

# Sees changes in catechism to clarify mission of laity

By WALTER M. ABBOTT, S.J.

FLORENCE, Italy—Changes in the catechism to clarify the mission of the laity in the Church may be expected when the Second Vatican Council reconvenes in September, according to Archbishop Ermengildo Florit of Florence.

Well known for his active interest in the lay apostolate movement, the 61-year-old prelate attracted attention last year when he called a meeting of the Florence laity prior to the Council's first session in order, as he put it, to have "full knowledge of his people's desires."

Interviewed by this correspondent, he said he will hold a similar meeting before he attends the second session, and most likely he would continue to call similar meetings after the close of the Council.

Describing the process of communication between people and bishop as a continuing one, he said "the people have a right to speak to their bishop, for he is their father."

ARCHBISHOP Florit said he foresaw that there would have to be changes in the catechism in order to set forth the basic theology of the Church regarding the role of the laity in language that would meet the expectations of the people.

Thus, he explained, one of the first answers in the catechism would have to be, instead of "God made us to know Him, to love Him and serve Him . . ." something like, "God made us to know Him and to share in making Him known, to love Him and to share in making Him loved, to serve Him and to share in bringing others to His service."

ARCHBISHOP Florit stressed that the Fathers of the Council are very much aware that the Church exists to serve, and that in this function both priests and people share. This, he added, is already evident in the liturgical decrees approved by the Council Fathers at their first session and now awaiting promulgation by Pope John XXIII.

It was in this spirit of sharing the work of the Church that Archbishop Florit called upon the various classes in his ancient See—cradle of many saints and site of the 19th Ecumenical Council, 1438-43—to join him in what was probably the most remarkable Chair of Unity Octave the people of Florence had ever seen. The annual Octave is the period from January 18 to 25 during which Catholics around the world pray for Christian unity.

IN A SPIRIT of "forward-looking openness," which he said was characteristic of the Second Vatican Council, the archbishop brought together a distinguished array of Italian and foreign prelates who preached on the various intentions of the Octave.

Among those he presented to

**Marriage forum**  
NEWPORT, R.I.—The Catholic Information Center here is sponsoring a lecture series in marriage preparation that will include talks by Catholic, Protestant and Jewish clergy and laity.

The idea was sparked by a group of Newport priests who had met informally to discuss how they could implement the desire of Bishop Russell J. McVinney of Providence for more dialogue between Catholics and non-Catholics.

Q. How extensive is modern mathematics throughout grade school, high school and college?

Not as extensive as the moment as the professionally trained instructors of mathematics would like it to be. But none the less, the drive to improve school mathematics is under way; the general pattern of material to be included in elementary mathematics, secondary and advanced level mathematics is clear and the necessary materials of instruction are at hand.

Q. Are there different methods of teaching new mathematics? If so, what is being done within the Archdiocese of Indianapolis?

It is not so much a question (Continued on page 9)

**Scout award**  
Archbishop Schulte will confer the Ad Alfare Dei Award on approximately 70 Boy Scouts from Archdiocesan parishes in a ceremony to be held at 4 p.m. Sunday, Feb. 10, at St. Michael's Church, 306 Street and Tibbs Ave., Indianapolis.

Father Edmund Banet, assistant pastor at St. Michael's parish, will address the group.

Scouts are asked to assemble in the church basement at 3:15 p.m. for final briefing.



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## MAJOR ACHIEVEMENT

# New spirit of charity seen result of council

WORCESTER, Mass.—The major achievement of the Second Vatican Council "is the intensification of the spirit of charity among separated Christians," Bishop Bernard J. Flanagan of Worcester said here.

Recalling his meeting with the laity before the opening of the Vatican Council, the prelate said he was impressed by the wide variety of interests shown by his people when they listened to him for four hours in the large hall of the Grand Seminary here.

He said about 400 of the laity responded to his invitation to meet with their leaders of the many Catholic organizations in the Florence archdiocese.

NOTING that the next meeting might well attract more of the laity, he said that in that case he would meet them in a larger hall, probably in the Palazzo Paoli, which is Vatican property leased to the archdiocese.

At the first meeting, he said, the laity wanted to know what the Vatican Council might do to clarify the position of the laity in the Church, and questions ranged as far abroad as the relationship of the Church to the underdeveloped nations in Africa and elsewhere.

A few of his people, Archbishop Florit noted, seemed drawn toward the idea of "monoclassism" (a classless society), and he felt it necessary to explain the Church's social teaching on the matter.

He said that, in the very nature of things, there are different classes of society, and just as Christ dealt with men of different classes, so must the Church, in the person of the bishop and the priests.

He said that meanwhile he was encouraged by what he regarded as a common and sensible feeling among the Italian people that the idea of worker-priests would not be acceptable in Italy. "The people, he said, were right in asking for chaplains to be assigned to groups of workers, but the chaplains' full-time work would be the priestly ministry."

IT SEEMS to be taken for granted in Florence, among both priests and people, that Archbishop Florit will be made a cardinal at the next consistory. Some people, in fact, will tell visitors that Florence is being represented at an Ecumenical Council for the first time by an archbishop who is not a cardinal.

They expect that this anomaly of history will be set right before the next session of the Council.

A native of Faenza, in the Archdiocese of Udine, Archbishop Florit (Continued on page 9)

dent from the discussions and the action which has already taken place that we can look for a genuine liturgical revival and renewal in the rather immediate future."

Discussing the presence of non-Catholic observers at the council's first session, Bishop Flanagan said their presence, "representing millions of Christians from East and West was, I think, one of the most significant features of the council session."

THE BISHOP also discussed the debate concerning the project

on Revelation, which was sent back to a special commission created by His Holiness Pope John XXIII to study that problem. Its title has been changed, from "The Sources of Revelation" to "Revelation."

"This might seem minor," he continued, "but it is important because one of the major obstacles to the project as first presented was that the very title begged the question and posed a theological problem which is by no means settled or agreed upon by theologians themselves."

## Celebrezze discounts tax credit proposal

WASHINGTON—The Secretary of the Department of Health, Education and Welfare said here that a system of income tax credits for parents of children in private schools would not be feasible.

Anthony J. Celebrezze told the House Committee on Education and Labor that "our basic analysis is that if a program of tax credits doesn't help the lower economic groups."

Celebrezze made this reply in a question-and-answer period that followed prepared testimony to the committee.

The testimony outlined President Kennedy's federal aid to education bill.

The HEW Secretary made no explicit reference in his prepared statement to the fact that the administration bill rules out aid to parochial and other private schools for construction purposes and teachers' salaries.

THREE representatives expressed disappointment at this in questioning Celebrezze.

Rep. William Ayres of Ohio asked the question about income

tax credits for parents of private school children.

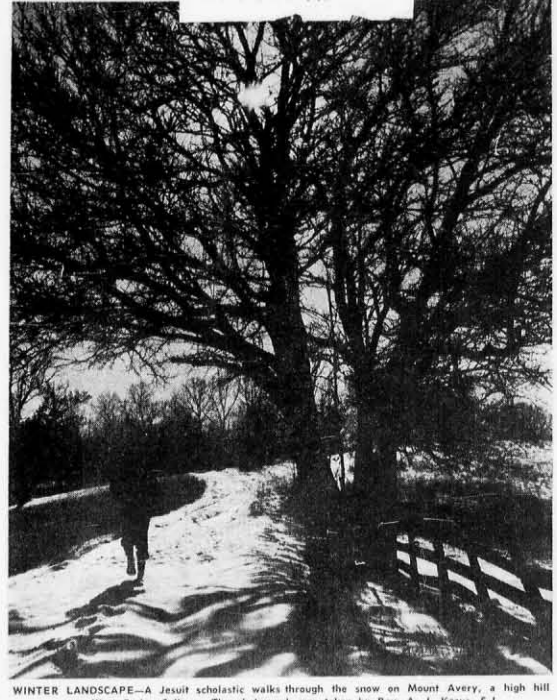
Celebrezze said that such a plan would be like giving tax credits to a person who uses a toll road instead of a free highway or one who uses his private swimming pool instead of a public one.

On the overall question of aid for private schools, Celebrezze asked Rep. Ayres: "Where do you draw the line?"

REPS. ROMAN Pucinski of Illinois and Hugh Carey of New York also deplored the lack of aid for private school pupils.

Rep. Carey said: "You can't ignore this problem. It sits all around the road we must travel. What this does not do is arrange for the dissolution of one sector of education" (private and parochial schools).

Carey also disputed the HEW contention that aid to private, church related schools is forbidden by the federal Constitution. He stated that such a limitation is written into some state constitutions but not into the federal constitution.



WINTER LANDSCAPE—A Jesuit scholastic walks through the snow on Mount Avey, a high hill near West Baden College. The photograph was taken by Rev. A. J. Keays, S.J.

## PILOT STUDY UNDERWAY

# Archdiocesan schools will adopt 'new math'

By PAUL G. FOX

Mother and Dad probably aren't kidding when they tell Johnny that they can't help him with his arithmetic homework because "we just don't understand it."

If Johnny attends one of a dozen parish schools in the Archdiocese where a pilot study of "new mathematics" is underway, chances are that he will reach a mathematical maturity much earlier than his contemporaries studying the traditional approach to the subject.

For an explanation and background information about "new mathematics" and the experimental studies being conducted in the Archdiocese, we interviewed an "expert" in the method—Sister Florence Marie, O.S.F., assistant professor of mathematics at Marian College.

Sister Florence Marie is currently engaged in conducting teacher-training programs on new mathematics for members of her religious community—the Sisters of St. Francis, Oshkosh.

Following in question and answer form, is the interview:

Q. What is "new" about "new mathematics"?

Modern developments in mathematics have necessitated drastic changes in the approach to teaching mathematics. The emphasis

The student now learns that every bit of manipulation ("symbol pushing") which he does is valid for a reason. Considerable use is made of deductive reasoning and proof. The basic laws of logic are developed and used. The structure of mathematics is emphasized.

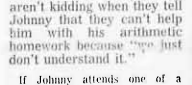
This means that mathematics is developed as an organized body of knowledge which is founded on a surprisingly small number of basic assumptions. Students who become aware of this important idea will begin to understand the nature of mathematics and will acquire some ability to think in mathematical situations that are new to them.

Q. What is wrong with the "old mathematics"?

We need a mathematical education that will be adequate for our times. The technological revolution now in progress requires that the new mathematics be taught in our schools and that the emphasis be shifted in the teaching of many subjects already included in our mathematics curriculum.

The traditional program does not in general reflect any of the recent changes. Traditional texts with their emphasis on "how" to the exclusion of "why" served fairly well until after World War II. Now it is painfully apparent that the present-day mathematics as a collection of slightly related techniques and mechanical manipulations can no longer be defended.

Indeed, it was the shocking lack in school mathematics that led the Federal government to form the School Mathematics Study Group and to appropriate more



SISTER FLORENCE MARIE is now on the "why" instead of the "how."

than \$1 million to finance its many activities.

Q. Will a student of modern mathematics learn more mathematics in a shorter span of time or rather comprehend the subject better?

In answer, I quote from "Mathematical Education Notes" taken from "The American Mathematical Monthly," August-September, 1962, regarding the Greater Cleveland Program:

"The method has demonstrated that modern mathematics can be brought into the grades in such a way that even five and six-year-olds can discover for themselves the basic principles upon which all mathematics is based. Careful testing has shown that children taught the new method learn more and learn it better than those taught in the traditional manner."

"The Greater Cleveland Program was developed in the belief that American schools have traditionally underestimated the mathematical capabilities of their children, and that advanced mathematical ideas and concepts can be successfully introduced much earlier than had hitherto been thought possible. Test results show that even though students using GCMP materials are learning the new and more difficult modern mathematics, they are also learning the content of traditional mathematics courses from two to six months earlier than those who are not using these materials."

Q. How extensive is modern mathematics throughout grade school, high school and college?

Not as extensive as the moment as the professionally trained instructors of mathematics would like it to be. But none the less, the drive to improve school mathematics is under way; the general pattern of material to be included in elementary mathematics, secondary and advanced level mathematics is clear and the necessary materials of instruction are at hand.

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TODAY IS MOVING DAY—The seven-classroom addition to St. Pius X School, Indianapolis, has been completed. Today is moving day. It will be a "homecoming" of sorts for 100 fifth and sixth graders who have journeyed daily since September to Chatard High School, more than a mile away, because of the room shortage at St. Pius X. In all eight classes at St. Pius will be shifted into new quarters over the weekend. The eight-year-old parish school has nearly 400 pupils, taught by seven Sisters of St. Benedict and nine lay teachers. Sister M. Rosemond, O.S.B., the principal, is conversing with three youngsters surveying the new addition. Pastor of St. Pius X parish is Father Charles Ross, J.C.L. (Staff photo)

# National Conference on Religion and Race

## A SOCIOLOGIST'S ANALYSIS

By PAUL F. HANLON  
Department of Sociology  
St. Louis University  
Crestwood, 1962

IN JANUARY the National Conference on Religion and Race convened in Chicago to coordinate the efforts of all religious institutions in waging a holy war against racial discrimination.

For a long time now it has been painfully evident to clerical leaders and laymen that the state and private secular organizations

See "The Yardstick," Page 5

have taken the initiative against this immorality. Such a state of affairs has continued to scandalize right thinking men both inside the church and out.

Many people have been saying for some time that racial discrimination is fundamentally a moral and religious problem. However, the fragmentary efforts of religious groups here and there to eradicate it have been too feeble to create a universal climate of religious protest and indignation.

THE CHICAGO meeting is the first of its kind to be held and it is remarkable that it could be arranged at all. Leading men from Jewish, Protestant and Catholic organizations in Chicago have for many months been toying with an appropriate setting and a program with substance which would be a challenge to the religious leaders invited from all parts of the country.

The goal of the meeting was to induce religious leaders to stand up to an immoral American society which hypocritically preaches equal rights while it denies them in practice. In addition, the goal was to provide the leadership which is essential for willing and able laymen to carry out their religious responsibilities.

The 650 delegates to the meeting included numerous Catholic bishops, prominent members of the National Council of Churches, and the American Council of Synagogues, and many well-known representatives of the numerous religious denominations and social action committees with the churches and synagogues and temples.

Few national conferences or professional meetings have had

as extensive a press coverage as the National Conference on Race and Religion. This in itself indicates the importance which many devout Americans attach to religious involvement in the race issue.

The first question from the newspaper reporters was, "What will be the outcome of this Conference?" "Will anything be done to change the complexion of Negro-white relations?" In an irresponsible and inexcusable statement, Time magazine (Jan. 28) said that a note of fatalism pervaded the meeting. Such a report is nothing but gross distortion.

MOST DELEGATES to the Conference expressed a healthy skepticism as to what might come out of such a meeting. Both Negro and white participants were quite aware that some pain and personal sacrifice would be necessary to bring about any significant changes. But there was a general feeling that something new and something important was taking place.

For example, Protestants, Jews and Catholic laymen were seeing for the first time the participation of numerous Catholic bishops and priests in an interfaith dialogue. After delivering one of the principal addresses, the Cardinal-Archbishop of Chicago was sufficiently concerned to stay at the meeting for two full days in the role of a delegate among delegates, chatting informally in the corridors with many of the Jewish and Protestant participants. Catholics were edited by his example.

Furthermore, Catholic bishops engaged in workshop discussions on a give and take basis with the other delegates without regard to an immoral American society which hypocritically preaches equal rights while it denies them in practice. In addition, the goal was to provide the leadership which is essential for willing and able laymen to carry out their religious responsibilities.

IT WAS CLEAR to each of the three major religious bodies that, they are not in equally advantageous positions to cope with the racial problem.

Protestant church groups are faced with two major obstacles. One of these is the lack of discipline within the several Protestant denominations. Church organization is responsible for this. What at first appears to be their strength, from another perspective is a manifestation of their weakness. The autonomous congregation with some sort of lay trustee arrangement minimizes the authority of higher-level denominational leadership. Sanctions cannot be levied on either the clergy or people in a congregation which refuses to meet its Christian obligations. This, of course, is quite different in the Catholic Church.

A second obstacle which Protestants must contend with stems directly from the character of the church organization.

There is no question but that the Protestant minister stands to pay a greater price for promoting interfaith justice than do Negroes. To go "too far" in promoting the cause of the Negro is to court dismissal by his congregation.

Since the kind of limitations inherent in Protestant church organizations are not present in the Catholic Church, it would seem that there is less excuse for Catholics to be delinquent in coping with Negro-white relations. And, of course, there is less excuse even though there is a history to explain it.

Because of the centralization of authority and power in the ordained ministers on the highest levels of the Catholic Church organization and because of the

system of delegated powers, sanctions can be imposed upon both subordinate clergy and laymen to exhort them to live the Christian life.

Many Catholics think that, here and there, there are signs of this kind of Church leadership emerging and that a new era of Christian witness may already be under way.

Whereas Protestants are deficient in organization and discipline and Catholics have been reluctant to live the Christian life, Jews are confronted with a problem all their own.

To their advantage the Jewish people have both the motivation to be concerned about social issues and adult education programs which keep them informed. But for many Jews there is a

serious problem to face with respect to the question of assimilation.

Among many of these people there is a growing fear that Jews will lose their identity if they do not live in self-imposed "ghettos." There is no Jewish community structure as yet and the other whether Jews should open up their settlements or communities to Negroes. Many of them would defend the Negro's right to move freely into any area of the city or town, but in practice there is considerable reluctance to enter them into the Jewish area of settlement.

DURING THE Conference there were frequent remarks alluding to the "irrelevance of religion in American society." Real life passes by the front door of the

churches and synagogues according to this appraisal. If it is a matter of chastising bankers and other money-lenders for discriminatory practices toward Negroes, the religious community is silent.

If it is a matter of censuring parliamentarians engaged in the real estate profession who follow established practices which cheat people of their rights, again the church is silent. In short, if it is a matter of religious practice and the tribes are distinguishable by their color, social class, church and national origin.

Few of the Jewish, Protestant or Catholic spokesmen were ready to speak about what programs of action they would initiate in their respective communities. Since the intent of the Conference was to promote cooperative plans of action between the three religious groups, such silence was not to be desired. However, there is little doubt that a major difficulty each must face is the organizational complexity of these religious groups, parishes and congregations.

To some people it is a fantasy to expect churches and synagogues which have in the past been lethargic to suddenly become inspired to fight the monster of racism which stalks the land. Instead, they may be right.

No one will deny that there are a plethora of jurisdictions, offices and committees each with its chairman who jealously watches over his domain and whose sensitivities are customarily respected at the expense of everything else—including a vital need for change.

If bureaucracy in the religious institution tends to kill the spirit, so does the self-centered personality.

Some of the most experienced people at the Chicago meeting are convinced that there can be no successful religious attack on racism unless religious leaders establish a small committee on the highest level in their church or council which can cut across bureaucratic lines and vested interests while making use of the existing structure.

Putting new wine into old skins may be an excellent way of losing the wine. And if the wine is lost in the organizational system, then it must be fermented anew outside the formal institutions and inside the hearts and minds of God-fearing Jewish and Christian men anywhere.

When initiative is not taken there is no man to be excused from seeing it. The opposition to individual and religious organization which was an issue of considerable importance to some of the Chicago delegates, need not

be. Ecumenism may be a commitment of all Catholics, but not all Catholics are equal. For that reason, grade school children, high school adolescents, college students, seminarians, nurses, and other church members, must be informed in different ways.

We do not expect elementary school pupils to engage in formal ecumenical meetings. Nor do we expect the work of the Baltimore Commission for Christian Unity to be so impressive as that the organization which will take on different ecumenism must operate on many levels.

Ecumenism must be a commitment of all Catholics, but not all Catholics are equal. For that reason, grade school children, high school adolescents, college students, seminarians, nurses, and other church members, must be informed in different ways.

The basic principles of ecumenical work and the necessary attitudes toward it, can be explained to everybody, but the technical skills take on different modalities. Consequently we have a right to expect that the Catholic press will inform our total Catholic body in different ways so that all sectors of our people will be touched.

In the ecumenical striving of the Church, the Catholic press has an indispensable role. Unless the journals keep us informed and instructed in multiple ways, the call of the Church cannot receive the universal response which the task demands.

Instruction, orientation and information can come to us all only if the press makes them available constantly and vigorously.

Moral gap  
LAKE CHARLES, La.—The "moral gap" between what people preach and what they practice is America's most urgent problem, a priest-speak in the social apostolate said here.

Father Louis Twomey, S.J., editor of Social Order magazine, said the modern layman "must recognize that he is a member of society as well as an individual."

be an opposition if religious leadership is forthcoming. It must be assumed, of course, that there are already men of sensitive conscience and religious integrity among the laity who must be discovered in the crowd and shown what to be.

TEN CITIES were designated as "target" cities for setting up an interfaith program on race relations. One point will be very clear to those who work through the already-existing secular organizations and those who work through the religious groups.

The primary objective of the religious approach is not that of raising living standards, providing better housing, and initiating legislation. Rather it is to awaken consciences, induce a sense of justice and create a climate of love between men.

That the delegates to the National Conference on Race and Religion in Chicago considered housing to be the key issue in this holy crusade is not surprising inasmuch as there will be no change in the white man's heart until the singular features of a Negro person emerge out of the

indistinguishable blob now called Negro. As the Rev. Martin Luther King recently remarked, "Segregation can be eradicated through legislation but integration is peculiarly the work of the churches and synagogues."

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### PRESS MONTH FEATURE

## Catholic press is lauded for role in developing ecumenical spirit

By FR. GUSTAVE WEIGEL, S.J.

Within the Catholic Church at this moment there exists a genuine enthusiasm for ecumenical action. This has been decidedly so since the assumption of the papacy by His Holiness Pope John XXIII.

The Catholic press has played no small part in this development. Catholic papers have consistently given the ecumenical action of Catholics a sympathetic coverage.

Pope John has left no doubt that he embraces ecumenism. This feature of the ecumenical mission of the Catholic press was prepared on a special Catholic Press Month feature program. He has conducted a professor at Woodstock (MD) College, and leading U.S. Catholic press in its ecumenical program. He has conducted a series of spiritual retreats for Protestant evangelists and served as translator for non-Catholic members of the Second Vatican Council.

generously. This was shown in his creation of the Secretariat for Promoting Christian Unity which is a preparatory commission for the work of the Second Vatican Council and which early in the council was made a formal commission of the council itself.

In the Pontiff's initial address to the Council Fathers, a similar ecumenical approach was requested. This attitude was confirmed by his own frequent previous addresses to representatives of other Christian communities.

Nor was the extremely friendly reception of delegate observers at the council meetings to the manner in which they were treated. They were given every facility and courtesy to follow closely and intimately the work of the council.

It can be surmised that for many of them it was surprising that so much warmth was shown to them in this new Catholic attitude to non-Catholic Christians.

The press of the world expressed disapproval of the facilities available to their correspondents, but the delegate observers had only praise for the manner in which they were treated. They were neither proselytized nor patronizingly tolerated. They were helped to see and to hear; nor were they in any way hoodwinked.

Only 15 years ago, many Catholics looked with suspicion on ecumenism. Some still do, but they are not so outspoken in their criticisms today. The very way guidance given by Rome at that time made Catholic ecumenists somewhat timid. Under Pope John, that spirit has disappeared and there is now much forthright talk.

THIS QUITE radical change is in no small part due to the Catholic press. From the beginning, Catholic papers gave the ecumenical action of Catholics a sympathetic coverage. There was no spinning at it through a single reporting of facts. By the recently founded Ecumenical Commission of the Archdiocese of Baltimore, it is the local Catholic press which is expected to do so.

It seems that the Catholic press must do something more. Ecumenism is a vibrant reality in Catholicism and if our journals are not in resonance with



FATHER WEIGEL

This vibrancy, they are hardly able to communicate its genuine reality to our Catholic readers.

It is an inner unrest which urges all of us to action. What is important is not an isolated event which can be labeled ecumenical, but rather an inner dynamism which is manifesting itself in countless ways. The press must communicate to its readers the urgency which lies at the heart of ecumenism.

SECONDLY, the nature of ecumenism must be genuinely described. There are so many possibilities for error in this field that some type of ecumenical report may produce anti-ecumenical results.

Many Catholics, who have not given the theme much thought, see the meeting of non-Catholics with Catholics as a movement of Protestants or Orthodox toward conversion to the Catholic Church. This is not true. There is a tendency in our Catholic press to see everything, including the fact that Wiley Telford of St. Therese's High School made the All-State basketball team, a triumph of the Catholic Church.

The ecumenical movement is not an arena for the triumph of one church over another. It is a quest for the common good of all brother Christians. It is not a debate between Christian opponents, where one wins and the other loses.

In line with this thought, the Catholic press must stress in season and out that the absence of conversions from ecumenical conversation is no justification for dropping it.

It is not the purpose of the ecumenical dialogue to make conversions. It is an effort of Christian love to give and receive the good news of the Gospel. Charity and witness are perpetual obligations of the Christian and they are not directed to other finalities, though they may be of consequence other goods may be achieved. But even if such goods are not forthcoming, work in the ecumenical spirit retains its proper goodness.

THIRDLY, a word of warning, reasonable and without panic, must be opportunistly issued by the press. Because of the ecumenical movement, now operative in the whole church, new approaches to non-Catholics are in vogue.

Some of our Catholics, not accustomed to reflection, easily become impatient with the ecumenical movement, now operative in the whole church, new approaches to non-Catholics are in vogue. Some of our Catholics, not accustomed to reflection, easily become impatient with the ecumenical movement, now operative in the whole church, new approaches to non-Catholics are in vogue.

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THE CHURCH AND THE WORLD

Macmillan in audience — Bible reading — Crisis feared

The Vatican

British Prime Minister Harold Macmillan conferred privately with Pope John XXIII for a half hour (Feb. 2). The Vatican press office described the Prime Minister's call at the Vatican as "a courtesy visit to the Supreme Pontiff on the occasion of His Excellency's visit to Rome."

Pope John said that the "great peoples of Central Asia and the Far East" will one day be called on to admit "the light of the Gospel" and will open a "new history... of all the world."

Shocked by news of the Ecuadorian school tragedy in which over 100 children and teachers died when a Catholic school building collapsed, Pope John immediately sent his blessing to the stricken families.

At home

WASHINGTON — Articles in the American Catholic press describing an anti-Catholic campaign in the Sudan have been heavily criticized by the Sudanese Embassy here, which claimed that the African nation has fully proclaimed its independence in 1956.

Abroad

LIMA, Peru—South America is facing a "grave social-economic crisis," the president of Peru's credit union movement said here. It's a crisis that if not solved, and solved quickly, can mean a very serious threat to the United States of America and to the whole free world, stated Father Daniel McEllan, M.M., from one of 300 credit unions with more than \$4.4 million in savings.

QUITO, Ecuador—A mass funeral was held in the Andean mountain town of Bibiani for 105 children and teachers who were killed when the roof and walls of a Catholic school collapsed. Over 300 children and Sisters were assembled for an evening service in the second-floor chapel of the Heart of Mary school which was the building's rain-drenched walls collapsed (Feb. 1).

SPRINGFIELD, Ill.—Changes in the membership of the Lenox Illinois Aid Commission may affect implementation of its plan for birth control measures among the public health recipients. Gov. Otto Kerner has named three new commissioners. One ex officio commissioner has resigned. This produces a new line-up of five for the plan, four against and one uncommitted. A 5 to 5 vote would kill the policy. The previous membership adopted the proposal by a six to four vote in early December. The plan is to distribute birth control devices and to pay related medical costs for public relievers, thereby cutting welfare costs.

UNITED NATIONS, N.Y.—A program of "Charity of Religions and Freedom" for all peoples was approved unanimously by the 14-member United Nations Subcommittee on Prevention of Discrimination and Protection of Minorities. The charter, containing a number of principles dealing with freedom of religious belief in many fields, will be forwarded to the U.N. Commission on Human Rights, and if approved there, to the General Assembly.

ROME—The Italian Chamber of Deputies has approved a 30 per cent increase in the state-paid salary allotted to Catholic pastors. The raise, passed over the objections of communist deputies, would boost pastors' salaries from the present \$45.50 a month to \$59.60 a month. The increase, on approval by the Senate, would raise that to \$75.00 a month.

ROME—The Holy See has appointed Father Agnellus Andrew, O.F.M., Britain's "radio priest" to be ecclesiastical counselor to India. The International Catholic Association for Television and Radio, it was learned from the Vatican, is promoting a change of Catholic radio and TV programs. It has affiliated members in 80 countries with headquarters at Fribourg, Switzerland.

MILAN — Il Giorno, Milan daily, citing reports from Vienna and Budapest, said Cardinal Josef Mindszenty's departure from Hungary, may soon be able to leave the American legation in Budapest under an agreement about to be concluded between the Hungarian government and the Vatican. The cardinal, now out to the American Negro population as a first step, then the Church must show a genuine interest in the Negro. Above all, the Church must extend a warm welcome to the new converts, and hope for conversions in large numbers.

Cardinal D'Alton dies at age of 80 DUBLIN—Cardinal John D'Alton, who died here at age 80, was known for his scholarship, opposition to tyrannical forms of government and his efforts for national unity.

He thinks the policy of school integration started in 1946 by Cardinal Joseph Ritter, Archbishop of St. Louis, is largely responsible for this situation. "We feel that the Cardinal, right from the beginning, pushed things along," Mr. Maloney said. "He integrated the schools very definitely, and that is one of the reasons these people think the Church is for them. And then there's the fact that almost everything in the area moved away except St. Rose's."

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71. Has been in asylum at the legation since the collapse of the Hungarian Freedom Fighters' revolt in 1956.

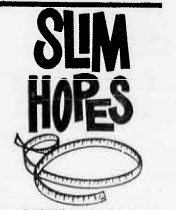
COPENHAGEN — Lutheran Denmark's highest church and school leaders gave a warm welcome to Cardinal Augustin Bea, S.J., of Rome as he came here to speak on the Vatican Council and Christian reunion. The 81-year-old prelate, who is president of the ecumenical council's Secretariat for Promoting Christian Unity, was invited at Amalienborg Palace by special request by King Frederick IX. Lutheran Bishop Westergaard and Madsen of Copenhagen participated at a meeting at which the Cardinal spoke.

GENEVA—A United Nations conference on using science and technology to help the world's less developed areas being held here is "one of the greatest events in the history of international organizations," the ecclesiastical advisor to Catholic international organizations declared. Father Henry de Piedimonte, O.P., speaking of the United Nations Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas which is meeting here February 4-22. Also attending the conference is Father Theodore M. Heburgh, C.S.C., president of Notre Dame University.

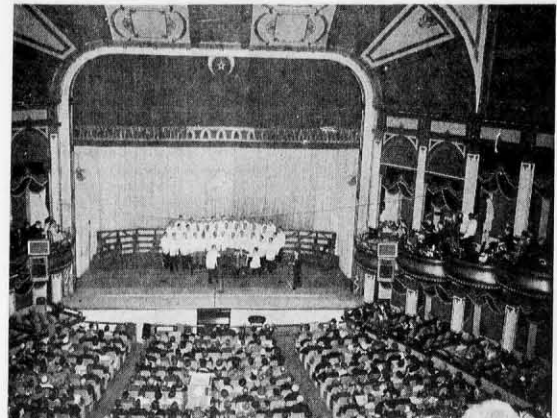
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QUERBECC—Four priest-professors at Laval University have called for legislative action to permit civil marriages and the taking of a solemn declaration instead of an oath on the Bible in civil courts. At present in Quebec only a priest, not a minister of religion are considered legal, and it is required that statements in civil court be taken under oath on the Bible. A test case arose in 1961 when a Quebec writer stirred a controversy over the right of

agnostics to testify before civil courts. The priests said in their statement that delay in resolving the question of civil marriages and court oaths "can only bring about an unhealthy and painful climate and tend to needless irritation."



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ANNUAL TRIAD CONCERT SCHEDULED FEBRUARY 8—The above concert will be re-nected on Friday, Feb. 8, when the Columbians of Knights of Columbus Chapter 437 participate in the 20th annual Triad Concert at Murat Temple, Indianapolis. Edward Krieger will again direct the Columbians. The other singing groups taking part, as in past years, are the Murat Chanters and the Maennerchor of the Athenaeum Turners. WFBM-TV will carry part of the program at 9:30 p.m. on February 10; and Station WIBC will present it on radio at 7 p.m. on the same date.

GEORGE SHUSTER:

Public attitudes, not law, seen school tax aid bar

CHICAGO — Public attitudes, not public law, stands in the way of tax support for U.S. private education, according to a leading figure in a nationwide study of Catholic schools.

George Shuster, assistant to the president of the University of Notre Dame, is a member of the three-man policy and guidance committee for a nationwide study of Catholic grade and high schools now underway. The study is being underwritten by a \$350,000 grant from the Carnegie Corporation of New York.

Shuster expresses his views in a signed editorial in the February issue of Extension magazine, published here.

NOTHING public reluctance to use tax funds for private education, he says: "Some day there may be a different story to tell, but right now nobody can say when that day will dawn."

He adds: "Certain forms of Federal aid, notably in the form of loans, would help somewhat, as would the sharing of local facilities with public schools. But it will be wise not to be too sanguine about the results of such measures."

Root out 'dishonesty,' U.S. businessmen told

TORRINGTON, Conn.—A plea for American businessmen to "set their houses in order" and root out dishonest practices was made by a group of executives here by a priest-specialist in business education.

Father William C. McInnes, S.J., associate dean of the Boston College school of business administration, told the Torrington Area Industrial Management Club that business must police itself or some outside agency such as the government will be forced to do the job.

"Today," he said, "there seems to be widespread apathy toward the common good and an even more widespread sympathy for the common crook."

FATHER MCINNES declared that "everyone knows that stealing is wrong; yet we read in the press a sensational account of why a million dollar embezzler did what he did." He said stealing today is lightly regarded "because modern society seems to be doing it."

"We have in the mid-20th century developed a double standard," the Jesuit educator declared. "Just as some businessmen get two sets of books, one for themselves and another for taxes, businessmen have a tendency to keep a double standard for their business lives and standard for their private lives."

"In both instances," he charged, "a total audit is rarely taken." Father McInnes said the American free enterprise system exists because the social structure permits it. But he warned that "as abuses continue, we may find more and more control of business enterprise taken over by the government. Outside solutions may be enforced because society may deem that businesses do not assume their proper responsibilities."

HE CALLED for a return to self-control, a restoration of conscience in business activity and the use of "courage and imagination" to solve the problem. "If we expect a code of ethics to be adhered to by our public officials, we must also expect a code or a standard to be followed by our business and professional leaders," he said.

"The problem is how to convey to the Church's people who ever and wherever they may be a living awareness of the meaning of their Faith in terms of the individual person, the family and the social order. Everybody knows about the problem but not one can tell you how to solve it."

"We can, however, see the Catholic educational situation rather clearly," Shuster continues. "We have a school system which coordinates religious and secular learning. We also possess a good deal of experience in how to deal with the immense population the system does not reach. There are release-time arrangements, Sunday schools and other devices. Even so, the sad fact is that a large portion of the Catholic surface is hardly scratched at all, particularly in urban areas."

MISSION UNDERWAY PONCE, P.R.—The Great Mission of Puerto Rico, commemorating the 450th anniversary of the first enthronement of a bishop in the New World, has begun here. The religious observance will spread throughout Puerto Rico in the coming weeks and will come to an end on Easter Sunday with a general family Communion.

RETREAT MASTER — Father Joachim Walsh, O.S.B., of St. Meinrad Archabbey, will conduct the retreat for the ladies of Our Lady of Lourdes parish on February 15, 16 and 17, at Fatima Retreat House.

Jesuit scholastics helping bring Faith to changing neighborhood

ST. LOUIS—A parish in what is known as the fashionable West End is using Jesuit scholastics to bring the Church to the fast-shifting, largely non-Catholic population there.

The seminarians, from the Jesuit's Missouri province, are here for a three-year course in philosophy at St. Louis University. They are spending their free time Sunday afternoons making systematic, house-to-house calls on the estimated 20,000 persons living in the 29-block area of St. Rose of Lima parish.

Ninety-eight out of every 100 persons they meet are not Catholic. The area includes what was known as the St. Louis "silk stocking district," and is replete with mansions that once sold for \$50,000 and up. Some of the old homes were subdivided into small family dwellings to ease the housing shortage in World War II.

In the early 1950s the westward migration of the St. Louis Negro ghetto swept through the area. FATHER EDMUND Clohessy, who was named pastor of the St. Rose parish in 1954, reports that starting room only was the rate at Masses in the church as late as 1955. Then the parishioners began to move away—first by the tens, then by the hundreds, then by the thousands.

"We have plenty of room now at Mass," Father Clohessy said. For the one 4,750 persons on the parish roster, there are only 1,000 today—virtually all newcomers. It is not only the exodus of Catholics that is causing trouble, but also the influx of thousands of new families with cultural patterns far different from those of their predecessors.

"The big problem is lack of stability within these families," Father Clohessy said. "There are a lot of people living here whose marriages we can't fix up. The basic thing which is the lack of family tradition."

"Many of them are victims of circumstances. Many are only two to three generations removed from slave owners, where marriage was discouraged—if not actually forbidden."

FACED WITH the impossibility of doing more than to help them, he himself, Father Clohessy contacted the superior of the scholastics at St. Louis University. He felt that the fact that Jesuits have been making the trek out to St. Rose's. They are led by Mr. Thomas J. Maloney, S.J., a 28-year-old Jesuit from Los Angeles who organized his classmates into teams that systematically visit every dwelling unit.

Mr. Maloney said that although only one in 20 in the neighborhood accepts the invitation to learn more about the Church, almost all are friendly toward Catholics. He thinks the policy of school integration started in 1946 by Cardinal Joseph Ritter, Archbishop of St. Louis, is largely responsible for this situation. "We feel that the Cardinal, right from the beginning, pushed things along," Mr. Maloney said. "He integrated the schools very definitely, and that is one of the reasons these people think the Church is for them. And then there's the fact that almost everything in the area moved away except St. Rose's."

out to the American Negro population as a first step, then the Church must show a genuine interest in the Negro. Above all, the Church must extend a warm welcome to the new converts, and hope for conversions in large numbers.

Father Clohessy is hoping for the day when other lay Catholics, "the people from the suburbs," will come back to St. Rose's to help with the new families. "They need to rub elbows with them," he said.

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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.

Bravo, Senator

We are happy to see that State Senator C. Wendell Martin has apparently had some second thoughts about his Senate Bill 201, which we described last week as a "threat" to the very principle of tax exemption for religious, educational and charitable institutions.

He has dropped a substitute bill into the hopper which seems to take into consideration the objections raised against the previous measure, which he co-sponsored with Senator Robert Lee Brokbraken.

The substitute bill (Senate Bill 353), which he co-authored with Senator David Rogers, would tax only revenue-producing property owned by tax-exempt organizations.

This measure recognizes the inestimable contribution made to the community by religious, educational and charitable institutions. At the same time it eliminates the unfair advantage by certain commercial enterprises which happen to be owned and operated by tax-exempt organizations.

The Archdiocese of Indianapolis has long recognized this distinction and has paid taxes on what little revenue-producing property it owns.

Along with Senate Bill 353, Senators Martin and Rogers have introduced a companion bill which would better regulate the determination of tax-exempt property. This measure (Senate Bill 354) would give to the State Board of Tax Commissioners the sole authority to decide what is tax-exempt property and take it away from the county assessors where it now resides. The bill would also provide for appeals and public hearings concerning decisions of the tax commissioners.

Such a law would eliminate some of the inequities perpetrated by county assessors who sometimes do not have the faintest notion of the nature of the religious institutions seeking tax exemption.

Senator Martin is doing so well with his new enlightened approach to a sticky tax problem, we are wondering whether he would be willing to take the next step and restore to its fullness the principle of tax exemption in the State of Indiana. Would he be now willing to seek the elimination of the grossly inequitable sewer service fees now imposed on tax-exempt institutions? Is he aware that the Holy Hospital in Indianapolis is assessed more than \$16,000 a year for sewer service?

New Napoleon?

We don't know where our conservative columnist, Father John Doran, gets his information, but the Europe he writes about in his piece on the opposite page simply does not exist on the planet called the earth.

The other members of the European Common Market are supporting the President de Gaulle of France. They see him, as do we in the United States at this moment, as the possible disruptor of Western unity.

That great political wise man of our time, Walter Lippman, sees right through de Gaulle. In his recent Newsweek column he writes:

"General de Gaulle is a conservative in the high European tradition, which means that he regards as alien such nineteenth-century developments as mass democracy and representative government, free enterprise, collective security, and the search for international peace. For him the old nations are the enduring elements of civilization, which leads him to believe that the cold war with Bolshevism, Russia is only a passing moment. The old Russia, in his view, will outlive the Bolshevism conquest as France has outlived the Nazi conquest. . . ."

"Because General de Gaulle has never believed that the cold war is permanent, he has never liked the array of postwar institutions. To his way of thinking, the movement toward Western unity is slow, though with sentimentality and mediocrity. It is unnecessary because the Communist menace is over-estimated. Communist Russia is not strong enough to conquer the West and, as General de Gaulle might well say now, Khrushchev has at last admitted it."

We are not yet prepared to agree 100% with the English war are calling de Gaulle an oversized Napoleon, but we do fear his conservative views might do more world problems may play right into the Communist hands.

Game of authors

A few years ago everyone was talking about a commentary on American education called "Why Johnny Can't Read." If you recall, the book created quite a stir.

We've been thinking lately that the time has come for a sequel. If we were doing it, we would compile a special book of study on schools and libraries, polish it up, and send it off to some publishing house with a note insisting that our brain child be named "What Johnny Shouldn't Read."

We don't have in mind Mike Hammer or Superman's problems with kryptonite. We don't think Johnny would care much for Spillane; and all the PTA's won't keep him from keeping track of Clark Kent's struggle to conceal his identity.

No, thanks to many individuals and groups who go in for that sort of thing, we now have quite a collection of books titles and authors. Johnny should definitely avoid because of their ideologies. The lists are available. Just see your nearest DAR distributor or call your Birch Society dealer.

All somebody has to do is gather these lists together, wrap them in the flag, and have his friends stand at attention while he drops the manuscript in the nearest mail box.

In case the necessity arises for a chapter or two, we suggest the potential author contact the speaker pro tem of a certain state legislature somewhat north of us.

On the basis of complaints he has received, this legislator has introduced a bill which would prohibit the listing of Red or Pink affiliations of authors of books used in school libraries or classes in his state. His constituents have thoughtfully suggested among others, Eleanor Roosevelt, Carl Sandburg, Ernest Hemingway, Archibald MacLeish, John Steinbeck, and Allan Nevins. (Whatever happened to Orwell, Schlesinger, Salinger, and Tom Wolfe? We think their publishers should demand equal time.)

The representative responsible for the bill cited a con- (Continued on page 9)

QUESTION BOX

Must women wear hats in church?

Q. I heard from a non-Catholic that there is a new Church ruling stating that it is unnecessary for women to wear hats in the presence of the Blessed Sacrament. I always thought this gesture to be out of respect; so how can it be changed?

A. No such new ruling in the Catholic Church! The Vatican Council didn't get around to this problem.

Actually the law in his matter isn't very strict. The same Canon permits men to have their heads covered in Church if it is in keeping with local custom. And it strongly advises that men and women occupy different parts of the church, in accord with ancient custom.

In some countries custom has rather abrogated the law on women's hats so that it is not true in most areas of the U.S., especially at Mass and Holy Communion.

Q. In your Question Box some months ago you advised at least monthly Confession. I was a little disappointed for the following reason:

Confession every two weeks makes it possible to gain a plenary indulgence every day of the month just by offering one's daily work each day. I am assuming, of course, that Holy Communion is received weekly. If a person confesses only once a month he misses the daily plenary indulgence half the time. In other words Holy Communion every week, Confession every two weeks and one has the prescribed Confession and Communion taken care of.

I don't believe in a superstitious multiplication of indulgences, but a plenary indulgence must be worth while, and 15 more a month should be worth an extra Confession every month. Hence I always advise Confession twice a month.

A. Say, Father, your letter really set me thinking, and then sent me back to my books. I had taken for granted that the plenary indulgence granted for the morning offering was similar to that second plenary indulgence granted for the Stations of the Cross each day—namely, that you had to receive Holy Communion each day to gain it. But it doesn't seem to be so; and until someone proves us wrong I am willing to go along with you.

The Holy Father, on October 7, 1961, granted a plenary indulgence, under the usual conditions, to be gained by the faithful who in the morning offer to God their labor of the whole day, whether manual or intellectual, using any formula of prayer.

The usual conditions are Confession and Communion, and prayer for the intention of the Holy Father. That prayer would be repeated each day in order to gain the indulgence. But the law clearly indicates (Can. 933) that Confession and Communion need not be repeated for each indulgence gained. The Confession can be made within 8 days before the day on which the morning offering is made, or within the week following. The Communion can be received the day before, or within the week following. So it would seem, indeed, that you can gain this plenary indulgence every day if you go to Communion each Sunday—provided you fulfill the requirements for Confession. And my recommended monthly Confession would take care of that requirement, except for a week before the Confession and a week after it.

The law states (Can. 931) that anyone who is accustomed to go to Confession twice a month needs no special Confession to gain the ordinary plenary indulgences all during the month.

Likewise a person who receives Holy Communion nearly every day (even though he may miss one or two days a week) needs no special Confession in order to receive ordinary plenary indulgences throughout the whole year.

But the person who goes to Communion only on Sunday—and to Confession only once a month—does miss the opportunity of gaining a plenary indulgence for the morning offering during half the month. These things get complicated.

Q. I am a 12th grader at a Catholic high school. When I was in the fifth grade, the nun in charge told us we could obtain the Sabbath privilege by abstaining from meat on Wednesday. I have done this since then. This has created a lot of cooking trouble for my mother. Now that she is dead it is still a problem as the cooking chores are divided among my father, brother and myself. I would like to know whether the Sabbath privilege may be gained in any other way. I would also like to know if abstaining on Wednesday is enough. A relative told me you must abstain on both Wednesday and Saturday.

A. My personal advice is that you forget the whole thing. You will please the good Lord more by showing consideration for your mother and brother; and I am sure you can count on the help of your good mother in heaven. There are many more practical ways of gaining indulgences for yourself—no better in my estimation than your morning offering, combined with Holy Communion each day.

However, if you persist in this Sabbath meal, here are the conditions as I understand them:

- 1. Wear the Scapular of Our Lady of Mt. Carmel faithfully (or the Scapular Medal).
2. Observe chastity faithfully, according to your state in life.
3. Recite the Little Office of the Blessed Virgin every day. If you are not able to read, you high school senior, then—and only then—may you substitute abstinence on Wednesday AND Saturday—both—for the Little Office. It is possible to have other prayers and/or good works substituted for the office and the abstinence, but you must find a priest who has facilities to make such substitution—presumably a Carmelite.
Why tie your religion in knots of formalism?
Q. What are the basic differences between the Roman Catholics and the Jesuits?
A. Not all Roman Catholics are Jesuits, but all Jesuits are Roman Catholics.

OPINIONS

Readers object to columnist's views

To the Editor: Father Doran's article entitled 'The Issue At Ole Miss' is one of the most obtuse treatments of this subject I have ever read.

The whole article reflects an attitude that is deeply offensive to a group of our citizens.

He tosses in the old saw about 'legislating morals'; surely this is less than minimal legislation, which is our problem in so much of the segregation ordinances. This term, 'legislating morals' has become a question-begging epithet and it is disappointing to see a priest involved in such argumentation.

With what naivete he cites as an example of charity the time when he saw a "Negress" on an ocean liner and went over to sit at her table. Certainly anyone who has even the most superficial knowledge of intergroup relations has long ago discovered that the very term "Negress" is poison to Negroes.

And Father Doran opens his article with the line: "James Meredith's communitarianism in selling his wares, etc." Surely some of his earlier charity is needed here. This gratuitous judgment is not shared by any of those who know Meredith and know his true heroism in entering "Ole Miss."

He has, of course, returned for the next term. Mr. Meredith has bent over backward to avoid such degrading suspicions as "Father Doran" voices in this article.

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A. My personal advice is that you forget the whole thing. You will please the good Lord more by showing consideration for your mother and brother; and I am sure you can count on the help of your good mother in heaven. There are many more practical ways of gaining indulgences for yourself—no better in my estimation than your morning offering, combined with Holy Communion each day.

However, if you persist in this Sabbath meal, here are the conditions as I understand them:
1. Wear the Scapular of Our Lady of Mt. Carmel faithfully (or the Scapular Medal).
2. Observe chastity faithfully, according to your state in life.
3. Recite the Little Office of the Blessed Virgin every day. If you are not able to read, you high school senior, then—and only then—may you substitute abstinence on Wednesday AND Saturday—both—for the Little Office. It is possible to have other prayers and/or good works substituted for the office and the abstinence, but you must find a priest who has facilities to make such substitution—presumably a Carmelite.
Why tie your religion in knots of formalism?
Q. What are the basic differences between the Roman Catholics and the Jesuits?
A. Not all Roman Catholics are Jesuits, but all Jesuits are Roman Catholics.

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CONTROVERSY

Is anti-clerical the right word?

By D. B. MAGUIRE (The Catholic Review, Baltimore)

When pressed on the question, "Is anti-clericalism on the rise in the United States?" I resort to two equally devious tactics. First, I would like to hear you define the term. Second, I would say that I don't like your use of the term in the first place.

Whenever this unively subject is brought up, two ll. zs happen. First, a certain group disappears into the nearest alleyway and second, those left immediately begin to fire away with out-of-date ammunition.

Both reactions are curious because I say NO in answer to the question. No, because few of any American priest are excessively influencing public opinion (Mr. Webster's definition). And, no, because there have been few acts of unfriendliness or hostility on the part of American Catholics to which (priests) have been subject in recent years (to quote an article in The Priest magazine as quoted by Mr. Patrick Scanlan in the Brooklyn Tablet).

THE SECOND PART of the first distinction now comes into play. We, in short, need a name to cover a real sense of malaise on the part of some American Catholics. Anti-clericalism simply will not stretch to cover these new symptoms.

What has been observed is not anti-anything. What is wrong is that it is also not Pro-anything. In this case it does not even seem to be Pro-Ecclesia.

It is in fact an abeyance of mind, total unconcern (already "anti-clericalism" flees the pale of relevance), the tragic dehydration of apostolic concern—our subject here. Not a malady of all men in all seasons, perhaps, but seemingly it affects those whom we ordinarily look to for able leadership.

Simply stated the indisposition is a recognition that at this point in time the Catholic-with-an-intellect can find a place in the Church only by his Catholicism (and that traditionally well defined) but little if any for his intellect.

NO ONE DENIES that his being numbered among Sacrament-receiving Catholics is in itself a contribution. However, the atmosphere in the hands of Christ's Kingdom on Earth. But those affected hasten to say that a total intellectual and emotional commitment to Christ cannot be a static thing.

It is impossible for commitment to flower in a cul-de-sac. But when the Holy Spirit has worked His will in a man and that man has been filled with apostolic zeal, upon whom or upon what does this zeal operate? The atmosphere into which the layman will often find (here please excuse me if I make up my own word) is a pro-clericalism.

If my layman thinks about what he finds, he will often as not come to the conclusion that the situation is not something built by the clergy nor even desired by them. The situation exists because over the years, may the centuries, the layman has effectively thrust his back into the hands of the clergy who reacted exactly as anyone who has had experience with these men of God knew they would. They accepted still another burden as their Master's Will.

Now, certain laymen recognize a basic disproportion in the existing division of work among the laborers in the vineyard. Laymen have been sitting there in the vineyard (the laity) quietly and coolly among it baskets engaged in a running commentary on the progress of the operation.

IT IS TRUE that they assist from time to time as water boys (financial support of Pastor, money for missions) but by and large they are unengaged. But observation is itself a teacher and if the same fact keep up often enough they will begin to sink in. The observant layman has detected that one kind of giving has any real satisfaction attached to it. They know that money or financial support is not enough. They have found that religious have little to offer. They have found that they derive deep reward from their vocation from the giving of self.

Stirrings along these lines are now being heard. Some laymen are beginning to say that they are not worthy of their hire because they (very strong and fully able) continue to sit and do nothing.

They sit and do not rush in because they do not know where or how to begin. Their training has been as observers, and all too often they fear that they will trip over the water bucket—if too preoccupied.

This it seems to me is a fair estimate of the state of mind of a growing segment among American Catholics. They cannot be anti-clerical because they have never seen clericalism.

What they have seen is a pan-clericalism; an apparently fully sufficient operation that has no doors save ordination. But their discontent in this is not a human emotion grating against a merely human institution. It is the Holy Spirit outcrying them toward reclaiming the legacy that is their from their fathers; yet also received this Holy Spirit at Pentecost. They wish to receive back again their rights and their responsibilities.

And while they fret and agitate the situation, there is sloughed off something which has been given them in the name of anti-clericalism. This is not their problem. But as long as it is supposed to be and as long as remedies are proffered in this context, the layman can only be expected to relapse into the apathy from which he came. Unfulfilled, unsatisfied, unappreciated, unchristlike and perhaps, unworkable. "And the last state of the man is worse than the first."

Q. If an individual personally feels that the penance imposed in confession is too light, should he consult his confessor about additional penance, or should he simply perform it of his own accord?

A. Confession should inspire frankness. So a penitent should not hesitate to tell the priest what is on his mind. Penance imposed in confession has special value as reparation because of their connection with the sacrament. So if you really think a heavier penance would be good for you, why not ask the priest about it? Indicate your willingness to perform additional penance, but leave the judgment to him.

INTEGRATION

Aid to schools

To the Editor: Congratulations for your recent articles on "Taxing Our Schools" and other injustices.

Parochial schools, Lutheran, Episcopal and others, together with Catholics have a just cause for complaint, and it is doubtful if the public or many members of the Legislature understand the true picture.

When aid from the State of Indiana is given, it is distributed by counting all children, parochial (Catholic included) as well as public school pupils, although the parochial schools receive none of the money.

The cost per public high school pupil in Indianapolis (1960) was \$373.79; thus Cathedral High School alone with its 830 pupils saved taxpayers more than \$300,000.

The "State aid" was \$174.99 per pupil and that high school should have received around \$140,000 and the "aid" was given the public schools. A similar situation exists in all parts of Indiana.

To say the least, the formula for distribution of the money is dishonest.

I read with interest the articles in your paper and others about racial bias in this country. I know some things about this from experience, not just theory.

My parents live in what was once an all white neighborhood here in the city. When the first few colored families appeared, the whites left like "wild fire," but my parents remained. They have found their colored neighbors to be fine and considerate for the most part, always trying to do their best to keep the neighborhood up.

The undesirable in the Negro race are frowned upon by the good colored man just as much as the white man avoids the undesirable in our race.

Here is a suggestion that probably needs some refinement but here goes anyway.

When a good colored man would like to move into a predominantly white neighborhood, if one of his white friends would like to meet his would-be neighbors and thereby show the whites they had nothing to fear, but rather were really about to receive an asset to their community maybe neighborhoods could be integrated peacefully without the bitterness and hatred of the past. (I realize I have overlooked man's hardness of heart in my suggestion.)

Leo X. Smith Indianapolis

L'I SISTERS



THE YARDSTICK

Religion, Race parley criticisms answered

By MSGR. GEORGE HIGGINS

Reference was made in last week's column to the National Conference on Religion and Race (Chicago January 14-17), under the joint sponsorship of the U.S. Catholic Conference and the National Council of Churches and the Synagogue Council of America.

This Conference, I suggested, was one of the most successful interracial meetings ever held in the United States and one that marked a significant turning point in the history of inter-faith relations in this country.

I think the majority of the delegates to the Conference would agree with this appraisal. However, the Conference has been criticized by some observers on two counts in particular.

The charge has been made that Negroes and Negro organizations were not adequately represented at the Conference. And it has been alleged that the Conference program did not adequately reflect the seriousness of the race problem in the U.S. and the urgency of solving it without any further delay.

The first criticism is the easier one to deal with. To some extent, it would appear to be based on a misunderstanding. It is my information that the invitations committee for the Conference went to elaborate lengths to make sure all interested groups would be adequately represented.

Unfortunately, however, some of the organizations which were invited—and this includes some of the leading Negro organizations—failed to respond, possibly because they did not realize at the time how important the Conference was going to be.

In any event, this problem of representation is not too serious and will undoubtedly be resolved to everybody's satisfaction if and when another national Conference is convened.

The other criticism—that the program did not adequately reflect the seriousness of the race problem and the urgency of solving it without further delay—is obviously more important and more difficult to deal with.

I think the criticism is largely unfounded. It is not exaggerated. It is my impression that the Conference not only took the race problem very seriously but that it never would have been convened in the first place if the people responsible for organizing it had not been thoroughly convinced that a quick solution to this problem is the most urgent domestic challenge confronting the U.S. at present.

However, the impatience of those who allege that the Conference was too impatient about the race problem might be given careful consideration by all who had anything to do with the Conference, but especially by Negroes see it or fully to share their wholesome and very understandable impatience with our painfully gradual efforts to eliminate the evil of racism, root and branch, from every sector of American life.

Some of those who have criticized the Conference for its real or alleged failure to come to grips realistically with the race problem in all its horrid ugliness are supporting their criticism with quotations from James Baldwin's Letter From a Region In My Mind, which was first published several weeks ago in the New Yorker. It has since been reprinted as one of two essays in a book entitled "The Fire Next Time" (Dial Press, New York, \$3.50).

Baldwin's famous "Letter," for all its making greater use of the fire apostolate; far too many priests are bogged down in administrative jobs that the admittedly well-taught of their shoulders, and there is a crying need for intensively trained lay men and women as instructors and catechists.

There are untapped resources of late or delayed vocations from men in adult life who could still give many years to an active priesthood were there more special seminaries for their training, and more bishops who would encourage them. The experience of the Beda College in Rome has amply proved this point.

There is also the problem of the convert Protestant minister. A small category numerically, perhaps, yet they have their own special experiences and insights of great value to the church. Paul Browne up in the strictest sect of the Jews, a Pharisee of the Pharisees, made full use of his intimate knowledge and understanding of the Law and Prophets to expound their fulfillment in Christ. So too the priestly convert from the Protestant ministry can, perhaps uniquely, see the Catholic religion as the fullest of God's revelation from the perspective of the incomplete truths held by our separated brethren.

Not all convert Protestant ministers discover a vocation in the Catholic religion. If they happen to be unmarried, not all are suitable; just occasionally a real vocation in a Protestant ministry will become a Catholic for less than adequate reasons. But in far too many cases a married clergyman finds the Faith, accepts it with heroic sacrifice, and then finds that an active life of full-time service to God abruptly ends.

He finds himself trying to adjust in middle life to some unfamiliar secular profession. If he is lucky, but not all Protestant ministers, for Catholic priests either, for that matter, have abilities in that profession. They miss their ministry tragically, and surely

No other book I can think of is better calculated to impress upon the dominant white majority why the American Negro is so frustrated by the present situation and so determined to find a comprehensive solution to the race problem right away—not in 1970, not next year, but tomorrow and, if possible, today.

The easy way for white Americans to answer Mr. Baldwin would be to write him off as an impractical visionary or an embittered demagogue. But that would merely aggravate a problem which has already reached the staggering proportions of a national and indeed an international crisis.

The best way to answer him would be to try to do the impossible: try to solve the race problem as soon as it humanly possible. Time's awasting, as the very title of Mr. Baldwin's book reminds us. His story is taken from an old Negro spiritual which ends, ever so ominously, as follows: "God gave Noah the rainbow sign, no more water, the fire next time!"

PLIGHT OF CONVERT MINISTER

Liberalization of law of celibacy urged for council consideration

By REV. WALTON HANNAH

A new look at the recruitment and training of priests will certainly be on the agenda of the ecumenical council at some stage.

The shortage of vocations in some countries is already acute. To some extent this can be made good by the greater use of the lay apostolate; far too many priests are bogged down in administrative jobs that the admittedly well-taught of their shoulders, and there is a crying need for intensively trained lay men and women as instructors and catechists.

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TRANSFORMATION—The tattered clothes of this South American boy have been replaced by apparel donated by American Catholics to the annual Thanksgiving Clothing Collection. Poverty, destitution and unemployment are only some of the problems that face the population in many of the countries. American aid through the Alliance for Progress and Catholic Relief Services helps to give people of South America self-respect and, nourished by the food and warmed by the clothing, they are better equipped to help themselves.

WHAT OF THE DAY

By REV. JOHN DORAN

I don't know about the papers you read, but I do know that I have watched in vain through the ones I de Gaulle's side of the present. Covertly, the U.S. market has been in Europe. The impression one gets from the papers is that a heavy attack is being done on poor help and doing so that we can make reasonable judgments, even though our judgments may not be in accord with those of the government.

As the French and other nations seem to see it, Britain wants to change the whole structure of the Common Market in order to enter. The Common Market works as of the present on the agreement reached by the six countries, an agreement known as the Treaty of Rome. De Gaulle describes it thus: "Whether in terms of their industrial or agricultural production, of their foreign trade, of their commercial customs and client, or of their living and working conditions, there are more similarities than differences between them. . . . The very fact of grouping them and linking them together in such a way that what they produce, buy and sell are consumed, they produce, buy and sell and consume by preference within their own grouping thus conforms to reality." He says the six nations now in the group as a natural unit.

He then says this of England: "Then Great Britain applied for membership in the Common Market. It was not surprising earlier to participate in the community that was being built, and after then having created a free trade area with six other states, and finally—I can say this, the negotiations conducted for so long on this subject can be repeated also on the diacronate and priesthood, and rather later on the subnucleon also.

Secondly, there are the many practical and economic difficulties which arise in fitting married clergy into a parochial framework designed for celibacy. Thirdly, there is the desire to avoid scandal among the simple faithful of the Latin Rite who have never heard of married priests in communion with the Holy See. Fourthly, there are the strongly entrenched forces of traditionalism and conservatism which tend to look upon the Latin Church and Latin customs as the Catholic norm, and other traditions as tolerated deviations which should not be allowed to affect (one is almost tempted to write infect) the main stream of Western Christianity.

LET US EXAMINE these factors in their application to the married convert clergyman. No one would wish to dispute the validity of the first point, or question the value of perfect chastity. However, even in the West there are two standards among the priesthood, the diocesan, and the monastic or regular. To take but one point of difference, the latter are vowed to poverty which is again a higher Christian ideal. But the Church realizes in the East that it is not necessary that the priestly life as such should embody all the counsels (Continued on page 10)

COLDS BRING ON COUGHING SPELLS Father John's Medicine Gives Prompt Relief If you are coughing because of a cold and your throat is throbbing, you can get quick relief with Father John's Medicine. Its wholesome ingredients soothe throat irritation without the use of alcohol or harmful drugs. Millions of people have used Father John's Medicine successfully during the past 95 years.

First, there is the whole force of Christian tradition and teaching from earliest times that the perfect chastity of celibacy is the higher and more angelic state in that, apart from practical considerations, it is a sacrifice, sacrificially undertaken by the priest from supernatural motives. Therefore, regard for ordination to major orders. The Orthodox accept this ideal for the episcopate. The Latin Church of the West in early centuries had

Has the press been fair?

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called—after having put some pressure on the six in order to prevent the application of the Common Market from really getting started. Britain thus in its turn requested membership, but on its own conditions."

What the French think of the situation was summed up by the French Minister of Foreign Affairs before the National Assembly in a January 24th, when he said: "The British still defended a thesis which in fact gave the advantage to the interests of the Commonwealth of America over Europe interests." An advantage which the European countries quite naturally oppose.

From what I have been able to understand about this whole matter, France is acting as the dominant spokesman for the European six in an unwillingness to abandon the basic principles of the Common Market which have worked out so well thus far, and in an unwillingness to accept

Form interfaith farm co-op

TAIZE, France—The Brothers of the Protestant monastic community of Taize and five young farm couples who are Catholic Actionists have pooled their resources to form an agricultural cooperative.

For the Taize Brothers, the purpose of the co-op is to give witness to the spirit of poverty. For the membership as a whole, the goal is to live their farming life as Christians, and to serve as a pilot project which could benefit the whole region.

The co-op, known as the "Copeps," includes the farm lands, livestock and machinery of the Taize community and the five Catholic couples. Copeps expects to admit other farm families as members after an initial trial period.

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INDIA: A ROSE FOR ST. THERESA

I WOULD TRAVEL the world over to preach Thy name. . . . "Though destined never to leave her convent at Lisieux, the LITTLE FLOWER, who wrote these words in her book of MISSIONARIES. Now another Carmelite, Sister Maria Francesca, writes from ERNAKULAM, INDIA: "I am 47 years since St. Mary's Convent has been started. . . . We are 73 sisters in this house. We run a high school, a hospital and an orphanage. . . . Our earnings so far have been spent for these social works. . . . We are not able to make a proper house for Our Lord. Our financial condition doesn't allow us to do this. . . . So we approach our benefactors with an humble request that they may kindly help us. . . . Sister Maria Francesca's chapel will cost \$3,000. Who can resist the appeal of this noble sister? . . . A perfect work for those devoted to St. THERESA: Why not send your donation, in her honor, now?"

PALACES IN KINGDOM COME

"And he who gives a child a treat Makes joy-bells ring on Heaven's street, And he who gives a child a home Builds palaces in Kingdom come. . . . —John Massfield

Your donation of 3c a day or \$1 a month to our ORPHANS' BREAD CLUB will make joy-bells ring and sisters looking after children on our missions. Leper children, blind children, all sorts of children bereft of parents and looking hopefully to our missionaries for their daily bread. Those MISSIONARIES can only look to us, and we in turn looking to YOU.

CIRCUA TIME

FROM MASSACHUSETTS. N.Y. we learn a group of young friends held a circus: "Admission was 4c. Enclosed is 75c we have this money will be used for a needy cause."

Indeed it will! And we hope your audience enjoyed the performance as much as we enjoyed receiving your letter and generous contribution.

THE MITE AND THE MIGHTY

Every week we have just about 200 letters to tell you our story—a story that would fill many books. On this column those sands of priests, Sisters, brothers, hundreds of thousands of PALESTINE REFUGEES, and goodness knows how many sick, helpless adults and children depend on your support. . . . Your STRINGLESS GIFT helps us send the aid where most needed. . . . Your membership in our association (\$1 a year) gives a single person; \$5 for a family keeps us going. . . . \$10 gives a single person; \$5 for a family keeps us going. . . . \$20 gives one of them a blanket. . . . All this help comes from you in small and big gifts that work miracles of aid. Please keep it coming and understand that 200 words don't let us say thanks as much as we would like to.

To your wife, kindly remember our association, Official title: THE CATHOLIC NEAR EAST WELFARE ASSOCIATION. Dear Missions: Enclosed please find . . . for . . . Name . . . Street . . . Zone . . . City . . . State . . .

Near East Missions FRANCIS CARDINAL SPELLMAN, President NEW YORK, N. Y. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y. Price \$4.00 a year. Published Weekly Except Last Week in December.

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onsignor Goossens Says: During the coming Membership Campaign, enroll your beloved dead as members of the Society for the Propagation of the Faith. Make the usual membership offering of \$1.00 for each person. Your deceased husband, wife, father, mother, or anyone you wish may thus be enrolled for a year. During that time they share in no less than 30,000 Masses. Apostleship of Prayer Intention for February: Success of the Council. Mission Intention for February: Africa. CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA



Edited by the Cleric Seminars, of West Baden College

You are lucky!

By RAFAEL BORRAMEO, S.J.

This was the refrain of a top time many years ago: "And you don't know how lucky you are..."

When school begins to annoy you in your middle-teens, when homework means nothing but a well-planned kill-joy, especially on weekends, when you catch yourself in class seriously thinking for the first time whether you...



The really shouldn't quit now, look for an easy job and "get settled," maybe you need someone to tell you, "But you don't know how lucky you are..."

Think of the past generations of teenagers, who boys and girls couldn't because there weren't enough schools, teachers, books, Ask your granddaddy or granddaddy how it was in the old days, before cafeterias and free buses, before even high schools became common.

For a minute, close your eyes and take an imaginary trip

Quiz contest set to open

A record 57 teams were ready to match wits in the annual Criterion Quiz Contest with competition scheduled to start on Tuesday evening, Feb. 12. First round matches are to begin at 8 p.m. at various parish sites, with 52 of the 57 entries set for action that evening. The remaining five teams have drawn first-round byes.

In this year's line-up there are six teams from outside the Indianapolis area—three from Rushville, two from Connersville and one from Knightstown.

Second round matches will be played on Tuesday, Feb. 19, also at 8 p.m.

For the opening round, contestants will be responsible for the January 18, January 25 and February 1 issues of The Criterion. Material will be used that appeared on Pages 1, 3, 4, 6 and 9 and any continuations from these pages. For the second round, the January 18th issue will be replaced with the February 8th issue of the paper.

The finals will be held during the week of March 10 and will be broadcast over Radio Station WFBM.

Cy Cipher

TABLE TENNIS—Entry blanks have been mailed for the Junior CYO Table Tennis Tournament, which will open on March 10. Entry deadline is March 7.

INSTRUMENTAL MUSIC CONTEST—Entry blanks have been mailed to all grade schools for the annual Cadet CYO Instrumental Music Contest, slated for Cathedral High School on March 23 and 24. Several changes have been made in the rules for the 1963 competition, and the CYO Office has requested a careful reading of the entry blanks by school authorities and music teachers.

MOBILHEAT FUEL OIL SERVICE advertisement with logo and contact information for Coal & Oil Corp.

G.H. Herrmann Funeral Home advertisement with address and phone number.

around the world, visiting underdeveloped countries. There are many youngsters who go to school today under conditions you could hardly imagine: a long walk to school, run-down schoolhouses, crowded classrooms, poorly-trained teachers, hardly any books at all. Many can't get to school for lack of decent clothing. And have you tried studying on an empty stomach—regularly?

Amado, one of the boys I taught in school back home in the Philippines, puzzled me no end. His parents were illiterate and couldn't speak a word of English; neither could most of the people in his village. Yet he spoke and wrote nearly perfect English, while most of the boys in the school, older and experienced in American movies in the city, had a hard time learning it.

His command of the language earned him high marks in all subjects, since the teachers, who spoke English and all the textbooks were written in English. But the odds were against Amado.

In the bamboo shack he called his home, there was a single 20 watt lamp he could study by at night. Besides the tuition fee, going to school daily meant a long bus ride and 50 centavos (a cent, 5c), which was all too much for his father whose weekly earnings amounted to five pesos (\$1.25), the most and who was busy in debt trying to support a family of six. But parents and son were determined to carry on the fight for Amado's education, despite a daily threat of dropping out, until a kind and wealthy man offered to pay for his schooling.

Amado will finish high school next March. With his talent, he ought to go to college, but it is not likely that he could. And a good job for a high school graduate isn't easy to find in a country where the need is for professionally trained technicians and college graduates.

Most likely he will end up gathering coconuts, like his father, getting a few pennies here and there, whenever people call for him.

You have much to be thankful for in America, where the opportunity for a good education is great and there aren't too many obstacles. Whether your name is Amado or Mary Ann, the fight for Barbara, God has a special plan for your life.

If it is by education that God wants you to develop your talents and make His image in you more perfect. But even God can't do what when a boy or girl chooses to ignore God-given talents and wastes opportunities, preferring the easy way out of difficulties. If you only know how lucky you are!

Two league crowns decided Sunday

Two Indianapolis Deany CYO basketball league championships were decided in games played last week end.

St. Joan of Arc won the Freshman-Sophomore crown by defeating St. Joseph, 38-28, in a game Sunday afternoon at the Little Flower gym. John Engel paced the scoring for the winners. It was the first Freshman-Sophomore title for the Northsiders.

In the "67" League, St. Michael's staged a spirited rally in the last quarter against St. Patrick's to wrap up the open 36 to 23, after leading the measure for just Little Flower, 33 to 21, in the semi-final game. Although St. Patrick's has lost only one regular season game in four years, this marks their first success in tournament play.

Cathedral, meanwhile, claimed the championship in the Senior CYO League with an undefeated 6-0 record in regular season play.



STYLE SHOW CERTIFICATE WINNERS—The young ladies above each received \$5 gift certificates for their efforts in the ninth annual Junior CYO Style Show, held recently at Holy Name auditorium, Beech Grove. From left are: Mary Massing of Sacred Heart parish; Mary Jo Thring, Kelly, Pat Snyder, St. Catherine; Jo Ann Sahn, St. Catherine; Irene Maher, Cathedral; Sharon Lechner, Holy Name; Carolyn Davis, Holy Name; Mary Grace LaRoche, St. Roch; Carolyn Bell, St. Bridget; Mary Frances Toner, Holy Spirit; Janet Trees, Holy Spirit; Patty Able, St. Mark; Paula Zucchi, St. Simon; Sue Baker, St. Catherine; Donna Skinner, Holy Spirit; Linda Speth, Sacred Heart; Marcia Ann Kappes, Holy Name; Patty Stuckey, Holy Name; and Donna Hermann, St. Christopher. In front are Roseann Fisher and Mary Ann Stuckey, who modeled a successful entry.

Archdiocesan tourney play opens Sunday

It was "all systems go" as Junior and Senior Deany champions prepared to lift the lid Sunday on the CYO's version of Hoosier Hysteria—the annual Archdiocesan basketball tournaments.

Afternoon games are scheduled at Holy Trinity, New Albany, and Secunia High School, Indianapolis, with the winners returning to Secunia for the semi-final and final rounds on Sunday, Feb. 17.

Two Junior games are on tap at New Albany. At 2 p.m. St. Mary-Michael, Madison, winners of the North Vernon-Deany championship, meet St. Joan of Arc, Indianapolis Deany "B" tourney champs. At 3:15 St. Anthony, Clarksville, New Albany winner, challenges St. Paul, Tell City, champions in their own deany.

AT 4:30 P.M. in a Senior CYO contest, The Tell City winner, St. Augustine, Leopold, takes on the North Vernon Deany champ, the Madison Senior CYO team. The New Albany winner, Holy Trinity, has drawn the bye into the semi-finals.

Three games are scheduled at Secunia High School. The 12:30 opener pits St. Andrew's, Richmond, against the Cathedral Senior CYO in a senior division contest. In another Senior game, the Newman Club of Terre Haute meets either St. Leon or St. Paul, New Albany, at 1:45 p.m.

At 3 p.m. the Juniors open action with Holy Family, Oldenburg.

Report is issued on released-time

BOSTON—Statistics compiled by the Boston school departments show nearly five times as many Catholic children take part in the released-time religious instruction program than all other denominations combined. During the last year 14,889 Catholic children out of 19,588 youngsters of all denominations in public schools took part in the project. The report showed the following for other denominations: Protestants, 4,208; Orthodox, 147 and Jewish 255. The report said the figures remain fairly constant from year to year.

NATIONAL FATHERS CINCINNATI—Citizens for Decent Literature will hold a national convention October 18 and 19 at the Palmer House, Cincinnati. Charles H. Keating, Jr., CDL national chairman, said authorities on law, psychiatry, psychology, and public speaking will be among the speakers.

Richmond Youth Center reported flourishing

RICHMOND, Ind.—A Catholic Youth Center established last October by a group of interested parents in Richmond is proving very successful. Father Lawrence Moran, Deany CYO director, reported this week. Knights of Columbus Council 500 has donated the use of the center's basement every Friday night for the use of the CYO members. The center is under the management of an Adult Board of advisors comprised of members from the three city parishes and a K of C representative. Board members appointed by the deany director are: Mrs. Robert Verge, president; Mrs. Charles Blauer, John Witte, and Lewis Jack. Father Francis Eckstein, assistant at Holy Family parish, has been appointed official Chaplain to the CYO board and members. A teen board with representatives from the three parishes has also been set up to serve temporarily until elections in the near future. The center is open every Friday night from 7:30 to 10:30 p.m. Admittance is by CYO membership card only. One guest is allowed per member each night.



MULTIPLE PRIZE WINNER—Janet Trees, right, was the winner of four awards in the recent Junior CYO Style Show. With her are two of her models, Joann Seer, left, and Donna Skinner. Her award is from Holy Spirit parish.

CYO basketball tourney results

Table listing basketball tournament results for Terre Haute Deany, Lawrenceburg Deany, and New Albany Deany, including quarterfinals, semifinals, and finals.

Table listing basketball tournament results for Indianapolis Deany, Senior CYO, and Junior CYO, including quarterfinals, semifinals, and finals.

2 tourneys set to open

Two parish invitational basketball tournaments were scheduled to get underway next Sunday in Indianapolis under CYO auspices.

Holy Spirit will play host to 20 Freshman-Sophomore teams, with some 28 squads vying for honors. Sixty-four games are scheduled starting Sunday at 1 p.m. Second round games are scheduled at 6:30 p.m. Monday and Thursday. The quarter-finals Saturday afternoon and the semi-finals on Sunday afternoon. Final games are set for Sunday night at 7 p.m. and 8:15 p.m.

Also slated to lift the lid Sunday will be the Holy Cross tournament for "67" League teams, with some 28 squads vying for honors. Eight games are slated Sunday afternoon beginning at 1 p.m. Play will continue on Monday, Tuesday and Wednesday evenings with the first game set for 6 p.m.

Second round play will be resumed Sunday afternoon, Feb. 17, and the quarter-finals will be played Monday evening, Feb. 18. The semi-final round is scheduled for 1 p.m. Sunday, Feb. 24, with the two win-up games slated that evening at 6:30 p.m. and 8 p.m. An individual sportsmanship plaque will be presented at both tournaments in addition to the team trophies.

Adults are invited to attend with admission prices pegged at 25 cents for grown-ups and 10 cents for grade school pupils.



MARIAN STARTER—Sophomore Chuck Federle of Sumner, Ind., will be in the Marian College starting line Saturday, Feb. 9, when the Knights play host to Huntington College at 8 p.m. Federle, a 6-2 center, has averaged 9.8 points per game this season with the Knights. Through February 6th, Marian's season record was seven wins and 11 losses.

Brothers of Holy Cross Young men interested in the various life and career planning activities... Brother Edward, C.S.C. Notre Dame, Indiana.

Dance sponsored by Heart Board

Scores of teenagers from Catholic high schools in the Indianapolis area will attend the annual semi-final dance sponsored by the Marion County Heart Association high school board at the I.U. Medical Center Saturday, Feb. 9, from 9 until 12 midnight. Vic Knight's Orchestra will play.

John Feener, of Cathedral High School, will serve as master-of-ceremonies during the intermission entertainment. Gordon Erickson, of Cathedral, will do a comedy monologue. The brother and sister team of Don Ramsey (Cathedral) and Fay Ramsey (St. Agnes) will perform a comedy skit.

Senior Barbara McNamara, of St. Agnes, secretary of the Heart Board, is one of the dance queen candidates.

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Turkey Dinner Feb. 17 - 2 to 6 P.M. at Cathedral High School advertisement.

FAMILY CLINIC

Wife treated as a pawn by her bickering family

By JOHN L. THOMAS, S.J.

My wife has a problem I can't seem to help her solve. She comes from a family that specializes in bickering and fighting, and since she is very sensitive, she gets bawled back and forth in their quarrels like a pawn. No matter what she does, she gets a second of shouting partiality. I tell her she can't please everybody.

How can you help her? As I have suggested, Bill, you must start out by recognizing that the major source of her difficulties is her confused sense of conflicting family loyalties and obligations. Having helped her analyze her complex feelings in this regard, you must then work out morally sound solutions for each aspect, one step at a time.

THIS IS CATHOLICISM

The 4th Commandment

By JOHN WALSH, S.J.

Editor's Note: The Third Commandment, "Remember the Sabbath day," will be discussed in a later article.

Q. Does the Fourth Commandment regulate only the duties of children toward their parents?

A. No. Implicitly contained in the Fourth Commandment is the law concerning the relations between all lawful superiors and their subjects.

Q. What are other duties prescribed by the Fourth Commandment?

Besides regulating the obligations of children toward their parents, the Fourth Commandment prescribes also the duties of parents toward children; employers toward employees; citizens to the government; public to citizens.

THE WEEK IN LITURGY

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

of remembrance . . . begins the moving First Reading from Ecclesiastes.

Feb. 10 SEPTUAGESIMA SUNDAY.

This cycle of worship which we call the Church's year or the liturgical year is built first around the celebration of Easter, the victory of the Saviour over sin and death.

Today the liturgy turns from the direct contemplation of His coming and the manifestation of His glory toward Easter's victory. For sin and death are still with us, God's love has indeed appeared in our flesh, but fleshly eyes see more than goodness in ourselves and in the world around us.

They see hatred and lust and selfishness. They see despair and hopelessness. We must be overcome were it not for the promise that Easter toward which we turn today—the promise of the Last Supper, the Cross, the empty tomb, the Lord's return to His Father.

Let our Christmas-Epiphany joy should make us forget our sinfulness and our dependence on that promise, today's Entrance Hymn starkly introduces the new note of this time before Lent: sorrow, distress, yet the Lord hears and responds.

Feb. 11 THE APPARITION AT LOURDES.

Although this feast commemorates a private vision, the Mass is more concerned with Mary's function in the Mystery of Christ and particularly with her freedom, by God's grace, from that strain of sinfulness so evident in the human race. The First Reading sees her as a great sign of the Church, the Bride of Christ. The Gospel tells us why she is a sign and why she is "full of grace": "Thou shalt conceive . . . and bring forth . . . Jesus."

Feb. 12 THE HOLY FOUNDERS OF THE SERVICES.

For the Servants of Mary and all Catholics who rejoice whenever a new religious community arises to make its specific contribution to the variety and the beauty of the Church, the Mass commemorates the Holy Fathers with praise for dedicated and self-sacrificing men.

American Catholics find its title also singularly appropriate for the national celebration of Abraham Lincoln's birthday, "Let us now praise men

developed "claws"—she doesn't like to fight—and you can thank God for that. Moreover, perhaps because of her past experience, she is hypersensitive about quarreling, particularly when it involves persons to whom she feels bound by equal ties of love and loyalty.

Moreover, although she owes special love and esteem to all her relatives according to their degree of relationship to her, as an adult it is up to her to determine the frequency and extent of her association with them, and none of them have any direct claim on her in this regard.

Furthermore, your wife must learn to distinguish between Christian love or charity and affection. Charity must be universal and not be claimed by "rights"; affection necessarily is limited in scope and must be earned rather than demanded.

Failure to distinguish between charity and affection is a common source of guilt and painful confusion in family relationships, because unwise members often believe they must feel affection (Continued on page 10)

What are the major factors in her confusion? First, there is the nature of her family obligations. As a wife and mother her primary obligations are to her husband and children—all others are secondary.

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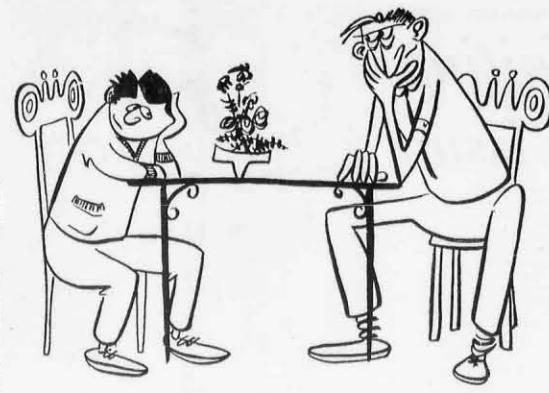
WORKING TO BEAT HELL

By JOSEPH T. MCGLOIN, S.J.

Often, as I ride trains, I find outlining the next book or article or talk a pleasant way of passing the time. Sometimes, however, especially right after finishing a retreat or some major address, the sound of the train makes only a relaxing and fun to think of titles—titles for books and articles and talks, and, yes, even a title for this column.

"Saint or Square?" occurred as a possible title, since that is really the only choice life holds out, and it is also the sole question this column will ask, no matter in how many forms it may do so.

It is very funny that God, being such as He is, would offer us a share in His nature, such as we



SOMETIMES TEEN-AGERS AND PARENTS NEED HELP IN UNDERSTANDING EACH OTHER

WORKING TO BEAT HELL

The origin of a title

By JOSEPH T. MCGLOIN, S.J.

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It is very funny that God, being such as He is, would offer us a share in His nature, such as we

are. The fact of Creation itself—and some of its products, too, are hilarious, and if we live our lives properly, we really should be laughing, because in that case we'll be stepping out of this struggle we've misnamed "living," right into real life, into eternal, unadulterated happiness. And that's nothing to be sad about, but everything to laugh aloud about, out of sheer joy.

But as the train clicked on, and I got more and more drowsy, a new title gradually began to drum itself into what was left of my consciousness. Life's real job is the defeat of Satan, the escape from hell. The idea of any column ought to be to get people to recognize Satan and his subtuges. And I thought of an expression I had heard often enough, under varying circumstances, true, but whose literal significance I had never grasped. "Working to beat hell," the train seemed to say, "working to beat hell."

Of course, I'm working to beat hell, I thought, and so are all of us. And the first step in that is to recognize, to recognize, when we see it. We have to spot hell in the loudmouth who shouts that the wrong he does is the only right; in the pleasure that looks so thoroughly satisfying and which will turn out to be a disappointing one; in the reversed values surrounding us—where sex is the only interest, money the only proper goal of life, and pride the only normal human attitude. In working to beat hell, it's necessary to spot these phony goals for which they are aiming to recognize the only real values there are: the humility and poverty of spirit which lead to eternal pleasure.

Yes, we're working to beat hell, all right, I thought sleepily, but more to my mind, life than this negative side, too—we're working to get to God, the only purpose of our entire being, without whom we would not exist eternally and completely frustrated in every part of our nature and superstructure.

"Working To Beat Hell." The more the phrase clicked along with the train, the more I liked it as a title.

It suggested the attempt to put teen-agers wise to a lot of the traps they could fall into, and to expose some of the phony ideas they are bombarded with. It seemed to include tips for parents and teen-agers alike, on the things they could do—and a few they could avoid—to help each other to beat hell and get to heaven. Even helping parents and teen-agers to understand each other better would be a big step in that direction.

After all, beating hell is the only victory important enough to talk about anyhow. Win all the ball games, collect all the money, sample all the pleasures—add up all this sort of stuff, and if you don't get a 100%, complete, utter, unmitigated, unhappy failure. Beat hell, and get to God, and you turn out to be 100% successful. Nobody can be a partial success or partial failure—it's all or nothing at all in this game.

Just then, I was jostled out of my slumber by a lady passenger who seemed determined to brighten my whole trip by talking the rest of way to Minneapolis. "And what are you doing?" she asked, glancing curiously at my notes.

"Working to beat hell," I mumbled somewhat sleepily. She didn't talk much after all. I still think it's a good title. WORKING TO BEAT HELL

IN THE WHOLE CHRIST

The Christian Life

By ABP. EMILE GUERRY

Lord, what wilt thou have me to do? (Acts, IX, 8)

For every member of the Mystical Body, the Christian life is an unceasing warfare: warfare of the upright human spirit against the evil tendencies and the passions of our human nature, in order to establish the Reign of Christ over as many souls as possible and over the relationships of each member with all the others.

Nature of the Christian life

Jesus reigns supremely over a soul when that soul is ready to do the Will of Christ, however human nature may shrink from what is required. What is important here is a habitual attitude of submission to this adorable Will of God. Transient weaknesses and faults of human frailty do not affect the sovereign authority of the Head, when the soul is ready to admit its mistakes and deficiencies, humble itself on account of them, and seek the shelter of Christ's Reign of Mercy. But the greatest obstacle to the Reign of Christ our Head, is the will which rebels against being led by Our Savior, this being the state of an evil will which refuses to submit to the Divine Plan. What Jesus expects from each one of us, is an upright, good and docile will, and seek the shelter of Christ's Reign of Mercy. But the greatest obstacle to the Reign of Christ our Head, is the will which rebels against being led by Our Savior, this being the state of an evil will which refuses to submit to the Divine Plan. 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A SERIOUS MOVIE

'A Child is Waiting' tackles thorny issue

By JAMES W. ARNOLD

Stanley Kramer specializes in first films about challenging subjects. In an industry which sometimes seems to feel that the only adult theme is adultery, producer and sometime-director Kramer has persevered in a long string of films grappling with subjects important to our times: race relations, nuclear war, religion and evolution, war crimes. Often they've been propaganda, and not all have been good ('Pressure Point'), but some have been extraordinary ('Hush', 'Nuremberg').

Now comes 'A Child is Waiting,' which reflects increased national concern for the problem of mental retardation. Kramer insists that his film be entertaining as well as public-spirited. "If I don't make it entertaining," he says, "I'm lost."

To achieve this he uses highly dramatic stories, well-known stars and heavy promotion. The approach always risks pleasing no one; there may be too many concessions for serious filmgoers, not enough for the mass audience.

'Judgment at Nuremberg' was certainly better art than box-office. On Saturday night, customers preferred not to meditate on Nazi war guilt, even if the cast included Tracy, Cliff and Lancaster. Hollywood has so long unbrainwashed audiences to believe that entertainment equates escape that few people will accept that hard reality, even tragedy, can also entertain.

To entertain means to amuse, to divert; we get this kind of entertainment from folk, poetry, doing the twist, or even in desperation.

RACE JUSTICE WEEK PURCHASE, N.Y. — Catholic colleges throughout the nation will observe the week of February 17 to 23 as Interracial Justice Week. The observance is being promoted by the Social Action Secretariat of the National Federation of Catholic College Students.

from TV. Life without it would be intolerable. But entertainment also has a deeper meaning: the intellectual pleasure or delight one gains from good art, whether it be painting, music or drama. This pleasure need not always be "happy" (witness 'Hamlet' or 'Oedipus') or escapist (as filmgoers discovered in 'Bartley'). About this sort of entertainment one thing is certain: to be fully human, man needs it as deeply as he needs, sometimes, to laugh and to fight.

Whether the home belongs to the schools or simply to the general brutality of modern life, many people leave this kind of pleasure unexplored. Serious drama, they feel, offers little but tedium and depression: boy loses girl, and bodies litter the set. Perhaps the artist is partly to blame, for people no longer trust him. Nobody, they feel, can make a repulsive subject interesting or "entertaining."

Many viewers avoided 'West Side Story' because they doubted beauty could be found in slum-dwelling juvenile delinquency; they did not know, or trust, Bernstein, Laurents and Robbins. The same sentiment, which had to do with girls, songs, and dances.

'A Child is Waiting' is neither tragic nor depressing, but it is a serious picture about an unpleasant subject. The retarded, through history, have been feared, mocked and despised as much as the insane. The film at times is unbearably sad, because it concerns children who want and need love, but do not get it. Yet the dominant note is one of hope, even joy.

The important thing is that audiences should trust Kramer and his gifted young director, John Cassavetes, to entertain them on several levels. The scenes, in fact, occur in the direction of box-office rather than art. The film has too much 'iron cases' in its head, the syndrome of soap-and-medical soap opera.

More crucially, the picture is an uncertain cross between documentary and drama: a horse that is half-racer and half-dray is unlikely to be good either a Hialeah or at pulling milk wagons. Writer Abby Mann (who won an Oscar

for 'Judgment') wants to move us to love and action for the retarded. So he tells us about them: who are they, how they got that way, what they need, how they can be helped.

This element in the movie is superb, chiefly because of the children from California's Pacific State Hospital. Simply by being themselves, under the shifting, probing camera of Joseph LaSalle, these youngsters eloquently describe not only their needs but the heartbreaking beauty of the human personality.

Not to hold this lumpy audience. Mann adds a story about one boy, his divorced parents (Gena Rowlands and Steve Hill), and a sympathetic teacher (Judy Garland). Miss Garland comes equipped with several standard nannies, and meddles enough to cause the child to run away; she draws the wrath of the stern, dedicated head psychologist Burt Lancaster.

One problem is the child-actor, who is not convincing as "retarded"; the viewer is not quite overwhelmed by the miracle of it when, at the end, he is able to recite a speech in a play. The adult actors all seem larger than life, straining to shrink into real people. None approach the effectiveness of one nameless actor who, in a bit as a father bringing his son to the hospital, breaks down describing their last moments in the car.

Not enough can be said about the vigorous work of director Cassavetes, whose creative use of camera angle and closeup is the most revealing and incisive by a young American since Blake Edwards' 'Experiment in Terror'. The sequence of shots on Visitors Day, when no one comes for the "child who is waiting," and few of those who do arrive seem to understand, is a cogent summary and commentary on the picture's central theme.

'Child' is most entertaining when it is educating, and rather too supercharged when it is being dramatic. It's a near-miss for Stanley Kramer, but this is a man who deserves respect, who has spent his creative life opening windows, and encouraging us to look out and see, not what we'd like to see, but what is there. (Legion of Decency rating: A-2)



MARYDALE GUILD DONATION—The Marydale Guild completed payment on the outdoor swimming pool at Marydale School with the presentation of a check for \$3,087 to Mother M. Anna Michael, R.G.S., administrator. Making the presentation above are Mrs. William McKinzie, left, outgoing president of the Guild, and Mrs. A. J. Genovese, outgoing treasurer. During the past three years the Guild raised \$13,587 toward the cost of the pool through card parties, festivals and dues. (Staff photo)

Find proves antiquity of Extreme Unction

VATICAN CITY—L'Osservatore Romano has reported discovery of an ancient silver plate which gives evidence that Extreme Unction was considered to be a sacrament as early as the first century after Christ. The discovery reported by the Vatican City daily was announced in Jerusalem. It is considered to be of great importance because most of the other evidence for the antiquity of the sacrament dates mainly from the late fourth and fifth centuries.

As a result of the new discovery, the daily said, it is evident that "as early as the first century and while the Apostles were still living, Extreme Unction was considered a real grace-giving sacramental rite."

THE SILVER plate, measuring two and half by one inches, was bought from Arab merchants by A. Spikerman, director of the Flagellation Museum of Jerusalem, Paleographer J. A. Millk dates the plate, which has 17 lines of Aramaic engraved on it, back to the first century. Others have suggested that it was produced sometime between 70 and 90 A.D.

L'Osservatore Romano said that a translation of the inscription showed that it "referred to the Judean Christian rite of the unction of the sick, which was recommended and promulgated as a sacrament by the Apostle James. This means that this piece of silver represents the most ancient ritual of Mother Church."

Biblical scholars have found a great similarity between the inscription and the text of St. James on which authority for the sacrament is based. The inscription begins with an evocation of the Angel Uriel and is followed by an oath and an invocation of the name of the Lord. The Apostle James instructs that in the case of a sick person, priests are to be sought and "to pray over him in the name of the Lord" (James 5, 14).

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, and Nashville, with times and station call letters.

Another Salinger book

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

Reviewing J. D. Salinger's "Franny and Zooey" a year or two ago, I suggested that Mr. Salinger was perhaps the most overrated author now writing in this country. A reading of the new novel, "Raise High the Roof Beam, Carpenters and Seymour: an Introduction" (Little Brown, \$9).

This is another combination of two short stories which, like "Franny and Zooey," originally appeared in the New Yorker. The new book is "Raise High the Roof Beam, Carpenters and Seymour: an Introduction" (Little Brown, \$9).

One way to dismiss the book effectively, I think would be to quote a sentence of Clifton Fadiman's about Faulkner's "Absalom, Absalom," which said, "This book seems to mark the definite collapse of what was once a definite, if minor, talent."

These two long stories are both about the member of Mr. Salinger's fictional Glass family that is supposed to have been the most brilliant and talented of the lot—Seymour Glass, a suicide at the age of 37.

The first story is a long, rambling, all but incoherent account of Seymour's wedding day. The second is longer, more rambling, and a really incoherent summary of what made Seymour so great in the eyes of narrator Buddy Glass. It leaves at least one reader completely unimpressed.

That the narrator should devote several pages to description and quotation of Seymour's poems is a lovely error over his left shoulder.

Eventually, it is to be supposed, there will be a story or stories devoted to Waker; they ought to be worth waiting for. Seymour finally comes through, after nearly 200 pages, as a stupid old, obsessed with a sense of his own importance, convinced that he had theological, as well as literary, gifts, and as a definite psychiatric case study. Family devotion, of course, could transform such a person into an

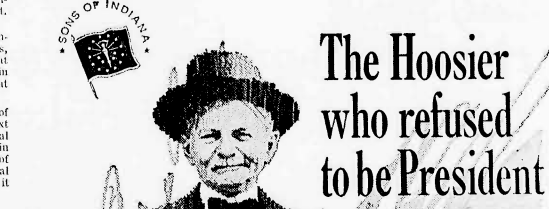
object of veneration, but it is hard for the reader to share. We are so accustomed to the annual appearance of the National Catholic Almanac (St. Anthony's Guild, distributed by Doubleday, \$2.95) that it is perhaps occasionally worthwhile calling attention to the vast amount of church information contained in this useful work.

Besides the usual statistical, terminological, and biographical kinds of information associated with such almanacs, the current volume gives useful summaries of contemporary problems as seen through Catholic eyes, e.g., the values of psychiatry, the problems of nuclear war, important issues of medical ethics (e.g., nurse doctors, nurses, etc.) take every possible means to prolong the life of a hopelessly ill, suffering patient.)

Of course, the Vatican council and the related issues of ecumenism come in for much attention also. For any kind of library at all—and that emphatically includes the home collection—the Almanac is truly what the jacket blurb calls it "indispensable."

Fr. Peyton reports 15 million pledges. MADRID—Father Patrick Peyton, C.S.C., said here that the Family Rosary Crusade which he directs has netted 15 million pledges of daily recitation of the Rosary in the home.

Father Peyton has reportedly led 310 separate Family Rosary campaigns since he founded the crusade in 1942. A tally of a million and a half persons in December highlighted his most recent campaign in Rio de Janeiro.



The Hoosier who refused to be President

MERRIDA, Mexico. — Mexico's basic problem is not communism but the "passive and irresponsible attitude of the Mexican Catholic," the priest who heads Mexico's Catholic Social Secretariat has said. "How else," he asked, "can we explain that in Mexico, where 90 per cent of the population is Christian, the overwhelming majority of public institutions are anti-Christian and even, at times, anti-human?" asked Father Pedro Velasquez in an interview here. Father Velasquez came here to set up an office for the Social Secretariat in the Archdiocese of Yucatan. He will take part in a series of conferences which he said, were aimed at awakening the "civic conscience of the people of Yucatan."

The purpose of the Social Secretariat, whose national office is in Mexico City, is to spread in this country the papal teachings on social justice, he explained. Father Velasquez said that the efforts of public institutions and families because without social justice it is impossible to establish a Christian order of life.

OCTOBER, 1919, Woodrow Wilson lay stricken. The White House was shut off from the nation by a veil of mystery. The President's condition was concealed from the public, from Congress, from members of his cabinet. Even Vice President Thomas Marshall was not permitted to see or talk to him.

But there was talk up on Capitol Hill. Amidst the whispering emergency project to declare the President incapable of carrying on his official duties, and to elevate Marshall to the Presidency.

But Marshall refused. To consider such a step without the urging of the President himself was unthinkable. He remained loyal and devoted to Wilson. At a time when Marshall might have gained a lasting place among the nation's Presidents—by a simple nod of his head, and answering emergency project to declare the President incapable of carrying on his official duties, and to elevate Marshall to the Presidency.

But, for all his idealism, he was never stupid. He kept his gift for plain speaking and delightful wit throughout a career as lawyer, Governor of Indiana and two terms as Vice President of the United States. Tom Marshall was born in North Manchester in 1854, and answered a country doctor. And the sometimes weary of the son of a country doctor. And the sometimes weary of the son of a country doctor. And the sometimes weary of the son of a country doctor.



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# Tic Tacker

**COLLECTOR'S ITEM**—The first American Catholic Heritage recording is now available for schools, institutions and individuals interested in their Catholic heritage of seven generations ago. Originated by Father Adrian Feuer, O. S. B., professor of Church History at St. Meinrad Seminary, the series will feature notable events as narrated by prominent national figures.

Bishop Fulton Sheen delivers Bishop John England's famous Address Before Congress (1826) on this first recording. NBC newsmen Frank Blair serves as commentator. (On the reverse side is a recap of Catholic Colonial Maryland (1633-49), written and edited by Professor Harry W. Kirwin, professor of history at Loyola College, Baltimore.

The 33 1/2 long play records are pressed by RCA Victor Custom Record Department and distributed through Catholic Visitor, Inc., of Huntington, Ind. Copies are available at the Catholic Information Center, 148 W. Georgia St., Indianapolis.

**AROUND ABOUT**—Eugene S. Pulliam, assistant publisher of the Indianapolis Star-News, will launch the "Many Faces of Politics" series of Marian Lectures next Thursday, Feb. 14, at 8:15 p.m. on the college campus. The subject is "Politics: The Newspaper Look" . . . Father Robert Milton, pastor of Holy Family parish, Richmond, reports that his parishioners are doing a better job with congregational singing following the blessing of throats last Sunday.

**NAMES IN THE NEWS**—Clery on the mend this week: Msgr. Bernard P. Sheridan, V.G., and pastor of St. John's parish, Indianapolis, is now walking with the aid of a walker following hospitalization for a broken hip. He continues to improve in St. Vincent's Hospital. . . Father A. A. Barbell, pastor of St. Lawrence parish, Lawrenceburg, is also in St. Vincent's. He recently underwent surgery for cataracts. . . Father Lawrence Moran, assistant pastor of St. Andrew's parish, Richmond, was the victim of a freak accident a few days ago at Reid Memorial Hospital, Richmond. He lost the tip of a finger on his left hand when a door slammed shut on it as he prepared to leave the hospital's X-ray room. He had entered the hospital the previous day for a checkup.

**MEMORIAL TO A SCHOLAR**—A Brother Bruno Memorial Society has been launched by past presidents of the Cathedral High School Mothers' Club to aid the school in purchasing needed science equipment. Named in honor of Brother Bruno, C.S.C., who died in June of 1962 after 30 years of teaching physics, aerodynamics and mathematics at Cathedral, the fund will be headed by Mrs. Daniel Moran. The first project of the group will be the Turkey Dinner in the school cafeteria on Sunday, Feb. 17, from 2 to 6 p.m. Assisting Mrs. Moran will be Mrs. Howard Fletcher, Mrs. Loretta Leonard, Mrs. Paul Witte, Mrs. Floyd Gigax, Mrs. Edward Linsin, Mrs. Mildred Struhldreher, Mrs. Herman Koers and Mrs. John Powell.

**TV OFFERING**—One of the very fine religious programs of recent origin on the television networks is "Directions '63—A Catholic Perspective," which will be viewed in the Indianapolis area Sunday, Feb. 10 from 2 to 2:30 p.m. on WLWT, Channel 13. This Sunday the program will feature "In Face of Death," a television adaptation by Robert Crean of the secret diary kept by Father Alfred Dep who imprisoned in Nazi Germany. Father Dep was executed by the Nazis in 1945.

## Game of authors

(Continued from page 4)

servative group as one of its primary sources of information and support. The leader of this group then pointed out that his organization had fought a losing battle against school district consolidation and was "seeking other crusades."

The mind recoils a little bit at the suggestion that a self-styled attempt to determine the patriotism of authors of books in a school library should be treated with dignity and regarded as a commendable "crusade."

If it is necessary to warn an intelligent and mature parent (in that state or other) of the kind of distortion, bias, chief, and chaos this kind of "game of authors" can create, there is some cause for alarm.

For example, shall our future literature textbooks be nothing but biographical sketches — with the monotonous broken occasionally by a poem or short story? And in the midst of intransitive verbs, fractions, and a spelling quiz, shall we ask Johnny to also determine the patriotic validity of membership in the National Council for American-Soviet Friendship?

If this keeps up, Dick and Jane may have to take the Fifth. And what will happen to Spot and Puff?

# Two state colleges offer credit courses in Catholic religion

CAPE GIRARDEAU, Mo. — Catholics in two Missouri state colleges are being allowed to take religion courses for credit for the first time.

The programs are now underway at Missouri School of Mines at Rolla and at Southeast Missouri State College here.

Lack of accredited religious studies has been a sore point with Catholics at the state colleges and universities for generations. Without official accreditation, few students wanted to take the often difficult religion courses.

Precedent was set two years ago at Rolla when Southern Baptist officials obtained permission to give a three-credit religion course to School of Mines students.

**SUBSEQUENTLY** Father Thomas D. Sullivan, Newman Club chaplain at Rolla, received permission for a Catholic course at the school which is a branch of the University of Missouri at Columbia. Father Sullivan agreed to provide a teacher with a recognized college degree for the courses, which were approved by a curricular committee at the school. The question of whether the credits earned will count toward a particular student's degree still rests with the chairman of the student's department.

**PAPAL GIFT** — A personal contribution of \$1000 has been made by Pope John XXIII to a fund campaign for the reconstruction of the University of Algiers library. The library was destroyed during Algeria's fight for independence.

## Archdiocesan schools

(Continued from page 1)

of different methods, but rather the development of programs in an effort to determine the best approach to the new mathematics.

The major elementary school programs are the Scholastic Mathematics Study Group, Greater Cleveland Program, Madison Project, University of Illinois Archdiocesan Project. For the high schools: School Mathematics Study Group, University of Illinois Archdiocesan Project, Boston College Mathematics Institute, Ball State Experimental Program.

High school colleges have the recommendations of the Committee on the Undergraduate Program in Mathematics, an organization sponsored by the Mathematical Association of America. This committee has as one of its basic concerns the improvement of college and university training which future teachers of mathematics receive.

The major objective of the new programs is to bring about a general improvement in mathematics textbooks. A series of treatises, commercial publishers have a vital role in the upgrading of school mathematics.

Some of the textbooks that have pilot studies underway are: Holy Trinity, Immaculate Heart of Mary, Christ the King, St. Lawrence, St. Luke, St. Michael, St. Monica, St. Pius X, all of Indianapolis; Holy Trinity, Beech Grove; St. Columbus, Columbus; and St. Augustine, Jeffersonville.

**Q. How fast is the change-over being effected?**

To effect a major change in the curriculum requires time. To make important changes in the presentation of a traditional subject like mathematics requires a greater period of time. This is the problem of attitudes.

The new mathematics requires in-service retraining of teachers, better pre-service training of teachers and a re-examination of the techniques and attitudes and re-educating teachers to new materials and techniques is not accomplished in 24 hours.

**Q. What is the teacher's reaction to the new approach?**

It is my belief that teachers who are given a reasonable time and the opportunity to learn the basic mathematical ideas supporting the new approach develop a very favorable attitude. It is significant that teachers who have taught only the material in the past are generally not willing to return to conventional materials and procedures.

Teachers who are opposed to change reverse their positions when they see the results obtained by colleagues using the new approach. The enthusiasm of students and teachers using the new materials is contagious.

**Q. How do the youngsters respond in the classroom?**

Student response is mainly favorable. There is definitely more student interest. This, I believe, is due to the fact that the approach students are given the chance to think about mathematics. The very nature of the material leads to spirited arguments, and this is a good sign that some learning is going on. Furthermore, the material has little chance to become bored with routine. Just as he thinks the problems have settled down, the student is presented with the same method of solution, up pops something different.

The student's reaction also depends on his ability and previous training. However, this does not mean that slow students dislike the new programs. Capable children who receive moderately competent instruction are usually enthusiastic about any of the new courses.

Within the group of average pupils there is a considerable variation. Many rise to the challenge and do beautiful work. Others passively resist attempts to arouse their interest, refuse to work hard, and perform poorly. The pupil who is below average in ability gets along about the same, it seems to me, and the new programs certainly do not harm him.

**Q. Do the parents react favorably or indifferently to the change?**

The vast majority of parents are most cooperative and understanding. This reaction on their part is probably the result of the fact that the best ambassadors of the new programs are the children themselves. Parents are happy that their children have the opportunity to study the new mathematics, and they say they and the children find this method more interesting and enjoyable than what they studied before.

**Q. Is there a danger to the student during the transition years of beginning with one method and by changing to another? Can a student be confused with another method?**

There will be no difficulty in changing between two new methods. While each program has unique features, all share common elements and all are aimed at the improvement of mathematical instruction.

However, the problems of the transfer child from a conventional program to one of the new methods is a real difficulty. The transfer student has always been

a problem. Each case should be considered individually. Some able students have demonstrated that they can make the transition to a conventional to an improved program in mid-year with some outside help, but such situations are exceptional.

On the other hand, students transferred from the new programs into the traditional program have little difficulty. Their problem is one of suffering a certain degree of boredom.

**Q. What do you tell parents who say they don't follow the concepts of new mathematics and therefore cannot help the child at home?**

Some parents have expressed concern over their inability to help Johnny with his homework, but I am not too sure that this is bad. Most parents feel gratified that their children are challenged to study these materials.

Parents can make a definite contribution to the success of the new programs. It is certainly important. Here are some concrete suggestions:

- (1) Encourage your son or daughter to complete his homework regularly and completely and independently.
- (2) If you have criticisms or suggestions, confer with the teachers.
- (3) If you believe that your son or daughter is fortunate to be among the first in the nation to study this new program, say so. Such moral support will be of tremendous value to both student and teacher.
- (4) Show interest in the nationwide drive to improve mathematics. Go back to school and learn the "new approach" to mathematics. A series of eight lectures on the subject will begin at Francis Florence on February 19.

(Continued from page 7)

ner; by unjustly causing them worry, pain, and headache; by failing, without good reason, to do or arrange them; by refusing to help them when they are poor and in need; by neglecting them when they are sick and old.

## Fr. Walsh

**Q. How must children obey their parents?**

Children are obliged to carry out the commands of their parents promptly, exactly, and willingly.

**Q. Must children obey all the commands of their parents?**

Children must obey all the commands of their parents unless the parents command something which is obviously sinful.

**Q. Why does God inspire the child to obey his parents?**

Since parents are obliged by God to rear and educate their children—a task which would be impossible unless the children themselves cooperated—there exists in the children a reciprocal obligation to accept and obey the commands of their parents.

**Q. What sin do children commit when they disobey their parents?**

Disobedience to parents is ordinarily a venial sin. However, if a parent very earnestly and in an impressive manner commands a child about something of grave importance, disobedience to such a command could be a mortal sin.

**Q. When is a child no longer subject to the authority of his parents?**

A child is no longer subject to the authority of his parents when he marries or attains majority.

**Q. When a child remains living with his parents after he attains majority, does he still owe them obedience?**

He owes them obedience in all matters pertaining to the proper maintenance of their family life.

**Q. What are the obligations of parents toward their children?**

The fourth Commandment obliges parents to love their children; to supply their material needs; to provide for their spiritual and religious training; to refrain from undue interference in their children's lives.

**Q. Is there a danger to the child during the transition years of beginning with one method and by changing to another? Can a student be confused with another method?**

There will be no difficulty in changing between two new methods. While each program has unique features, all share common elements and all are aimed at the improvement of mathematical instruction. However, the problems of the transfer child from a conventional program to one of the new methods is a real difficulty. The transfer student has always been

## Farm life 'real vocation'

LINDEN, Calif.—Bishop Hugh A. Donohoe of Stockton, Calif., told farm families here that farming life is "a real vocation, in service."

"Farming is something noble. The farm could and should be a place for excellent family life," Bishop Donohoe declared.

He spoke at a rural life liturgical day held at Holy Cross church here. During the ceremonies, San Joaquin Valley farm families asked God's blessing on rural life and brought samples of seeds and soil from their farms to the sanctuary to be blessed by the Bishop.

Bishop Donohoe stressed that when the Church concerns itself with farming life the Church is not telling you how to run your farm. Only you know how to do that.

"But the answers to your problems must be within the framework of morality," he added. "We all live one moral life. The Church can show you a moral pattern that should govern your living."

## Remember them in your prayers

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## Calendar

**FRIDAY, FEB. 8**  
The Social at St. Rita's begins at 6:30 p.m. in the church auditorium, 19th and Arsenal.

**A Fish Fry at 4 and Social at 7** at Holy Name in Beech Grove.

**SATURDAY, FEB. 9**  
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

**TUESDAY, FEB. 12**  
The Card Party sponsored by the Ladies of St. John's Church begins at 1:30 p.m. in the Assembly Room. Mary Roman is chairman.

**THURSDAY, FEB. 14**  
Holy Angels Social at 6:30 p.m. in the school hall, 28th and North-western.

## Card party slated at St. Lawrence

INDIANAPOLIS — A Washington's Birthday card party will be held at the St. Lawrence Cathedral, 4650 N. Shadeland Ave., on Thursday, Feb. 21, beginning at 8 p.m. All games will be played. Candy, prizes, door and raffle prizes will be given away. Table prizes will be furnished for those who play at home.

Mrs. Carmelia Garrison, the general chairman, invites the public to attend. The admission is \$2.25.

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The Luncheon Card Party sponsored by St. Mark's Altar Society begins at 11:30 a.m. in the church basement, U.S. 31 S. and Stop 8 Road.

The Catholic Interracial Council will meet at 8 p.m. in St. Thomas Aquinas Annex, 47th and Illinois Sts.

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NATIVE OF ARCHDIOCESE

Benedictine Sister writes from Bogota

Initial reactions to a new life as a Latin American missionary were registered this week by a Benedictine nun in letters to her community. "Everybody runs or trots" in Bogota, Colombia, according to Sister M. Gertrude Gettelfinger, O.S.B., a member of Our Lady of Grace Convent, Beech Grove, who arrived in the South American country early in January with 12 other Benedictine Sisters from the U.S. to begin a primary boys' school.

"Whoever said we would have time on our hands, among slow moving people, have never lived here," writes Sister Gertrude, the daughter of Mr. and Mrs. Leo Gettelfinger, of St. Michael's parish, Bradford. "My first impression was that either they're running to catch something or away from something. Maybe it's just to keep warm."

A SPARKLING sense of humor is evident as Sister describes her



SISTER M. GERTRUDE

Two chapels are located on the third floor—a large one used on Sundays and a small side chapel for daily Mass and Divine Office and other spiritual exercises. The second floor contains living quarters—community room and private rooms.

The first floor includes a large parlor "with chairs that look like a gift from Martha Washington" and an office, kitchen, pantry. Also, book shop and dining room for the children.

HEALTH AND climate—Fleas, changes in climate, food and water have caused havoc among the Sisters. Two Sisters have been attacked by fleas, giving them the appearance of measles. Four Sisters have had stomach disorders. "So far, neither the fleas nor the Bogota's disorders have come my way," Sister Gertrude relates.

General observations — "The people here are very friendly and kind. There are beautiful sights here, but just as much poverty, living conditions."

U.S. mission group builds 21st church BOSTON — The twenty-first Latin American church sponsored by a volunteer missionary order headed by Cardinal Richard Cushing, Archbishop of Boston, is now under construction in Santa Cruz, Bolivia.

Founded in 1958 by Cardinal Cushing and drawing heavily upon diocesan priests of the U.S. for its strength, the society now has some 100 American priests serving in South America.

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Following are some sample descriptions of the facilities at San Carlos and how she and her companions have fared thus far: Convent and school — The exterior resembles a castle without towers, made of red brick, tile roof, landscaped with trees, shrubs, cedars and many beautiful flowers. Constructed on a mountainside, a view is provided of the city for miles. There are rooms on three sides, all surrounded by walls like San Carlos, giving maximum privacy.

Interior of buildings—Another world, that of a century ago. The rooms are huge with long, wide corridors and plain side-draped wood floors. "We spent three days cleaning the kitchen (almost as large as the motherhouse kitchen in Beech Grove). There are so many rooms that we are still discovering new places."

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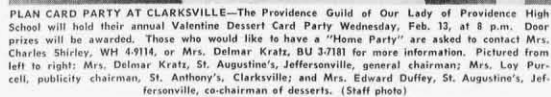
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PLAN CARD PARTY AT CLARKSVILLE—The Providence Guild of Our Lady of Providence High School will hold their annual Valentine Dessert Card Party Wednesday, Feb. 13, at 8 p.m. Door prizes will be awarded. Those who would like to have a "Home Party" are asked to contact Mrs. Charles Shibley, WH 4-914, or Mrs. Delmar Kratz, BU 3-7181 for more information. Pictured from left to right: Mrs. Delmar Kratz, St. Augustine's, Jeffersonville; general chairman; Mrs. Loy Purcell, publicity chairman; St. Anthony's, Clarksville; and Mrs. Edward Duffy, St. Augustine's, Jeffersonville, co-chairman of desserts. (Staff photo)

Liberalization of law of celibacy

(Continued from page 5) of professions and that this applies to celibacy as well as poverty.

As for practical difficulties, there are no more money and various. Each rectory is a center of communal celibate life, the pastor with his curates, and the married convert clearly could not fit into this framework at all. But with a little imagination many other spheres of activity could be opened to him. There are teaching positions, convent centers, hospital and convent chaplains, and many specialized apostolates. The younger ones could perhaps become service chaplains.

One often hears, as another objection, "I could never make my confession to a married priest"—as if the seal of confession would somehow be endangered in domestic intimacies. But Byzantine Rite Catholics, and the Orthodox too, make the very opposite objection: "I could never make my confession to a celibate priest. He wouldn't understand my family problems."

Neither objection is clearly insuperable, given good will and understanding. As for economics, even quite small Byzantine parishes in America have no more difficulty than Protestants have in maintaining a family in the presbytery.

The avoidance of scandal and the force of traditional latinizing conservatism are factors which require great patience and much education. The very fact that in recent years Eastern Rite parishes have no more difficulty than Protestants have in maintaining a family in the presbytery.

A NEW WIND is blowing through the Church. The increased interest in ecumenism and a more charitable approach to our separated brethren is helping us to realize that, although we have the fullness of revealed truth, they too have their positive religious insights, and that a custom or tradition is not necessarily wrong or un-Catholic just because Protestants happen to follow it. All these factors are helping to broaden both our minds and our sympathies. Bold experiments have today a better chance of being successfully accepted than at any time since the Council of Trent. Tomorrow the chances may be even brighter.

Another suggestion for making a more valuable use of convert

Parish dance set in Terre Haute TERRE HAUTE—The Mothers' Club and Holy Name Society of St. Patrick's Church will sponsor their annual parish dance on Friday, Feb. 22, in the school hall, 19th and Poplar. Bernard Hayworth and his orchestra will play from 9 to 12 midnight. Admission is \$1.50 per couple. Tickets are available from members of the Holy Name and Mothers' Club.

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clergy is the establishment of a permanent diaconate which would be open to married men. There is plentiful precedent for this in the early Church, and among the Orthodox today. Such a step would in fact restore a primitive practice in a way which would go far to meet the needs of the 20th century.

In the sacramental order, of course, there has been no change, and can be no change. The diaconate is a major order. But in practice the Church reads almost as a minor order, and like the minor orders it has become a mere stepping-stone to the priesthood within the seminary.

William Schomann's "Married Men as Ordained Deacons" first appeared in German in 1953, and two years later in an English translation. It has been very widely read and reviewed. Several bishops are known to be interested in the idea, and it may well be raised at the council.

An order of permanent married deacons could be of inestimable help in catechizing, preaching, baptizing, and assisting with Holy Communion, thus to some extent aiding to alleviate the shortage of priests. They could be full time workers in the service of the Church—relieving the shortage of teachers in Catholic schools, and helping generally with parochial administration. Or they could be part-time only, supporting themselves with suitable secular professions during the week.

The priest-worker movement in France flourished in the face of many unforeseen difficulties, but the idea was courageous and wholly good. A deacon-worker movement would avoid many of the pitfalls.

Many Protestant clergy come from a class quite unused to factory work, but their witness as Catholic deacons in offices and other places could be invaluable. In the ecumenical sphere, such a provision would help to remove psychological obstacles to reunion with the Orthodox, and would

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FARMER'S VIEW Grab a pen!

By DANA C. JENNINGS How many times do we intend to write to a friend, order a free booklet or take out membership in the National Catholic Rural Life Conference... but don't—because there's no pen handy, and then we forget.

Right now, while you're thinking of it, holler at one of the kids to fetch you pen, paper and envelope, stamp and checkbook (read, but modern life is complete—though a pencil will do nicely) and get that \$5 in the

Fr. Thomas (Continued from page 7) for others even though these have destroyed any basis for it by their conduct.

Finally, although it is easy to understand why your wife is disturbed at the thought of all this fighting among her relatives, she should carefully analyze the nature of her concern in their affairs. It seems to me that she has not yet found herself as an adult. This is revealed in her anxiety to please everyone, her sensitivity to obviously unjust criticism, her reluctance to take a stand based on reason rather than emotion, and her sense of frustration resulting from the refusal to face the hard, uncomfortable reality that her relatives display some distressing traits of conduct.

If you are patient, Bill, I am sure you can help her think through this situation successfully. At present she is still over-dependent on her relatives and not a dequately emotionally weaned from her family.

Help her to realize that her future fulfillment and happiness must come primarily from the new family unit that you are now in the process of building together. This must be the focus of her primary loyalties and the source of her self-assurance and security.

(Father Thomas will be unable to give personal replies.) CONTRIBUTORS The CRITERION will carry a list of parish and organizational addresses of persons who have reported news for the current issue. The following persons have been listed:

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AT ROCKHURST SYMPOSIUM

Purge textbook bias, Catholics, Jews urged

KANSAS CITY, Mo. — A rabbi said here that Catholic-Jewish understanding can be greatly speeded up if both faiths remove the misrepresentation and hostility in "textbook instruction about each other."

College. It was sponsored by the Jesuit-conducted college, the Jewish Community Relations Bureau and the Religious Center of the Sisters of Notre Dame de Sion.

representation and hostility that still resides in far too much of our textbook instruction about each other.

"To orient properly teachers in our respective religious schools in inter-religious relations; and

"Of what avail," he continued, "will be the call of Pope John XXIII and the Fathers of the council for growing sentiments between Catholics and non-Catholics for 'mutual esteem' if this is contradicted by anti-Jewish teachings in local textbooks?"

Stresses three elements in progress toward unity

ST. PAUL, Minn.—Three major influences—Bible study, the liturgical renewal and efforts to apply Christian principles to social problems—are drawing Catholics and Protestants closer together.

This view was expressed by Father Bernard J. Cooke, chairman of the theology department of Marquette University, Milwaukee, who was here to give three talks to pastors and social ministers at the annual convocation of Northwestern Lutheran Theological Seminary.

In an interview in which he summarized his talks to the Lutherans, Father Cooke said present trends indicate "much better understanding between the two groups—Catholics and Lutherans—in the future."

THE ECUMENICAL council will give a "decisive impetus to liturgical renewal," he said. The results will be a de-emphasis of private devotions, and greater stress on public worship, especially the Mass, he predicted.

The council will also emphasize "diversity of expressions of life and faith" and, especially, give "added emphasis to the role of

the bishops." Father Cooke said, "Important too" in gaining better understanding between Catholics and non-Catholics, he said, will be the "added emphasis on the role of laymen."

"By and large Catholic lay people will contact the bulk of the non-Catholics," he said, and therefore should be trained in religion "from their earliest years."

SINCE BOTH Catholics and Lutherans accept the Bible as the Word of God, Father Cooke told the convocation, a scientifically clarified understanding of Scripture by both groups would lead to a certain amount of convergence.

The liturgical movement has resulted in increasing Protestant awareness of the need and importance of sacramental action, and an greater Catholic stress on presentation of the Word of God within the liturgical ceremony, he said.

Cooperation on such problems as racial discrimination and better housing, he said, is also bringing Catholics and Lutherans closer.



SCOUTS TO BE HONORED—These four Boy Scouts from Troop 30, Our Lady of Perpetual Help parish, New Albany, Ind., will receive the Ad Altare Dei award from Archbishop Schulte at 4 p.m. Sunday in St. Michael's Church, Indianapolis. The boys are, left to right: Mike Quinkert, Tommy Banet, Pat Brown and Bill Corcoran. Shown with the boys is Father William Hubbs, assistant pastor of the parish and Scout troop chaplain.

BIBLE STUDY

Nun conducts class for Protestants

PORTLAND, Ore.—A Catholic nun has scored a hit teaching adult Sunday school classes at a Presbyterian church here.

Sister John Mary, chairman of the division of Biblical science, theology and philosophy at Marylhurst College, in mid-July began teaching a six-week adult seminar on Bible studies to 70 to 80 parishioners of Moreland Presbyterian church at the invitation of its pastor, the Rev. Harry J. Keyser.

"The purpose is for us to encounter one another and to understand each other better," Sister John Mary stated. "We have begun to capitalize on what we have in common with other faiths, and certainly in doing this, Scripture is the place to start."

MUTUAL enthusiasm and interest have been the results thus far of the experiment in ecumenism.

"Members of the congregation show curiosity about several things—for example, my religious name," Sister John Mary said.

"Catholics have had a tendency by virtue of their philosophical traditions either to sacramentalize or to secularize the Jew," he stated.

"The neo-Platonic dualism which is part of Catholic teaching and which sustains the distinctions of the sacred and the secular, with the respective value judgment of superior and inferior, hinders the Catholic in understanding the Jew as he is, as he sees himself theologically and actually."

"SIMILARLY, the Jewish dedication to monotheism, with its denunciation of idolatry and representational forms of the Godhead, ought not to lead Jews to dismiss the great spiritual richness and reality of Catholicism as merely idolatry and magical religion."

Declaring that the new encounter between Catholics, Christians of many denominations, and Jews "moves increasingly on the frontiers of such theological probing," he concluded: "Courage and faith are the great requirements for this adventurous hour."

Archbishop's Spring Schedule

- Unless otherwise indicated, the following appointments are Confirmation:
Sunday, March 17—St. Ignace, Breakfast, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Monday, March 18—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Tuesday, March 19—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Wednesday, March 20—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Thursday, March 21—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Friday, March 22—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Saturday, March 23—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Sunday, March 24—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Monday, March 25—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Tuesday, March 26—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Wednesday, March 27—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Thursday, March 28—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Friday, March 29—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Saturday, March 30—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.
Sunday, March 31—St. Ignace, 9 a.m.; Holy Trinity, 10 a.m.; St. Andrew, 7:30 p.m.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
4th ANNUAL COMMUNION BREAKFAST ST. JOHN ACADEMY — Sunday, Feb. 10
AVE MARIA GUILD — CARD PARTY Sunday, Feb. 10 — 2 P.M.
OUR LADY OF LOURDES CHURCH Mothers' Club — CARD PARTY Wednesday, Feb. 13 — 1:30 and 8 P.M.
MOTHER-DAUGHTER FASHION and DESSERT SHOW St. Monica Women's Club Friday, Feb. 15 — 7:30 P.M.

Lay mission group to expand program
PATERSON, N.J.—The Association for International Development, a lay missionary organization, plans in the coming year to add Brazil and Nigeria to the list of countries in which its personnel are operating.
A spokesman for AID, which are headquartered here, said that to date the organization has placed recruits in Basutoland, Guinea, Chile, Colombia, India, Japan, Korea, Malaya, Mexico and the Near East.

SENTENCED BY REDS
BERLIN—A tribunal in Kooze in Slovakia has sentenced a resident of that city to three years in jail for producing and selling pictures showing Biblical scenes, according to reports reaching here. The convicted person, Josef Braun, allegedly supplied the pictures, which a Slovak communist newspaper called "smut," to Catholic priests.

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30-60-90 Day Charge No Carrying Charge
OPEN MONDAY AND THURS. EVE. 'TIL 9 P.M. Balance of week 'til 5:30
Jerry Miller, Inc. INDIVIDUALLY OWNED. NOT ASSOCIATED WITH ANY COMPANY. CARPETS • RUGS • LINOLEUM • TILE
3839 E. WASHINGTON ST. ONE BLOCK EAST OF SHERMAN DRIVE. CALL FL 7-1161