rex Harrison and Stanley Holloway are undeniably the definitive performers in their roles. While Miss Hepburn seems to lack the vulgarity, especially in voice, to bring off the Cockney segment, she has the beauty and emotional range for the post-transition scenes. That first shot of her in the Beaton creation at Ascot must be as lovely an image as stage or screen has ever produced.

The play, finally, is remarkable for more than its physical splendor, comedy, wit, or technical excellence. It remains, in every performance, a stirring tribute to the beauty that lies near the surface in every human soul. It expresses an insight that, of late, has not been seen enough, and very rarely as well.

(Legion of Decency: A-1—recommended.)

TO BECOME BROTHER — Gerald L. Schooley, son of Mr. and Mrs. Charles E. Schooley of Holy Trinity parish, Indianapolis, will enter the Congregation of the Alexian Brothers in Gresham, Wis., on January 16. He is a 1964 graduate of Cathedral High School. The principal work of the Alexian Brothers is operating hospitals.

4th session agenda is discussed

VATICAN CITY — The ecumenical council's agenda at its fourth and final session was discussed at a meeting of the council presidency, represented by its dean, Cardinal Eugene Tisserant; the coordinating commission, headed by Cardinal Amleto Cicognani, and other council agencies.

No date was set for the final session. L'Osservatore Romano, Vatican City daily, explained that it is up to Pope Paul VI to set the date. But some of the agenda of the session was at least indicated. Four schemas—religious liberty, the Church in the modern world, missions, and priestly life and ministry—are all slated for further discussion during the session before being voted on and then amended.

The schema on divine revelation and the lay apostolate can be quickly submitted to the council for voting when the session is held since discussion of them has been terminated.

Five other documents are also fairly well advanced but the reservations or suggestions made when the council Fathers voted on them during the third session are still to be processed. These are the pastoral duties of bishops, non-Christian religions, Religious, seminaries and Christian education.

Canonists study role of religious in today's world

DETROIT—Possible changes in Church laws governing Religious received close scrutiny here by 28 canonists representing 21 men's religious communities.

The meeting was sponsored by the St. Paul of the Cross Passionist Retreat House and took place at the invitation of Father Paul Boyle, C.P., president of the Canon Law Society of America who is also on the faculty of the Passionist seminary at Louisville, Ky.

The Detroit meeting and a similar gathering on the West Coast were held at the request of the canon law committee of the Conference of Major Superiors of Men.

"Religious superiors and canonists have submitted hundreds of proposals for revision of the canon law dealing with Religious", Father Boyle explained.

"Their proposals were studied and discussed here and will be presented to the Conference of Major Superiors at their meeting next July," he said.

Some of the topics under study, he said, include the role of monastic orders in the Church today, seminaries and the formation of young Religious, and the relationship of Religious to apostolic works in dioceses.

Priests permitted to doff cassocks

BUENOS AIRES—New Year's Day will see Catholic priests here permitted for the first time to discard their cassocks for black suits and Roman collars whenever they travel outside parish confines.

Permission for the change was given by Cardinal Antonio Caggiano, who noted, however, that its would be up to the individual priest to decide between suit or cassock.

Elected

CHICAGO—Father Thomas J. McDonagh, C.S.C., chairman of Notre Dame University's Economics Department, became president of the Catholic Economic Association at its 23rd annual meeting here.

● *VARIETY IN BOOKS*

'With God in Russia'

"With God in Russia," by Walter J. Ciszek, S.J., with Daniel L. Flaherty, S.J. McGraw Hill; New York. 302 pp. $5.95.

This is an extraordinary book. Father Ciszek describes himself as a rather stubborn, hard-headed person of Polish ancestry. He stubbornly insisted upon becoming a Jesuit and with equal persistence got permission to study at the Russian College in Rome and to volunteer for service in the Soviet Union.

He was in Poland when World War II broke out and accompanied Polish workers who volunteered to work in Russia. After a short time he was arrested as a Vatican spy, held for years for interrogation, mostly in the dreaded Lubianka Prison, and finally sentenced to 15 years at hard labor in a prison camp. He served his sentence and ultimately became a free worker in the U.S.S.R. Finally he returned to the United States in exchange for a Russian held prisoner here.

This story alone is remarkable, but much more impressive is the light it casts upon the author. He kept his faith and courage through the darkest hours, constantly ministered to those seeking his services at untold risk to himself, and left his mark upon a country that openly suppresses religion.

Yet he tells his story without heroics and with hardly a trace of emotion. There is warmth, rather than bitterness, in these pages. It is a tribute to a truly heroic priest. It is a human story of life in the Soviet Union, with no glossing over of problems, yet no undue dwelling upon tyranny and cruelty.

The appeal of this book should be extensive. Every priest will find himself inspired by it. Our laity will discover in these pages a remarkable example of faith and courage. Non-Catholics should welcome it as a human document, and as an unusual source of insight into Soviet life. We recommend it warmly and without the slightest reservation.

(Reviewed by Rev. John F. Cronin. S.S., assistant director, Social Action department, National Catholic Welfare Conference, Washington, D.C., and a student of Russian affairs.)

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"Power and Poverty in the Church," by Yves Congar, O.P., translated by J. Nicholson. Helicon, Baltimore. 157 pp. $3.50.

For those familiar with the thought of Father Congar, this little book offers nothing new, save excellent bibliography in the footnotes. It is really an outline of the book that we hope Father Congar will one day write. He is concerned with the history of authority in the Church, what is its true notion, what its corruption.

The treatment compares the scriptural notion of authority with its historical development. How did the image of the clergy grow from "servant" to that of privileged class? How did the "Church" become identified with the clergy? What was the historical significance of pontifical vestments and clerical dress? Whence the titles of "Excellency" and "Eminence"? What is of Peter, what of Constantine? What changes will restore the Christian view of authority: Clerical dress? Celibacy? Titles? Luxury of life? Father Congar suggests few answers, but merely creates a framework to assist the reader in the appraisal of present renewal.

The theme of Father Congar is an important one for the intelligent understanding of what is taking place at Vatican II. If his thought is unknown to the reader, if the distinction between essentials and historical accretions in authority is new, this little book offers a vigorous and intelligible introduction.

(Reviewed by Father James J. Kavanaugh, a priest of the Diocese of Lansing, now studying at the Catholic University of America, Washington, D.C.)

Slate 'Centennial of Science' at ND

NOTRE DAME, Ind.—A "Centennial of Science" at the University of Notre Dame will be observed throughout 1965 with a series of special events, lectures and exhibits, it was announced by Father Theodore M. Hesburgh, C.S.C., president.

Father Hesburgh said observance will focus attention on Notre Dame's contributions to the various sciences through the years. It will also spotlight the current educational programs and extensive research of the university's college of science, he said.

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)
12:00 p.m.—Direction '64 .....(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 Christophers .....WTHI
7:30 a.m.—Hour of the Crucified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

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

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

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

Your Mission Sacrifices For 1964

	Parish Population	Propagation of Faith	Mission Sunday Collection	Home Missions	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	3000	$ 982.90	$1,960.00	$	$1,110.68	$ 118.00	$ 5.00
Assumption	981	136.00	181.00		391.35		
Holy Angels	1005	65.00	153.50	50.00	91.15		25.00
Holy Cross	1623	365.10	434.71		401.93		
Holy Name	3172	1,413.15	1,742.02		1,450.00		
Holy Rosary	511	69.00	362.07		920.50	134.00	
Holy Spirit	3649	730.00	1,285.42		1,476.86		
Holy Trinity	2100	936.50	486.15		1,066.15	200.00	
Immaculate Heart of Mary	1955	749.50	1,661.15	10,300.00	1,571.32		
Nativity of Our Lord Jesus Christ	1202	435.00	500.06		823.40		
Our Lady of Lourdes	3328	1,685.50	1,498.50	100.00	1,833.38		
Our Lord Jesus Christ, King	2907	1,069.85	1,009.48		1,476.95		
Sacred Heart of Jesus	2013	605.00	1,172.88	275.00	833.57		.75
St. Andrew	4783	1,270.00	2,175.80		2,388.60		
St. Ann	1199	179.00	275.00		595.00	104.00	
St. Anthony	1473	357.00	508.51		1,305.20	46.00	
St. Bernadette	1540	225.25	315.00		522.24		
St. Bridget	631	105.00	299.00	100.00	212.35		
St. Catherine	2462	507.00	1,038.00		937.90		
St. Christopher	2172	417.25	694.80		1,022.44		
St. Francis de Sales	1898		500.96	100.00	703.64		
St. Gabriel	2638	660.00	612.00		1,077.00		32.99
St. James, the Greater	1515		400.00		670.00		
St. Joan of Arc	4430	2,228.35	1,763.00		1,807.66	50.00	
St. John	750	223.35	402.00		472.00		
St. Joseph	1320	190.00	315.50		444.60		
St. Jude	2300	418.25	402.33	300.00	670.95		
St. Lawrence	3694	206.00	549.00		900.00		
St. Luke	1260	567.01	1,253.00		1,432.50		
St. Mark	2992	913.30	1,200.00	1,000.00	1,480.00		
St. Mary	772	522.00	1,157.97	3,779.06	1,343.84	1,861.00	2,132.92
St. Matthew	2011	685.00	1,120.64	100.00	1,708.80		
St. Michael, Archangel	2864	863.50	1,323.50	200.00	1,651.50		
St. Monica	2092	974.00	1.001,23		1,443.48	29.00	
St. Patrick	2602	312.00	512.60		1,000.00		
St. Philip Neri	3920	1,304.55	1,498.00	2,000.00	1,777.00		
St. Pius X	2458	578.00	891.40	125.00	1,169.95		
St. Rita	1654	120.19	144.66		230.25		
St. Roch	1880	351.50			1,028.26		
St. Simon	4093	171.00	649.67		1,093.45		10.00
St. Therese of the Infant Jesus	5000	2,463.99	1,975.41		2,553.63	46.00	2.00
St. Thomas Aquinas	1403	481.50	781.13	250.00	1,067.95	186.00	
Aurora	950	430.00	714.00	200.00	571.00		150.00
Batesville	2976	1,014.00	1,093.45		1,239.35		
Bedford	1275	503.00	468.30	300.00	892.95	212.00	
Bloomington	2250	401.00	584.00		1,443.90		
Bradford	800	140.00	525.60		616.01		49.00
Brazil	475	104.00	340.00		214.00		
Brookville	1807	759.00	850.00	500.00	720.00	100.00	
Brownsburg	1527	448.50	521.79		718.71	29.00	
Brownstown	90	13.00	15.00		69.00		
Cambridge City	539	105.00	186.00		150.00		
Cannelton	480	251.05	207.90		182.70		
Carbon	31	22.50	35.00		11.25		
Cedar Grove	452	322.00	260.00		150.00	100.00	100.00
Charlestown	735	173.00	281.00		201.00		
China	126	26.00			23.31		
Clarksville	2800	602.00	885.00		971.00		
Clinton	850	143.00	307.75		182.00		
COLUMBUS							
St. Bartholomew	1115	340.00	436.00		615.07		
St. Columba	1063	211.50	408.61		643.76		
Connersville	3650	1,332.20	1,068.65		1,385.75	68.00	
Corydon	456	74.00			103.00		
Danville	473	93.00	160.00		135.00		
Derby	146	26.00	25.00				
Diamond	39	33.00	31.75		11.25		
Dover	264	189.00	200.30		95.19		
Edinburg	186	40.00	161.78		156.43		
Enochsburg	297	167.50	158.00	50.00	81.00	337.00	
Fontanet	36	10.50	9.00				
Fortville	212	56.00	176.00		100.00		
Franklin	452	115.00	180.00	870.00	200.00		
French Lick	290	82.00	126.00		108.00		
Frenchtown	392	156.50	102.00		105.00		
Fulda	459	300.50	112.15		314.90		
Greencastle	450	106.00	36.00		40.39		
Greenfield	782	124.50	311.91		196.72		
Greensburg	2634	1,149.00	1,004.00	500.00	1,379.00	274.00	
Greenwood	1950	259.00	223.10		342.50		
Hamburg	253	106.50	160.37		102.79	260.00	
Henryville	150	39.00	76.00		50.00		
JEFFERSONVILLE							
Sacred Heart	2523	612.50	741.00		1,030.00	100.00	153.50
St. Augustine	1910	924.50	600.00		902.00		
Knightstown	225	64.00	135.25		120.80		
Lanesville	894	411.75	310.00		597.00		
Lawrenceburg	1634	807.00	1,180.61		964.00		
Leopold	585	180.00	75.00		100.00		
Liberty	290	125.00	235.00		160.00		
MADISON							
St. Mary	705	115.00	413.00	50.00	529.00		8.40
St. Michael	380	176.00	266.00	50.00	412.00		
St. Patrick	452	145.00	165.25		204.00	30.00	47.57
Magnet	196	51.00	25.00				
Martinsville	480	155.00	262.76	125.00	120.00		
Milan	240	44.50	117.00		61.50		
Millhousen	697	294.00	246.30		300.08		50.00
Milltown	90	41.00	45.00		50.00		
Mitchell	151	61.00	110.75	50.25	109.00		
Montezuma	80	22.00	30.50		38.00		
Morris	486	307.50	239.00		100.00	372.00	
Napoleon	425	84.00	60.00		44.75		
Nashville	99	42.00	141.44		217.15		
Navilleton	459	340.00	145.90		153.50		
NEW ALBANY							
Holy Family	1850	680.00	750.00	200.00	418.70		
Holy Trinity	2712	880.50	979.06	430.00	1,142.78	32.00	1,000.00
Our Lady of Perpetual Help	2077	557.50	523.36		724.92		
St. Mary	2600	955.50	1,080.00		1,461.00		
New Alsace	585	253.50	380.00	100.00	175.00		
New Castle	1075	356.00	708.00		805.00		
New Marion	126	19.00			39.00		
New Middletown	212	59.00			87.00		
North Vernon	1177	392.50	981.00		414.33		
Oak Forest	121	52.00	46.50		47.40		
Oldenburg	1201	603.50	418.00		577.00		
Osgood	363	282.00	361.00		349.00		
Paoli	111	39.00	40.00	50.00			50.00
Plainfield	1239	220.50	391.26		354.00		
RICHMOND							
Holy Family	1628	367.00	600.00		470.00		50.00
St. Andrew	2069	485.75	1,374.70	1,000.00	1.182.49	74.00	20.30
St. Mary	2078	357.00	1,000.00	500.00	1,662.00	1,059.00	
Rockville	154	38.00	129.00		129.63		
Rushville	1285	792.50	603.00		225.50		
St. Anne (Jennings Co.)	175	84.00	125.00		90.00		
St. Croix	200	82.00	66.00		53.85	122.00	
St. Dennis	125	92.00	81.00		27.00		
St. John (Perry Co.)	222	104.50	23.50		8.00		
St. Joseph Hill	803	411.00	210.73		141.03		
St. Joseph (Jennings Co.)	255	181.00	306.00		131.25		
St. Joseph (Perry Co.)	139	197.00	76.50		18.00		
St. Leon	504	252.00	499.00		272.00		15.00
St. Mary (Perry Co.)	390	201.50	277.25		119.75		
St. Mary-of-the-Knobs	1604	413.00	390.00		699.12		
St. Mary-of-the-Rock	285	130.00	112.75		54.40	256.00	
St. Mary-of-the-Woods	340	136.00	50.60		52.50		
St. Maurice	301	259.50	196.10	25.00	104.65		2.00
St. Meinrad	1190	818.50	301.06	100.00	393.00	858.00	
St. Nicholas (Ripley Co.)	526	250.50	194.55		136.85		
St. Paul (Decatur Co.)	139	20.00	32.00				
St. Peter (Franklin Co.)	524	282.00	200.00	300.00	175.00	370.00	
St. Peter (Harrison Co.)	127	33.00			78.00		
St. Pius	80	21.00	37.00		40.20		
St. Vincent (Shelby Co.)	410	121.00	285.75		150.00	18.00	
Salem	204	69.00	100.85		50.00		
Scottsburg	271	81.00	145.19		62.30		
Seelyville	164	88.00	85.00			252.00	
Sellersburg	852	396.50	111.13		390.90		
Seymour	1349	492.00	670.00	500.00	903.00		
Shelbyville	3019	433.00	746.00		1,136.18		
Siberia	287	235.00	268.00		80.00		200.00
Spencer	126	28.00	39.00		115.00		
Starlight	530	249.00	187.11	75.00	130.23	20.00	5.00
Tell City	3640	956.65	965.00		330.00	681.00	500.00
TERRE HAUTE							
Sacred Heart of Jesus	1630	166.00	510.00		890.00		
St. Ann	950	296.00	404.82		471.75		
St. Benedict	875	309.00	571.70		813.16		
St. Joseph	637	92.00	433.00	50.00	227.79		
St. Margaret Mary	1096	269.00	420.70		1,057.07		
St. Patrick	2600	923.00	994.60		1,000.00		20.00
Troy	415	175.00	129.90		100.00	5.00	
Universal	134	36.00	24.50				
Vevay	79		46.00				
West Terre Haute	592	231.00	103.36		162.71		25.00
Yorkville	390	121.00	116.58		92.85		

Tic Tacker

NAMES IN THE NEWS—Mother Rose Angela, Superior General of the **Sisters of Providence,** is currently conducting a visitation of the community's mission in Arequipa, Peru. There are five missioned there. . . . **Father Patrick Smith,** former **Marian College** faculty member, has returned from the University of Paris where he had planned to pursue an advanced degree in theology. He plans to enroll at Catholic University of America to continue his education. . . . Four new members recently inducted into the **Serra Club of Indianapolis** include: **George Maley,** of **St. Thomas Aquinas parish; Leonard F. Benedetto,** of **St. Christopher's; William K. McGowan, Jr.,** of **St. Simon's;** and **Paul G. Fox,** of **St. James the Greater.** Another new member, **Paul Kuntz,** of **St. Mark's parish,** will be inducted at the next meeting. . . . Sister M. Frederica, O.S.B., historian for the Benedictine Convent of the Immaculate Conception, Ferdinand, will speak on "Vocations in the Modern World" Sunday, Jan. 10, at a father and daughter breakfast in **St. Christopher's parish.** . . . **Miss Barbara Hart, Chatard High School** senior, was named queen of the 1965 Home Show in Marion County. . . . A vocation drama entitled "One Red Rose," adapted by **Sister Mary Olive, S.P.,** of **St. Mary-of-the-Woods College,** from Paul Horgan's story, will be performed at the annual Girls' Vocation Congress, to be held Saturday, Jan. 16, in McCormick Place, Chicago. The Congress is designed for 8th grade girls, high school students and young women. . . . Best wishes to **Mr. and Mrs. Rollie Walters,** of **St. Mark's parish,** Indianapolis, who will observe their 25th Wedding Anniversary on January 17.

NOT THAT WAY, FATHER—Remember the armored car robbery at the Divine Saviour rectory, in Norridge, Ill., just before Christmas? Well, it seems that **Father John H. Williams, S.J.,** development man at **Brebeuf Preparatory School,** Indianapolis, was helping out there for a few days before the $233,000 robbery. His friends are now suggesting that perhaps Father Williams had something to do with the sequence of events. You know—Brebeuf does have a debt.

ARCHDIOCESAN LOSS—Edward F. Bocko, of St. Margaret Mary parish, Terre Haute, has been an important man in the Archdiocese the past ten years. Early this month he resigned as assistant to the president of Indiana State College to accept an administrative post with the University of the State of New York, State Board of Education, in Albany, N.Y. Bocko is a former two-term secretary of the Archdiocesan Council of Catholic Men, and was second vice president of the Serra Club of Terre Haute. He also is a past president of the Terre Haute District Council of Catholic Men. His loss will be keenly felt by his many Archdiocesan co-workers, who all wish him well.

Schools excluded in 'poverty plan' in Philadelphia

PHILADELPHIA—Catholic high schools in Philadelphia were excluded from a $1.5 million anti-poverty program for the city's high school pupils and drop-outs approved by the U.S. Labor Department.

The funds will be made available by the department to help the city and public school system provide full-time or part-time employment to some 2,500 youths.

According to Jack Howard, director of the department's Neighborhood Youth Corps in Washington, D.C., Catholic school were ineligible for federal anti-poverty aid because they accepted only Catholic pupils. He said that under the law, any organization which serves only those of a single religious body may not receive anti-poverty assistance.

Msgr. Edward T. Hughes, superintendent of Catholic schools here, denied there was a policy excluding non-Catholic students from diocesan high schools. He said that most of the high school students happen to be Catholics.

Rap plan to open Birch libraries

(Related editorial, Page 4)

CHICAGO—Plans by the John Birch Society to open a Midwestern headquarters and "opinion" libraries in suburban areas here were being met by interreligious opposition.

Fifteen Protestant ministers, a Catholic priest and a rabbi signed a statement objecting to establishment of a library by the controversial society in the Homewood area south of Chicago. The statement was read from many pulpits.

Earlier, 18 members of a suburban ministerial association protested the society's choice of Glenview, north of the city, for its Midwestern headquarters and a library.

Students help

EAST LANSING, Mich. — Catholic students at Michigan State University pledged $145,792 in the first phase of a $400,000 drive to expand the facilities of St. John's Student Parish which serves the student body. Catholic students at Michigan State now number 6,000 and are expected to total 9,000 by 1970.

Prelate to lecture

ANN ARBOR, Mich. — Detroit's Archbishop John F. Dearden will take part in the winter lecture series sponsored by the religious affairs office at the University of Michigan here. The prelate is scheduled to lecture February 16 on the significance of the Second Vatican Council.

Africa's ordinands

GWELO, Rhodesia—The diocese of Gwelo ordained its first three African priests before an outdoor crowd of 2,500 early in December. There are 23 native priests in all of Rhodesia.

Calendar

FRIDAY, JAN. 8

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

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

SATURDAY, JAN. 9

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

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

SUNDAY, JAN. 10

St. Catherine's Social begins at 6 p.m. in the parish hall, Shelby and Tabor Sts.

Theology staffs form interfaith group in Iowa

DUBUQUE, Iowa — Catholic and non-Catholic theology educators have formed a new organization here called the Association of Theological Faculties in Iowa.

Faculties of four theological schools took part in the organizational meeting. Represented were the University of Dubuque Seminary, Wartburg Seminary, the Aquinas Institute School of Theology at St. Rose Priory, and the Iowa University School of Religion.

Among objectives of the new association are exchange of ideas on theological and philosophical questions, strengthening post-graduate programs of the four institutions, and furthering the ecumenical movement.

Spokesmen also indicated that the association could lead to the sharing of facilities such as libraries, increased exchange of professors and students, promotion of such functions as interfaith conferences and conferences on business ethics, and assistance in continuing study programs for priests and ministers already engaged in parish work.

Hearings on smut are scheduled

WASHINGTON—The Senate Juvenile Delinquency Subcommittee will begin hearings early in 1965 on dealers in pornography who use the mails to approach teen-agers. The subcommittee is headed by Sen. Thomas J. Dodd (Conn.)

The staff director of the Senate group, Carl L. Perian, told newsmen that particular attention would be given during the hearings to firms that sell addresses of innocent persons to peddlers of pornography. He cited an instance of teen-age girls in Washington and Baltimore who joined a pen pal club and whose names were sold without their knowledge to a Chicago firm that specializes in mail-order sex.

CHARLES RACER

Announce bowling tournament plans

INDIANAPOLIS — The Monsignor Downey Council 3660, Knights of Columbus, will play host to the 21st annual state K of C bowling tournament, January 9 through February 7.

The tourney will be held at the Sport Bowl, U.S. 31 South, on five consecutive week-ends beginning Saturday, Jan. 9.

Entertainment for visiting Knights will be provided at the Monsignor Downey Council after the bowling sessions.

Charles Racer, of Council 3660, is state tournament chairman, assisted by Thomas Uberto, Elmer Tolen, John Mercurio and Carl Hagner.

DCCM sets meeting on January 13

Plans for the forthcoming "Pop Concert" in Clowes Memorial Hall will be discussed at the quarterly meeting of the Indianapolis District Council of Catholic Men next Tuesday, Jan. 13, at Mater Dei Council 437, Knights of Columbus hall, 1305 N. Delaware St.

The major fund-raising project of the DCCM, the "Pop Concert" will feature the Indianapolis Symphony Orchestra and a 60-voice chorus of the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove.

Proceeds of the event, to be held at 3 p.m. Sunday, Feb. 14, will benefit the Talbot House, Martin Inn and Latin School Foundation, all projects begun by the DCCM.

Joseph B. Sackenheim, DCCM president, has asked representation at the quarterly meeting by 10 men from each parish and fraternal affiliate of the Indianapolis area. A reception at 7 p.m. will precede the business meeting, which begins at 8 p.m.

Principal speaker following the business meeting will be Father Raymond T. Bosler, pastor of St. Thomas Aquinas parish, editor of The Criterion and peritus of Vatican Council II, who will speak on the most recent session of the council.

TV series

(Continued from page 1)

marriage, two programs in which actors read the statements on birth control by Popes, cardinals, theologians and aCtholic laymen—presenting both liberal and conservative views and quotations from Vatican Council debates—and the panel discussion.

Tapes of the programs will be run off for some U.S. bishops, it was said, in an effort to determine whether the permission of the hierarchy can be obtained. Mr. Work was hopeful that the series could be shown in May.

FATHER GREGORY Baum, O.S.A., of the theological faculty of St. Michael's College, University of Toronto, appears in the panel discussion which concludes the series. With him are Mr. Scharper and Professor Louis Dupre, philosopher and lay theologian who is author of the book, Contraception and Catholics.

A press release, issued by the National Council of Catholic Men in December to announce the series, said "few problems in modern times have caused as much of a stir in the Catholic Church as has the problem of birth control." It noted that "while the official teaching of the Church has not changed on this matter, this position is being very carefully re-examined."

Purpose of the TV series, it added, "is to provide a background on the theology of marriage and to report, rather than argue, the position of contemporary theologians."

New officers

INDIANAPOLIS — Mrs. Carl Peterson is the newly elected president of the St. Lawrence Christian Mothers. Other new officers include Mrs. Quentin Yoder, vice-president; Mrs. Lewis Vargo, treasurer; and Mrs. James R. Fisher, Jr., secretary. Mrs. Curtis Green, Mrs. William LeFeber and Mrs. Frederick Miller are the new board members.

TELLS OF SOCIAL IMPACT

Catholic intellectuals in Poland

By ELMER VON FELDT

Behind the Curtain

ROME—An ever present figure at the council press center and the press conference rooms during the third session of the Second Vatican Council was a lean, alert, eager-eyed newsman from behind the Iron Curtain.

Fluent in a number of languages and thoroughly acquainted with the writings of prominent Catholic theologians in several countries, he could be found listening intently or asking questions at a variety of press conferences.

He is Jacek Wozniakowski, young Catholic intellectual from Poland who is director of the Znak publishing house in Cracow. He is also a member of the editorial board of Znak (Sign), Catholic monthly magazine in Cracow, and of the board of the Cracow Catholic weekly, Tygodnik Powszechny. He is likewise a teacher of the history of art at the Catholic University of Lublin and former editor-in-chief of Znak magazine.

ZNAK HAS published in Polish the works of a number of authors well known in the United States. They include Thomas Merton, Father Gregory Baum, O.S.B., Father Hans Kueng, Father Henri de Lubac, Evelyn Waugh and Frank Sheed.

Znak's best seller has been "The Way of the Cross" by Cardinal Stefan Wyszynski, Primate of Poland, which sold 40,000 copies. Another popular work was a philosophical and theological treatise on Christian marriage, "Love and Responsibility," by Archbishop Karol Wojtyla of Cracow.

Wozniakowski immediately explained that more copies of most of their titles could be sold if Znak were given a larger paper allotment by the government authorities.

I QUESTIONED Wozniakowski on the impact in Poland of the group of Catholic intellectuals with which he is associated.

The substance of our conversations follows in question and answer form:

What has happened to the Znak group since we met in Washington in 1957?

First, may I remind you that Znak (Sign) is really the name of several different entities, and it is used as a group name only by extension. To begin with, it is the title of a monthly, which a group of laymen founded in 1945 almost simultaneously with a weekly, Tygodnik Powszechny, established with the help and under the auspices of the late Archbishop of Cracow, Cardinal Adam Sapieh.a

Both papers ceased in 1953. But the same group of laymen re-established both in 1957, adding to them later a small publishing house also called "Znak."

Since 1957 there is also a small group of Catholics in Parliament (there are five now) likewise called Znak, because some of them belong to the founding fathers of the monthly Znak and all are our friends.

What can they—being only five—do in Parliament?

I think that their role is mainly symbolic. By the presence of these men, Catholics signify that they want to be present everywhere where anything can be done for the common good. They can deliver speeches from time to time, which reflect the point of view of a substantial body of Catholic opinion, thus making it possible for this opinion to be heard in the parliamentary forum. They also work in different parliamentary commissions, which again allows them to put forth their point of view. Last but not least, as members of Parliament they have easier access to different administrative bodies, which enables them to assist in many difficulties which might arise for Catholics here and there.

How would you describe their point of view?

To put it in a nutshell, they, and all of their friends, have a stubborn desire, given all the frictions and difficulties between Church and state. It is to help the state authorities and the hierarchy to be on speaking terms.

But for them the problem of the Church is not an isolated problem. The freedom of the Church is indissolubly linked with the problems of freedom for all, with democracy in general. And they want to help to promote total freedom, hoping, rather pragmatically, that facts and realities can often provide a common platform between people of different outlooks.

Finally they think that politics is not the main problem, that it is only—to paraphrase scholastics—"ancilla culturae" (the handmaid of culture), that everything must contribute to the full development of the human person.

Then you consider your cultural activities your main purpose?

We do indeed. Our instrument is not only the publishing organs mentioned before, but also five clubs of Catholic intelligentsia in five big cities (Warsaw, Cracow, Wroclaw, Poznan and Torun) and a monthly, Wiez, published bzy a group of friends in Warsaw. By the way, the Wroclaw club recently organized a third exhibition of modern Polish religious art, which already has been visited by more than 100,000 people.

What is your circulation?

Znak has 7,000. Tygodnik Powszechny now has 30,000, but it could sell at least three times as many if given a larger paper allotment.

How would you describe the "style" of your thinking?

We sometimes hear that we are too "French," for I must confess that the essential influence on my older friends before the war and on myself and my younger colleagues after it has come from the writings of Maritain, Mounier, de Lubac, Congar and the like. In the American press, I think that the Commonweal would be nearest to us. Mind you, we do not think that this "style" is typical of Polish Catholicism as a whole. But we think that it represents our "Aggiornamento" in Poland and has contributed to the enthusiastic welcome given the council by many strata of Polish Catholics.

What do you think of the council?

First, I believe that Pope John answered to an enormous extent the unconscious longings and desires of so many Catholics (and non-Catholics also) by publishing his wonderful encyclicals and by convoking the council.

Secondly, I am delighted here in Rome by the extreme sincerity and directness of personal contacts between bishops, clergy and laymen. Your press panel especially provides a wonderful example of respect for freedom and truth.

Thirdly, I think that the freedom and dynamism of the council would give a sociologist a fascinating study of how a social group (here, the council) can contribute to the development of its members. To a believer the thought goes further. It emphasizes how well it is to rely on the Holy Spirit!

Now back to Poland. What is your relation to the hierarchy?

We very strongly emphasize that we take the entire responsibility for our publications (Znak and Tygodnik Powszechny). We do not want to involve Church authorities in what we write. We want to publish Catholic papers, not Church papers.

Incidentally we are completely self-supporting. All our funds come from what we sell. But since we did not have "capital" when founding our publishing house in 1959, we asked the readers of Tygodnik Powszechny to subscribe and, thanks to their very generous contributions, we were able to publish the first book which paid for the second one. Now we have 50 of them in print. We also have paid in part our debts to our readers.

At Tygodnik Powszenchny we have an adviser, Msgr. Andre Bardecki, a friend of ours and a regular contributor, appointed by Archbishop Karol Wojtyla of Cracow, to advise us on theological questions.

Quite recently the archbishop established a sort of advisory board for the problems of Catholic publications. Its members are several eminent theologians and pastors and three laymen: the chief editors of Tygodnik Powszenchny (Jerzy Turowicz) and Znak (woman-writer, Hanna Malewska) and the head of the Znak publishing house (myself). This board provides an excellent platform for an exchange of views. Thus, in the mind of our archbishop, it implements a suggestion of the counciliar decree on the communications media, and in its modest way it embodies the essential conciliar idea of cooperation of priests and laymen in the oneness of the Church.

Obscenity

(Continued from page 1)

on obscenity "when considered in their entirety."

ON THE "community standards" question, the judge suggested that the jury evaluate the three books by the standards of the local community. But in another obscenity case last June, Supreme Court Associate Justice William J. Brennan said national not local standards are the norm.

Justice Brennan's position is not yet formally that of the high court though, since there was no single majority opinion in the case in which he took this stand.

Noting the confusion on this question, Keney's appeal declares that the issue needs to be solved "for the benefit of the many courts and juries being called upon to grapple with obscenity problems."

ON THE FURTHER issue of "hard core pornography," the court in its brief opinion held that the three books in the case fall in this category.

Keney denies this. While the books have "no substantial literary merit," his appeal says, they "simply do not fall into the ugly category of degraded material which alone can be described as pornographic."

The appeal contends that the books are similar to hundreds of thousands of others sold openly each year on newsstands throughout the nation. "To permit the criminal exile of these books," it says, "would jeopardize a large mass of both good and bad literature -- described by some as 'trashy'—to which the American public should have access, if they so desire."

To honor JFK

NEW BRUNSWICK, N.J. — The late President John F. Kennedy has been named by the Damien-Dutton Society for its annual award for 1965. The society, which has headquarters here, aids, under Catholic auspices, those suffering from Hansen's disease, regardless of race, color or creed, in all parts of the world.

Scecina to present Tobias comedy

INDIANAPOLIS—'Here Comes Charlie,' a farcial comedy by Jay Tobias, will be presented by the senior class of Scecina Memorial High School on January 10th and 11th at 8 p.m. in the school auditorium.

Heading the cast of 10 players is Barb Sinclair in the title role as Charlie Hopps. The young bachelor is played by Eli Hallal.

Scecina graduate and Marian College alumnus Jim McMahon is producer-director of the production. Miss Teddie Holysz, who is also a Scecina grad, is manager of all "behind the scenes" activities, which include stage, property, costume, make-up, art, publicity, program, and ticket committees.

Tickets for the presentation may be obtained at the door on both nights of the production. The admission price is 75c.

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LAW STILL PENDING

Franco voices support of religious liberty

MADRID—Gen. Francisco Franco has voiced his support for "just and well-understood religious freedom" and asked the people of Spain not to be afraid of it.

In a New Year's message broadcast over the Spanish TV and radio networks at 10 p.m. Dec. 30, the Chief of State said that Spain joins the Catholic Church "faithfully in this aspiration to attain free and proper exercise of this freedom within the framework of the requirements of public interest."

Editorial, Page 4

While speaking out in favor of freedom of conscience, Gen. Franco gave no indication as to when his government would enact its proposed legislation recognizing the right of non-Catholics to worship publicly.

When the ecumenical council failed to act on its declaration on religious liberty before recessing last Nov. 21, it was reported that Spain would follow suit by delaying passage of the draft bill.

BUT IN HIS speech, Gen. Franco said:

"Our tradition, which has so often been the object of intentional detraction, is that of a tolerant nation respectful of the rights of the human person. In our country, history has caused men of different races and beliefs to live together for centuries. In our monuments, literature and history, one finds their contributions gathered with respect and embodied in our national personality.

"Spaniards must nourish no doubt or suspicion concerning the exercise of freedom of conscience that we have been practicing and which we only want to carry to perfection following the inspiration given by our mother the Church. We have nothing to fear on this road, since truth has nothing to fear from error. . . .

"We are confident, because we shall faithfully follow the Church on the better way toward the supernatural good of each one of us. We shall attain here a way of living together in consonance with the principles of Christian charity. If Spain goes with her head down, we shall remain backward, without the crusade of brotherhood and love the Church is initiating."

THE 72-YEAR-OLD ruler listed among the "reasons for joyful hope" of the past year "the comforting presence of the Church." He said also that "the Church is carrying out an intelligent and timely modernization in order to better accomplish the eternal and lofty mission it has through Christ."

Gen. Franco's nationwide talk in support of freedom of religion followed a period of controversy in which both friends and foes of the proposed legislation had stated their mind on the subject forcefully and publicly.

Even before the stir caused by the Vatican Council's failure to vote on its religious liberty statement, the leaders of the major Catholic Action organizations of the Barcelona archdiocese had sent a petition to the whole Spanish hierarchy in Rome stating that only a "privileged minority" of Spaniards oppose religious freedom.

BUT LESS THAN a fortnight before Franco spoke out, the Military Vicar for te Spanish armed forces, 76-year-old Archbishop Luis Alonso Munoyerro, said in a newspaper interview that there should be no "extension of religious liberty beyond the just limits allowed by the social situation and common good of Spain."

Earlier, Cardinal Fernando Quiroga y Palacios of Santiago de Compostela said in a television speech that the question of freedom of religion "interests all of us of the hierarchy . . . together with other Spaniards." He said that "of course what is needed is something which will give assurance that everyone has his rightful place and that there is no restraint of the necessary freedom which the dignity of the human person requires. We hope this and we will obtain it through God's grace."

At about the same time, Bishop Angel Herrera of Malaga, who is generally regarded as a spokesman for progressivism in the Spanish Church, said that postponement of the conciliar vote on religious freedom was "prudent and strictly regular."

Bishop Herrera said that the postponement was decided on because "200 Fathers" wanted to study the declaration more thoroughly. Asserting that a large majority of Spain's bishops favored approval of the text, he said:

"It will be discussed at the fourth session. No one doubts that it will be approved, improved as to detail, by an overwhelming majority."

Bishop Herrera said furthermore that the Spanish government, "in accord with the bishops, had adopted the only possible stand. He added: "It is not possible to disregard the public opinion of the Universal Church. A new world is dawning."

FARMER'S VIEW

Grow or go?

By DANA C. JENNINGS

Small-town farm equipment dealers will be eliminated. Used farm equipment will be worthless and will have to go for junk. Only the big implement dealers on the cities' fringe can survive.

This, in essence, is what an associate professor of business, Prof. Charles Lapp, Washington University, St. Louis, told a group of plains-state farm implement dealers. "Grow or go," he said.

According to his prophecy, the small-town dealer will have little chance to grow because, as farms disappear and get bigger, the remaining farmers will get bigger and will demand bigger—but fewer — machinery units and will not bother with used stuff. Also, they'll by-pass the little local dealer; the bigger farmers will buy wholesale or direct from the manufacturer.

Dealers now holding big inventories of traded-in equipment are going to get hurt when they find themselves caught with their lots full of scrap iron.

It's easy to apply the professor's predictions to every other kind of small-town business and professional man. Grocers, doctors, car dealers, lawyers, dry-goods merchants—all will suffer the same fate if what he predicts comes to pass.

And he will be a true prophet if present trends continue. And the current mad drive toward bigness will gain speed, sweeping all before it, unless something is done. How will you like to go to Chicago for some plow bolts?

We can't sit around waiting for the government to do it. We're going to have to do something ourselves.

The trend can be turned, the tide stemmed, but only if a great many of us work and plan and pray together for the same goals. Our best guide on what needs to be done and how to do it is the National Catholic Rural Life Conference because it considers not just the economic man, not just the physical man, but the whole man—the spiritual, cultural, social man—and it considers Mom and the kids, too.

Book

(Continued from page 5)

centenary of the birth of Galileo proved "opportune" for finally letting the work see the light of day.

IN THE WORK Msgr. Paschini notes that Galileo failed to defend his teachings before the Inquisition and actually denied them. At the same time he found that personal enmities played a part in the treatment given to Galileo and that the essential wrong in the trials of the great scientist consisted "in the stiffening of erroneous positions" by the Inquisition judges.

The Italian weekly news magazine, Vita, summed up the publication of the work as "a milestone in the process of rapprochment, of collaboration between faith and science. The fact that after a ban lasting nearly 30 years, it should be published by the Vatican and at the end of the third session of the ecumenical council is not without a precise significance."

NUNS VISIT WITH COLLEGE STUDENTS—Weekly visits with students of Indiana State College, Terre Haute, is an extracurricular project of the Sisters of Providence teaching at St. Mary-of-the-Woods College. Sister William, above left, and Sister Marie William of the Woods faculty are shown chatting with Indiana State students during their weekly visit to the Newman Center.

NEW WOODS PROJECT

Providence nuns in Newman work

TERRE HAUTE, Ind.—A casual remark last spring by Sister Mary Joan, S.P., director of education for the Sisters of Providence, has spearheaded a new apostolic activity for St. Mary-of-the-Woods College faculty members.

Each week several of these volunteers go to the Newman Center here for an afternoon of informal discussion with students from Indiana State College and Rose Poly Institute.

The Sisters also participate in the lecture-discussion series sponsored by the center each Wednesday afternoon. Topics for the series deal with issues of contemporary concern, ranging from drug addiction to teenage marriage problems. St. Mary-of-the-Woods students are also invited to these sessions.

The project was sparked one day last spring when Sister Mary Joan and several others passed the Newman center. She commented that it might be beneficial for nuns to visit the center occasionally. Father Joseph Beechem, moderator of the center, enthusiastically received the idea and suggested that the Sisters come for the Wednesday discussions.

Visiting the center when their schedules permit are Sister Alexa, assistant professor of religion, Sister Alma Louise, assistant professor of biology, Sister Cecilia Ann, assistant professor of piano and string, Sister Estelle, instructor in English, Sister Frances Elvire, chairman of the math department, Sister Marie Agatha, dean of students, Sister Marie Denise, associate professor of English, Sister Marie William, associate professor of education, Sister Mary Elvire, instructor in English, and Sister William, professor of chemistry.

Commenting on the project, Sister Marie Perpetua, college president, noted that the Sisters are at the center primarily to be "witnesses to Christ and to give students at ISC a chance to have contact with Sisters."

Fr. Walsh

(Continued from page 7)

and morality. On the other hand, when the Church declares a marriage invalid, she means solely that it is void from the religious standpoint, that it is non-existent in the moral realm. She is determining a problem of conscience and informing the couple that they are not man and wife in the eyes of God and hence may not legitimately cohabit. The Church, however, does not settle, nor does he propose to settle, the couple's rights in civil law. That aspect of the affair is left entirely to the judgment of the courts and other legally constituted bodies. There is, therefore, no collision between the position of the Church and that of the state. On the contrary, it is a happy illustration of the harmony which should exist between Church and state, whereby each side remains within its own jurisdiction and decides questions pertaining to its own proper sphere.

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

Alumnae to meet

TERRE HAUTE, Ind. — The Single Catholic Adults Club of Terre Haute and surrounding area will meet Sunday, Jan. 10 in the Paduan Room of St. Benedict's Church. The meeting will be followed by a social and dancing.

Attends Catholic Mass in Moscow

MOSCOW — For the second consecutive year, a representative of the Russian Orthodox Church attended a Christmas Eve Mass at the church of St. Louis of the French, the only Catholic church in Moscow.

Occupying a place of honor in front of the altar was Father Vladimir Rozhkov, an official of the foreign section of the Moscow Patriarchate. He was welcomed by Father Mikolas Tarvidis, Lithuanian-born pastor of the church, which is situated directly opposite the Lubyanka headquarters of the Soviet secret police.

Last year, the Midnight Mass was attended by Metropolitan Nicodim of Leningrad and Lagoda, head of the Russian Church's foreign section and also chief of the Holy Synod's Commission on Questions of Christian Unity.

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
BARBARA G. SHIVELY, Louisville, Ky.
RITA KLUG, Terre Haute

Club to meet

LOUISVILLE, Ky. — The Alumnae Association of St. Joseph School of Nursing will meet to elect officers at 7 p.m. on Monday, Jan. 11, at St. Joseph Infirmary. A social hour will follow the business meeting. Table prizes and door prizes will be awarded.

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Couple to observe 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Rollie Walters will celebrate their silver wedding anniversary on Sunday, Jan. 17. A Mass of Thanksgiving will be offered at 10 a.m. at St. Mark's Church. Following the Mass, a breakfast for members of the immediate family will be served at the Heritage.

Mr. and Mrs. Walters are the parents of Mrs. Mary Lou Benell, Everett and Dale Walters, and a foster daughter, Mrs. Janie Koerner.

An open house for relatives and friends is scheduled from 2 to 5 p.m. at the Walters home, 745 E. Southport Road.

Anxiliary to meet

INDIANAPOLIS — St. Joseph Auxiliary of the Little Sisters of the Poor will meet and elect officers at 2 p.m. on Sunday, Jan. 10. The meeting will be held at the St. Augustine Home for the Aged, 520 E. Vermont St. A tea will follow the meeting.

Laymen to work on pastoral plan

THE HAGUE, The Netherlands—The Dutch National Pastoral Institute has named a commission composed of four laymen and three priests to draft a plan for future pastoral activities in Holland.

The commission will concern itself with ecumenism, the relations among bishops, priests and the laity, and problems regarding the family, seminary training and the liturgy.

†

Remember them in your prayers

INDIANAPOLIS

† **ANNA M. SNYDER,** 81, St. Patrick's Church, Dec. 31. St. Joseph Cemetery. Mother of Mrs. Harold Thornberry and Fred J. Snyder.

† **ANNA SABO,** 78, Holy Trinity Church, Dec. 31. St. Joseph Cemetery. Mother of Lillian Faught, Margaret Fox and Elizabeth Sabo.

† **ANNA QUATTROCHI,** 77, Holy Name Church, Jan. 2. St. Joseph Cemetery. Mother of Frances Schmoll, Mary F. Pointer, Marion, Frank and Charles Quattrochi; sister of Mary Dolce and Mike Ray.

† **LOUIS P. BREWER,** 77, Nativity Church, Jan. 2. St. Joseph Cemetery. Husband of Helen T.; father of Ralph R. and Louis F. Brewer and Helen Grinstead; brother of Earl and Cecil Brewer and Lillian Jones.

† **MAMIE CASPER,** 74, St. James the Greater Church, Jan. 4. Calvary Cemetery. Mother of Helen M. Radican; sister of Clara Smith, Morton and Nicholas Casper.

† **ALBERT J. CASELLI,** 54, Our Lady of Sorrows Church, Heightsville, Maryland, Jan. 5. Calvary Cemetery, Indianapolis. Husband of Maria; father of Theresa and Albert Caselli; brother of S. J. Caselli, Mrs. Rose and Mrs. Mane.

† **NORA MAY SPARKS,** 62, St. Roch's Church, Jan. 5. Calvary Cemetery. Wife of Wayne L.; mother of Robert L. Sparks and Alma J. Brizendine.

† **KATHERINE MALONEY,** 84, St. Anthony's Church, Jan. 5. Holy Cross Cemetery.

† **CECELIA SCHLANZER,** 88, Sacred Heart Church, Jan. 7. St. Joseph Cemetery. Mother of Mrs. Carl Strack.

RICHMOND

† **MARY AGNES Von PEIN,** 78, St. Mary's Church, Dec. 31. St. Mary's Cemetery. Wife of John H.; mother of Virginia, Matthew, Willard, Howard, Maurice and Harold Von Pein, all of Richmond; sister of Mrs. Norbert Koch, of Forrestville, N.Y.

LANESVILLE

† **JOHN C. RINGLE,** 58, St. Mary Church, Jan. 5. Church Cemetery. Husband of Oneda; father of Charles, Barbara and Marsha Ringle.

NEW ALBANY

† **PETER M. KAMER,** 96, Our Lady of Perpetual Help Church, Dec. 30. St. Joseph Cemetery, St. Joseph, Ind. Father of Robert, of New Albany; Mrs. Ann Maroney, Mrs. Dorothy Bush, both of New Albany; Mrs. Edith Hart, of Detroit, Mich.; Mrs. Lucille Davis, of Westchester, Penn.; brother of Charles Kamer, of New Albany.

† **CARRIE HOPPENJON,** 85, St. Mary Church, Jan. 5. Church Cemetery.

ST. JOSEPH HILL

† **RALPH J. ECKERT,** 43, St. Joseph Church, Dec. 31. St. Joseph Hill Cemetery. Husband of Edna G.; father of Ruth, Patricia and Ralph Eckert, all of St. Joseph Hill; son of Mr. and Mrs. Gus Eckert, of Sellersburg; brother of Father Karl Eckert, of Goodland, Ind.; Wilfred Eckert, of San Diego, Calif.; Charles and John Eckert, of Louisville; August Eckert, of Fort Sill, Okla.; Raymond and Matthew, both of Sellersburg; Sister M. Evelyn, O.S.B., Indianapolis; and Sister Carlene, O.S.B., of Columbus, Ind.

TELL CITY

† **PAULINE AGNES DeVILLEZ,** 80, St. Paul's Church, Jan. 7. St. Mary's Cemetery. Mother of Norbert DeVillez, of Tell City.

Speech contest set at Brebeuf

INDIANAPOLIS — The Dad's Club of Brebeuf Preparatory School will sponsor its second annual speech contest among Brebeuf students Monday, Jan. 11, at 8 p.m.

Five students from each class will compete for class trophies. Refreshments will be served and the school's band will play. Frank Sturniolo is chairman of the program committee. Contest director is Mr. Terry Christian, S.J.

To present talk on CCD program

Robert England, a member of St. Pius X parish, Indianapolis, who is active in the Confraternity of Christian Doctrine, will talk on all phases of the CCD program at 8:30 p.m. Tuesday, Jan. 12, at the St. Joan of Arc parish hall.

England, who recently moved to Indianapolis, has been active in the Confraternity in Minnesota where he led many projects. In addition to his talk, a color film, "Meeting Christ in CCD," will be shown. The film tells the sory of the Confraternity, its history, activities and goals.

One of the latest actions sponsored by the parish CCD is the pre-school Sunday classes for children who will enter first grade next year. Mrs. A. F. Montezon is coordinator for the classes which are the result of the modern cathechetics course taken by 25 St. Joan of Arc parishioners at Our Lady of Grace Convent in Beech Grove this fall.

Unpopular

LONDON — Most people in Britain automatically turn off their television sets when religious programs are shown, according to the results of a survey published in the Catholic Herald. Viewing based on a wide selection of homes in the three main population areas dropped heavily during such programs and increased again steeply immediately afterwards.

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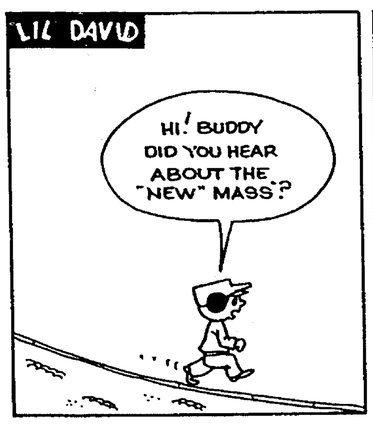

A NEW APPROACH

President 'exploring' school aid

WASHINGTON — President Johnson plans to dramatize his concern for education by quickly sending to Congress a package of Federal aid proposals designed to open new paths in the Church-State maze.

Selected newsmen were told three days before Mr. Johnson's State-of-the-Union address (Jan. 4) that the administration would call for support of shared-time programs, help for community-oriented education and grants to schools to buy instructional materials.

The source of these disclosures was hinted to be the President himself.

The approach would be a sharp departure from traditional proposals. Most bills in the past have centered on massive Federal grants to states to help pay for school construction or for teachers' salaries.

None of these proposals has met success on the elementary and secondary level. The principal reason has been controversy and indecision over inclusion of parochial schools and their nearly 5.5 million pupils.

IN HIS STATE-of-the-Union address, Mr. Johnson sketched his proposals, saying they will range from pre-school to college and cost about $1.5 billion the first year.

"For the pre-school years," he told a joint session of Congress, "we will help needy children become aware of the excitement of learning.

"For the primary and secondary school years we will aid public schools serving low income families and assist students in both public and private schools."

The President also spoke of a scholarship program for talented and needy high school students and of guaranteed low-interest loans for college students.

He said laboratories and centers would be proposed to explore new methods of teaching. "These centers will provide special training for those who need and deserve special treatment," he said.

Twice in his address the President spoke of the need of educating every American child. "Every child must have the best education our nation can afford," he said at one point.

"I propose we begin a program in education to ensure every American child the fullest development of his mind and skills," he also said.

COMPLETE details of Mr. Johnson's program are expected shortly. He reportedly will seek to highlight his concern by breaking tradition and sending his education message to Congress in the interval between the State-of-the-Union address and the inauguration on January 20. It is expected on January 12.

Shared-time education involves having students enrolled in parochial or other private schools take some classes in public schools. It is now practiced in several hundred school districts, mostly on the secondary school level.

In February, 1964, the administration supported a bill to provide Federal funds to public schools to help finance local shared-time programs. However, the endorsement was mild and the bill died in the House Education Committee.

The so-called community-oriented educational programs have a precedent in the administration's anti-poverty program. The Office of Economic Opportunity has given grants to several parochial schools serving as part of community-wide efforts to aid the underprivileged.

These parochial schools, along with public schools, offer to children in their neighborhoods remedial or other non-curricular programs designed to help the youngsters take part effectively in normal school classes.

FEDERAL grants for instructional materials are now made at the rate of $90 million a year in the National Defense Education Act.

Federal funds are supplied to finance the purchase of equipment to be used in science, mathematics, modern foreign languages, English, reading, history, geography and civics. Equipment does not include textbooks.

In the present program, a distinction is made between public and other schools. Direct grants are given public schools. Interest-bearing 10-year loans are offered to parochial and other private schools.

Reports are that the administration thinks its proposals are reasonable, necessary and conform to the Church-State requirements of the First Amendment of the Federal Constitution.

They were said to feel that the proposals will satisfy both those who say the government must take cognizance of the importance of private schools and those who say it must not violate the constitutional provision for separation of Church and State.

Pope Paul VI extends New Year greetings

VATICAN CITY—Pope Paul VI greeted the Romans and the new year with fervent wishes for peace in the world.

Appearing in a window of his apartment high above St. Peter's square where tens of thousands waited for his words, the Pope said:

"We wish to give you our good wishes for the new year—to you who are here and to those who are dear to us. All are dear to us—the inhabitants of this city and the inhabitants of the whole world, the faithful of our Catholic Church, the Christians still separated from us, and then all men of the earth, because to them all we owe our pastoral care, to them all we owe our Christian love."

Pope Paul said he wished for the world:

- "The prosperity necessary for its life and its well-being."
- "Thoughts and resolutions of goodness, justice, honesty, liberty, concord, which can make it better and happy."
- "Peace, always so fragile and conditional, always under assault and threat, always so desirable and necessary."

The Pope said his wishes for peace go especially "where still today brothers seek the life of brothers, where still today human blood is flowing, where men still think that oppression, vengeance and war are instruments of order and of peace."

Pope Paul VI recited the midday Angelus with the crowd standing in the bright January sun. Then, a small figure in white in the distant window, his hand could be seen making the sign of the cross while his voice boomed the apostolic blessing over the loudspeaker.

At the end of the blessing and to cheers of the crowd, the Pope sang "Happy New Year!"

Vernacular expansion is proposed

MEDELLIN, Colombia — The postconciliar liturgy commission in Rome has passed and sent to Pope Paul VI for final approval provisions for greater use of local languages in the Mass, including the Preface, it was disclosed here.

Father Jairo Mejia Gomez, director of the liturgical section of the Latin American Bishops' Conference (CELAM), said that if the Pope approves the decision, regional and national bishops' conferences will be able to have the Preface both recited and sung in their areas on confirmation of their texts by the Rome commission.

Father Mejia Gomez told the NCWC News Service that the Spanish-American commission for translating and interpreting the Castillian liturgical texts is already preparing Spanish-language versions of the various Prefaces. He said that this involves not only the Prefaces in the Roman Missal but many others, taken from the fullest representation of Prefaces from such ancient Latin rite uses as the Gallican and Mozarabic.

THE PRIEST also said that at the last meeting of the liturgy commission in Rome, its chairman, Cardinal Giacomo Lercaro of Bologna, urged uniformity of liturgical texts for the various languages. The cardinal suggested, he said, that the heads of the episcopal conferences of such countries as France, England and Spain invite episcopates of the same language to unite forces with them in drawing up common liturgical texts whenever possible.

(A commission of bishops from nine English-speaking countries, which includes Archbishop Paul J. Hallinan of Atlanta, was formed in Rome in October, 1963, to prepare a common English text for the revised liturgical rites now being prepared by the Lercaro commission.)

FATHER MEJIA Gomez indicated that because of the complexity of coordinating the development of a new missal and breviary in Spanish—requiring collaboration and approval not only by the Roman commission, but by representatives of the hierarchies of Spain and the Spanish American countries, as well as CELAM—the complete Spanish missal will not be ready before next September.

The first part of the breviary should be ready by October, he said, covering the texts of the Divine Office for Advent and the Christmas season.

The priest said, however, that the text of the Holy Week liturgy, in Latin and Castillian, has already been approved by the Roman commission, and may be used wherever a national episcopal conference has approved it.

BUT THE FIRST achievements of the Spanish-American liturgy commission, he said, are the translation of the Ordinary of the Mass and of the lectionary, giving the Scriptural readings, and the prayers and antiphons of Sundays and feast days.

The text of the Ordinary has already been approved by the Rome commission. But Father Mejia Gomez stressed that it may only be used in those countries where the national episcopal conference gives its specific go-ahead.

In the meantime, leaflets containing the Spanish Ordinary are being prepared, as are altar cards. The complete text of the Ordinary, including the new rubrics, should appear in the next few months, Father Mejia Gomez said.

Priest gives sermon at Anglican service

LONDON—A professor of the seminary of the Catholic Archdiocese of Westminster has become the first priest to preach at a non-Catholic service since the British bishops approved such ecumenical activities at the start of December.

Father Michael Richards went down to Bexhill-on-Sea, near Hastings, to preach at the conclusion of the Evensong (Vespers) service at St. Peter's Anglican church. Among the congregation were his parents, who are Anglicans and who have another son who is a Church of England priest assigned to the parish of High Wycombe.

ST. PETER'S is a pre-Reformation church, and Father Richards was the first Catholic priest to preach in it in 400 years. Wearing his cassock, he addressed the congregation on the subject, "Christian Unity and the Vatican Council."

The Catholic hierarchy's new green light for greater Catholic participation in ecumenical services has given a new impetus to the observance of the Octave of Christian Unity, from January 18 to 25.

A great inter-church rally is planned for central London's vast open-air forum of Trafalgar Square and throughout the country hundreds of joint meetings are being organized for the week, to discuss mutual problems and difficulties of approach and also prospects for the future. Catholics attending will now be able to join in the common prayers, the readings from the Scriptures and the hymns.

THE CATHOLIC hierarchy in relaxing the hitherto stringent bans on attending non-Catholic services recommended that in addition to the fervent observance of the unity octave in Catholic churches, Catholics should on one evening during the octave gather with all other Christians in a suitable local hall for joint prayer and discussion. They recommended Scripture reading and hymn-singing at such meetings.

They further declared that qualified priests and laity could with the approval of the local bishop accept invitations to speak in non-Catholic churches provided that the address did not form part of the service.

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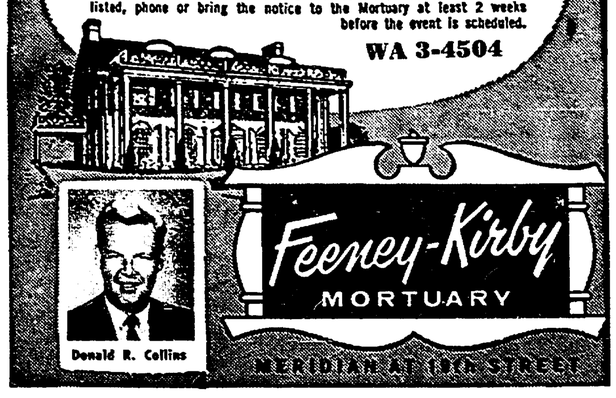
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



After Christmas Sale!
(FINAL WEEK!)

Floor Sample Crib Sets

20% off
(Regular Low Price)

Christmas Cards
25% to 50% off
Special Imprint Price — 75c per box, $2.75 per 100

"We Specialize In Service"
KRIEG BROS. Established 1892
Catholic Supply House Inc.
(½ Block South of Ayres)
119 S. Meridian Indianapolis ME 8-3416 ME 8-3417

Patronize Criterion Advertisers

THE CATHOLIC KNIGHTS of AMERICA

St. Louis, Mo.

offers

LOW COST INSURANCE

TO AGE 75 FOR EVERY MEMBER OF THE FAMILY

FAMILY & MORTAGE PROTECTION

A COMPLETE PROGRAM

for only $6.63 per month *

*Premium based on age 30 for father, age 26 for mother

Life Insurance on Father..... $10,000
Life Insurance on Mother..... $1,000
Life Insurance on Each Child.... $1,000
(Regardless of number)

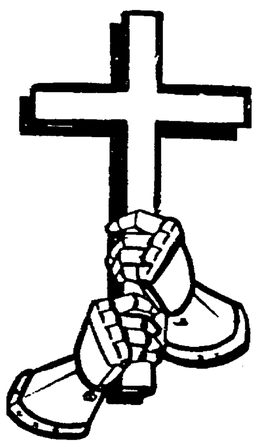
Total Coverage $12,000 (Plus)

ALSO

- Liberal Cash Reserves and Extended Insurance Values on basic policy.
- Automatic Conversion Privilege for children's policies at age 21 without further evidence of insurability.

Tomorrow may be too late . . .

SEND COUPON TODAY!



The CATHOLIC KNIGHTS of America
Founded 1877
St. Louis, Mo.

For Catholics Only

FAMILY HOSPITAL PLAN

GOOD ANYWHERE IN THE WORLD

WITH NO INCREASE IN RATES!

This policy will be issued to age 75 and is GOOD FOR LIFE

(subject to certain requirements)

Premium to Age 65 (Slightly higher premium after 65) $8.60 per month for husband and wife

$1.95 per month for each (unmarried) child under 18

1 month premium saved if paid annually
No Reduction In Benefits After Age 65
No Increase In Premium After Age 65

(When policy is in force prior to age 65)

Check These Liberal Benefits!

- Up to $25.00 ROOM allowance per day. *
- Up to $500.00 for surgery. *
- Blood transfusion.
- Ambulance service.
- Private nurse care.
- Additional funds to cover MISCELLANEOUS * cost such as private phone, TV rental, etc.
- Operating room — NO LIMIT.
- Anesthesia — NO LIMIT.
- Surgery dressing — NO LIMIT.
- Hospital outpatient and first aid treatment.
- Maternity Benefits from $100.00 to $250.00 * with only 9 months waiting period.

*Available Limits

For information without obligation
SEND COUPON TODAY!

INCOME PROTECTION

This plan provides that Extra Income For You*

(up to 26 weeks)
If you are hospitalized

Males & Females, Age 18 to 65 * *

	$100 per week	$75 per week	$50 per week
Monthly Premium	$3.70	$2.80	$1.85

*$200 per week maximum
**Rates available to age 75

For Information Without Obligation, Send Coupon to:

The Catholic Knights of America
Box 1865 — c/o Criterion
124 W. Georgia St.
Indianapolis, Ind.

☐ HOSPITALIZATION
☐ Family Plan
☐ Individual
☐ Income Protection

☐ LIFE INSURANCE
☐ Family Plan
☐ Mortgage
☐ Juvenile

Name ..... Age.....
Address ..... Phone.....
City ..... Parish..... State.....