

Pope Paul VI appeals for fair negotiations to end Vietnam war



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Reformation of curia Pope names deferred to March 1 ordinaries

VATICAN CITY — Pope Paul has delayed enactment of his reforms of the Roman Curia, the Church's central administrative body, until March 1. They had been scheduled to go into effect on New Year's Day.

A decree published by Cardinal Amleto Cicognani, Papal Secretary of State, on the Pope's orders, said that "well known causes" had held up the editing of the norms for implementation of the reform.

These "well known causes" undoubtedly included the Pope's illness, operation and convalescence. The Pope fell ill in September, shortly after the publication on August 21 of the Apostolic Constitution on Reform of the Curia, Regimini Ecclesiae Universae.

CARDINAL Cicognani's decree was dated and made public only two days before the reform had been due to take force. However, it had been noted by Vatican observers for some time previous that the "common norms" which the apostolic constitution had stated would be published "soon" in fact had not appeared.

The Pope's curial reforms in-

cluded broader powers for the papal secretariat of state, institution of terms of office instead of an indefinite tenure for the top curial officials, internationalization of recruitment, and the creation of a central office of finance.

THE DECREE, published in Latin, said that "since well known causes have impeded the perfecting and therefore the implementing of the common norms, that is to say, the order which is to be observed by the Roman Curia, on a day established by the constitution, Regimini Ecclesiae Universae, no. 12, the August Pontiff has decreed that the same apostolic constitution remain in full and absolute vigor on March 1 instead of January of the coming year.

"Thus all that concerns the renewal of the pontifical court according to no. 134 of the same constitution will also start on the same day.

"Given from the Vatican, December 30, 1967.

"By order of His Holiness

Amleto Giovanni Cardinal Cicognani."

'Hung jury' reported on Dutch Catechism

THE HAGUE—Utrecht's Cardinal Bernard Alfrink, returning to The Netherlands from Rome where he had discussed the controversial Dutch catechism with a commission of six cardinals, told newsmen here that the cardinals had reached no decision regarding the future of the book.

Cardinal Alfrink emphasized, however, that he was "generally satisfied with the results of the meeting" although he indicated that it was too early to discuss publication of translations of the book.

KNP, the Dutch Catholic news service, reported from Rome that the six cardinals appointed to examine the doctrinal orthodoxy of the catechism are evenly divided in their opinions. Three, Cardinal Joseph Frings, of Cologne, Germany; Cardinal Lorenz Jaeger, of Paderborn, Germany; and Cardinal Joseph Lefebvre, of Bourges, France, are reported to consider the catechism "a splendid piece of work" worth revising and circulating.

But the other three commission members, including Cardinal Michael Browne, O.P., of the Vatican's Doctrinal Congregation, Cardinal Ermenegildo Florit of Florence, Italy, and

Swiss theologian Cardinal Charles Journet, have supported charges that the book contains formal heresy, according to KNP.

IN ITS REPORT, KNP added that Cardinal Alfrink's meeting with Pope Paul VI in the latter's private rooms indicated that Pope Paul will follow the advice given by Cardinals Frings, Jaeger and Lefebvre.

Published in The Netherlands in 1966, the Dutch Catechism touched off a storm of controversy as soon as it hit the bookstands. Vigorously defended by the Dutch bishops who commissioned it, it was equally denounced by conservative lay people.

Set observance of unity week

GARRISON, N.Y.—Christians throughout the world will join in prayer for Church unity during the week of January 18 to 25, which this year will mark the 60th observance of the Week of Prayer for Christian Unity.

Orthodox, Anglicans and Protestants began joining in the observance in 1941 when the Conference on Faith and Order adopted the January dates for special prayers for unity.



VIETNAMESE PASTORAL—A peaceful pastoral in war-torn South Vietnam. A young Vietnamese girl leads family ox home from grazing area in the coastal lowlands. (RNS photo)

VATICAN CITY—On New Year's Day, the day Pope Paul VI himself proclaimed as a world Day of Peace, the Pope expressed the hope that fair negotiations might reestablish peace for the people of Vietnam, "guaranteeing their independence and liberty."

The Vatican plans to mark the first day of the year as a Day of Peace were doused with rain in Rome and the Pope had to deliver his message for peace and offer his prayer for peace inside St. Peter's basilica. Earlier it had been hoped to initiate the observance with the Pope appearing in the open on the main balcony overlooking the vast outside square.

Earlier in the morning the Pope offered Mass in the chapel of the Hospital of the Child Jesus, Rome's major children's hospital. The number of tiny beds had been crowded into the chapel with young patients propped up on pillows, each of the girls having white veils tied over their heads.

TO HIS YOUNG congregation the Pope gave a moving sermon and spoke of the mystery of suffering and pain. As his thoughts have often turned to Vietnam in the holiday period, the Pope once again alluded to the war in Southeast Asia. Speaking of the sufferings of the world today he noted that there is:

"One nation which now bears more than any other—Vietnam. Oh, how the Pope wishes that the unspeakable sufferings of those peoples could be wiped out and with them their causes, the battles and the war!"

"Here is the great reason for which the Pope has come to pray with stricken children; to pray for peace. Have they told you that today throughout the world in all the churches there is being celebrated the 'Day of Peace' which, above all, invokes with a great voice this supreme gift of God?"

"Will you also pray? Will you then make this your gift to the Pope?"

THE POPE'S anxiety over Vietnam was repeated in his talk to 20,000 Romans and visitors who had come to St. Peter's for the noontime ceremony.

Speaking of the various dangerous and explosive conditions in the world the Pope said, "As an example, peace today does not exist in a region which is materially distant from us but spiritually very near. You know well that we are alluding to Vietnam. And while, from the dispassionate analysis of the civil interests in question and of the honor of the conflicting parties, it seems to us that the way of peace, even though complex and gradual, is still open and possible, behold new terrible obstacles arise to complicate, with new problems and new threats, this intricate question, increasing dangers, rancors, ruins, tears and victims."

The Pope continued on the same topic, saying:

"We would wish to ward off the tremendous disaster of a spreading war, an endless war. We dare to exhort the powers involved in the conflict to attempt every means that could lead to an honorable solution of the sorrowful dispute. The same (Continued on page 11)



REGENERATION—With this first issue of the new year, The Criterion begins publication of an Evansville Edition covering the 12-county Evansville Diocese. This new venture results in a combined circulation area of 51 counties and more than 60,000 subscribers in the two dioceses, affording our advertisers an even greater market for their products and services. The publisher and editors of The Criterion issue a warm welcome to a new family of readers and advertisers, and are hopeful that the merger will work toward the further strengthening of the diocesan press in the nation. The photography is by Evansville photographer Edger Greenwell.

CONDUCTED BY CONVERT

Varied faiths represented in St. Rita's Bible Class

By BERNICE O'CONNOR

Methodist or Catholic, Baptist or Presbyterian—the denomination isn't important when roll is called in the Bible Class at St. Rita's parish, Indianapolis.

Eighty-five men of various faiths attend this unique class which has met twice a month for the past six years under the direction of Dr. Russell A. Lane. In his professional life, Dr. Lane is administrative assistant to the Superintendent of the Indianapolis Public Schools.

"We never ask a man's church affiliation—or even if he has one—when he comes to Bible class," Dr. Lane says. "He may stay here an hour and then go down the street to worship at the Baptist Church. Or he may go to St. Rita's 11 o'clock Mass. Some of the men have to get to their jobs on Sunday and will come to class in their work clothes. But any man is welcome."

The class meets the first and fourth Sundays of each month at 9:45 a.m. in St. Rita's nursery school building. Two books, a Confraternity of Christian Doctrine edition of the New Testament and "The Bible in Pictures" are provided free to each class member.

About a week ahead of class, letters are mailed to each man reminding him of his next reading assignment, which averages five or six pages.

A CONVERT to Catholicism, Dr. Lane sees "helping others" as one of the main purposes of the class. The men have taken on a full share of missionary projects. They will help a neighborhood resident find a job, get legal assistance, meet a medical bill. Father Bernard Strange, St. Rita's pastor, frequently refers cases to the Bible Class with the assurance the members will swing into action.

In addition to assisting individuals in need, the class regularly donates canned food or magazines to the Talbot House,

the Central State Hospital farm colony, Alpha Home and St. Paul's Baptist home for the Aged. Donations from the class have also made possible regular contributions to the United Negro College Fund.

The guiding force behind all these activities is a 40-year veteran of the Indianapolis public school system and a former principal of Crispus Attucks High School. Dr. Russell Lane is not only a school administrator; he is an attorney, a former English teacher, a one-time philosophy student at the University of Heidelberg, Germany, a world traveler and a Baptist-turned-Catholic who teaches his

Bible class students to apply their faith to every-day life.

Morris Guynn, a charter member of the class, says: "Dr. Lane talks about more than the Bible passages. He tells the men the right way to live—how they must avoid drinking, and how they should treat their families and take care of their bills and work steady."

Another member of the class, Ivory Adair, adds: "He makes all the men feel united. The Protestants and the Catholics and even the men who don't belong to any church get something out of the class because Dr. Lane makes the Bible come

alive. And he never criticizes any denomination."

A NATIVE OF Baltimore, Md., Dr. Lane recalls that when he was graduated from high school in 1916 no Maryland college would admit a Negro student. He entered Brown University in Providence, R.I., received a Ph.D. degree, and then attended Howard University in Washington D.C., from which his father and mother had both graduated.

Following philosophy studies abroad at the University of Heidelberg, he became principal of Wilberforce, Ohio, High School, commuting regularly to the University of Dayton to obtain his law degree. The only Negro in his 1927 law class at Dayton, he received his LL.B. magna cum laude and was admitted to the Ohio Bar. A year later, having moved to Indianapolis to teach at the new Crispus Attucks High School, he was admitted to practice law in Indiana.

Dr. Lane was appointed Attucks High School principal in 1930, serving in that position for 27 years. Along the way he picked up two additional (Continued on page 11)

Newsman honor Rev. James Groppi

NEW YORK—Father James E. Groppi of Milwaukee has been chosen as religious newsmaker of the year by editors of Associated Press member newspapers and radio and television stations.

The 37-year-old priest, a member of the pastoral team at St. Boniface church in Milwaukee's inner city and advisor to the Milwaukee NAACP Youth Council, made headlines throughout the year for his leadership of the civil rights fight for an open housing law in Milwaukee.



CONFERS WITH PASTOR—Dr. Russell Lane holds a pre-Bible Class conference with Father Bernard Strange, pastor of St. Rita's parish.

Interfaith Commission is organized at IU

BLOOMINGTON, Ind.—Father James P. Higgins, administrative director of the Indiana University Catholic Student Center, has been named vice-president of the executive council of the IU Campus Inter-Religious Commission.

Representatives of the Jewish, Catholic, Protestant and Islamic faiths will make up the council of the Commission, which is composed of IU faculty members, students, and religious leaders representing 17 varied religious groups.

The ecumenical organization developed out of a year-long survey of a Campus Ministries Study Commission, and is designed to serve the University community more successfully through joint efforts.

The Campus Ministries Study Commission's research found that on a given Sunday not more than 10 per cent of the 27,000-

member student body attended services of the groups polled.

IN ADDITION to Father Higgins, new officers of the Commission's executive council are: Gates K. Agnew, assistant professor of English and a member of the Trinity Episcopal Church, president; Mrs. Barbara Taggart, YWCA executive director, secretary, and Hillard J. Trubitt, associate professor of police administration and a member of the Hillel (Jewish) Foundation, treasurer.

Three members-at-large also have been elected to the Executive Council: Gamal A. Badawi, a graduate student from the United Arab Republic and member of Islamic Circle; Terry W. Daniel, a junior from Bedford and a member of the Roger Williams Foundation (American Baptist); and James P. Holland, associate professor of zoology and a member of the Roger Williams Foundation.

The Commission members will direct action in the following areas of concern: inter-religious retreats, conferences, and projects; community social action; worship; public seminars, lectures, and presentations; freshman orientation; a proposed inter-faith center; public relations and university interpretation to the state; and pastoral and counseling services.

THE GOALS of the Commission are to enhance the individual group's services and to help them realize their common potential for service to the University community through intergroup discussion, study, and action.

The 17 participating groups are: YWCA, YMCA, Trinity Episcopal Church, Hillel Foundation, Unitarian-Universal Church, Roger Williams Foundation, University Lutheran Church, IU Catholic Student Center, Westminster Foundation, Presbyterian Chapel, University Baptist Church, Church of the Brethren, St. Thomas Lutheran Church, Mennonite Fellowship, Islamic Circle, Baha'i, and the Society of Friends.



TO HEAD IU RELIGIOUS COMMISSION—Officers elected to the Indiana University Campus Inter-Religious Commission are (left to right): Father James P. Higgins, administrative director of the IU Catholic Student Center, vice-president; Gamal A. Badawi, graduate student from the United Arab Republic, member-at-large; Mrs. Barbara Taggart, executive director of the university YWCA, secretary; Hillard J. Trubitt, associate professor of police administration, treasurer; and James P. Holland, associate professor of zoology, member-at-large.

Relief body begins phase-out in Spain

MADRID—U.S. Catholic Relief Services (CRS) has begun phasing out its operations in Spain after 12 years of assistance in this country.

To date, some \$300 million in food, medicine and clothing has been distributed. CRS work in Spain was a factor in the development of Spanish Caritas, Catholic charities organization, which will take over aid and social development work using local sources when CRS terminates its activities here.

The CRS work in Spain was begun in 1955 and continued with an average of 90,000 tons of aid a year. This year's shipments have amounted to 20,000 tons.

Spanish Caritas was established by the Spanish bishops as the distributing agency for this aid. By 1960 Caritas was also involved in housing, cooperatives and educational facilities.

Diaconate is approved for France

PARIS—Cardinal Joseph Lefebvre of Bourges, president of the French bishops' conference, announced that Pope Paul VI has approved the French bishops' request for a restoration of the permanent diaconate in this country. The approval was contained in a letter sent to Cardinal Lefebvre by Cardinal Amleto Cicognani, papal secretary of state.

France's National Committee on the Diaconate, which has conducted investigations into restoration of the permanent order of deacon for the past 10 years, met at Paris the day the authorization was announced to discuss means of implementing it. At present, one priest in each diocese instructs candidates for the diaconate.

ACCORDING to a report on

this subject presented to the recent plenary assembly of the French hierarchy by Bishop Jean Mouisset of Nice, there are presently 150 French candidates for the diaconate. Several of these are well enough prepared to be ordained within the next few months.

It is expected that the training period for future deacons will be three years long for young candidates and somewhat shorter for older candidates, whether they are celibate or married. Under present regulations, unmarried men ordained to the diaconate will have to remain celibate; men already married, however, will be allowed

to receive ordination as deacons.

POSSIBLE functions of the diaconate include baptizing, distributing the Eucharist, blessing marriages, presiding at funerals, directing common prayer and teaching.

General authorization for the restoration of the diaconate was given to the world's episcopal conferences by the decrees of the Second Vatican Council. France is the first European country to receive the permission, although preparation of candidates for the diaconate is already underway in several African and Latin American nations.

SURVEY REVEALS

U.S. Jesuits respond to appeal to expand racial justice work

WASHINGTON — Preparations for a new, many-sided and intensive program of interracial work are reportedly underway in the 11 American provinces of the Society of Jesus.

Jesuit officials have pledged new efforts to combat racial injustice in the United States in the light of the recent letter of Father Pedro Arrupe, S.J., superior general.

Father Gerald R. Shehan, S.J., provincial of the Missouri province, said in an interview that he and other provincials had been consulted about the letter prior to its writing, and that the Missouri province has for some time been active in race and poverty work. He added that the order as a whole must take further steps to help end racial inequality.

"I believe we must use our existing institutions, rather than desert them and start new ones in the inner city," he said.

Father Shehan cited increased scholarships for Negro and other poor students, and preparation at both grade and high school levels for students to enter Jesuit academies and universities, as current needs.

FATHER Paul C. Reinert, S.J., president of St. Louis University, called for the "creation of a new invention" to help meet the racial crisis in the cities.

"We need a device, an apparatus, by which the university can be the point of amalgamation between all the forces trying to work in the inner city," he said.

Father Louis J. Twomey, S.J., director of the Institute of Human Relations at Loyola University, New Orleans, said he

expects the provincials of the 11 American Jesuit provinces to work out a coordinated plan for interracial action at their national meeting next May. In the meantime, he said, they will be receiving reports and suggestions which will affect their final plans.

Father Twomey, who was a consultant, together with Father William J. Kenney, S.J., of Boston College, in the preparation of Father Arrupe's message to U.S. Jesuits, said some Jesuits still have to form new racial attitudes, but that he expects the emphasis on the racial apostolate to receive general support.

The priest predicted that all the resources of American Jesuits—including educational institutions, retreat houses and parishes—will be mobilized to help change "negative" racial attitudes among American Catholics.

FATHER WILLIAM Byron, S.J., of Loyola College, Baltimore, representing the Jesuits' Maryland province, indicated that several urban Jesuit high schools may possibly open junior high schools in inner city areas for the purpose of providing pre-prep school training to the underprivileged.

Father Byron said some Jesuits in the province may teach in inner city high schools and in Negro colleges, depending on need and availability.

Officials of the Jesuit house of theological studies at Woodstock (Md.) College are now looking for a Negro professor for its pastoral theology program, according to Father Byron.

He also stated that henceforth it will be province policy to place more Jesuit person-

nel in urban studies, sociology and similar fields.

Father Robert McEwen, S.J., head of the economics department at Boston College, representing the New England province, said that several Jesuit Fathers had already begun their social apostolate in the inner city by establishing residence in a housing project in the South Boston area.

THE NEW YORK and Buffalo provinces are in the process of merging their facilities and personnel, and beginning January 1, will constitute one entity. Provincial administration will be divided according to type of ministry and "apostolate."

Father James J. Fischer, S.J., present rector of St. Peter's church and high school, Jersey City, N.J., will assume the duties of provincial for the pastoral and social ministry in the combined New York and Buffalo provinces.

Father Fischer told NC News Service that a committee is being set up in the province to establish norms for evaluating the various apostolic ministries of Jesuits within this jurisdiction, and this will include interracial programs, inner city and poverty work.

Newman directory

WASHINGTON—The 1968 National Newman Apostolate Directory has been published. Priced at \$2 per copy, the directory contained a complete listing of all personnel connected with the national office and its various departments, as well as all engaged in the apostolate work. The directory is available from the National Newman Apostolate, 1312 Massachusetts Ave., N.W., Washington, D.C.

ALTERNATIVES IN CATHOLIC EDUCATION

The Catholic college today

By MSGR. ALFRED F. HERRIGAN
President, Bellarmine College
Louisville, Kentucky

The real crisis in American Catholic education today is a crisis of purpose or of rationale. Are the reasons which historically prompted the establishment of the American Catholic school system still valid today? If not, have other reasons emerged which require the continuation of this system in its present or in some altered form? How should an American Catholic school or college of the Age of Vatican II differ in objective and program from a school or college of the Age of the Third Council of Baltimore?

The Catholic college's overriding responsibility today is to be as clear as it possibly can be about its basic character and commitment and to be prepared to fulfill its objectives under a wide variety of circumstances which can be predicted only to a limited degree at this time.

Church-related colleges, Protestant and Catholic, share with all other institutions of higher learning a fundamental commitment to the discovery, preservation, and communication of truth. But the church-related college derives a distinctive identity from its further commitment to the proposition that truth is not limited to what is discoverable by unaided human reason.

It accepts as its proper concern divine revelation as well as reason. It undertakes to examine the ultimate questions of human existence in the light of both revelation and reason. As an institution it commits itself to a distinctive view of God, man, and human society. It has an urgent concern for theology and the disciplines associated with this form of wisdom. It seeks an institutional atmosphere and a pattern of supporting activities which are consistent with its basic commitments.

AMERICAN Catholic colleges and universities in the years ahead will present an image quite different from that of their counterparts of earlier generations. The Catholic Church in America is no longer made up of an immigrant people struggling to protect its faith in a hostile environment and to win acceptance in public life. The causes of most of the defensiveness and isolationism of the past are no longer operative.

The Catholic college and university of tomorrow must reflect fully the spirit of Vatican II in respect to the many things the council had to say about openness, freedom, ecumenism, renewal, catholicity of charity and responsibility, the nature of the Church, the role of the laity, and dialogue between the Church and the modern world.

The Second Vatican Council in many contexts makes plain the need for Catholic colleges and universities as instruments for the fulfillment of the various purposes to which the council commits itself. For example, in its Declaration on Christian Education the council expresses the hope that through colleges and universities sponsored by the Church "the Christian mind may achieve, as it were, a public, persistent, and universal presence in the whole enterprise of advancing higher culture."

Education (the "knowledge industry")

is modern society's biggest and most important business. This statement is as verifiable from an economic point of view as it is in terms of moral and political value systems. Higher education will be one of the most decisive influences in shaping the future destiny of mankind. It would be a tragedy for our society and educational system to be deprived at this time of the distinctive presence and witness which only the Christian college and university can offer.

THE CATHOLIC college of the future will fulfill its proper role not by a divisive isolation or opposition to other types of institutions of higher learning, but by the closest and most constructive collaboration with them. Its service must not be limited to its own church constituency, but extended to the total higher educational enterprise of the community and nation. It will be sustained by the conviction that it has a distinctive and indispensable contribution to render to this enterprise; that it can make available to the society which it serves and the educational fraternity of which it is a part, insights and values and experimental approaches which otherwise would not be available.

One of the four principal purposes of Vatican II was to foster dialogue between the Church and the contemporary world. In the structure of today's society there is no more promising locale for this dialogue to be carried forward than the campus of a Catholic college or university which is sensitive to the opportunities and challenges of a new day.

On such a campus, as someone has well phrased it, "the Church can do its thinking." On such a campus the needs, doubts, problems, and aspirations of twentieth-century man can be examined in the light of the full resources of the social and natural sciences, as well as in the light of the humanities supported by the insights of philosophical and theological wisdom. From such a campus can come the witness and the presence of the Christian humanism so earnestly appealed for by Pope Paul and the Fathers of Vatican II.

ONE MAY HOPE that the Catholic college of the future will be a cherished responsibility of the entire "local Church," the People of God of a particular diocese or region; that its support, guidance, and operation will be the fully and fraternally shared task of all the laity, clergy, and religious who make up the local Church. Within this framework, appointments to board, administrative, or teaching positions within the college should be made entirely on the basis of personal and professional qualification, rather than in view of any officially or unofficially prescribed "state of life" qualification.

The Catholic college will remain one of the Church's most important instruments for fulfilling its teaching mission in the last third of the twentieth century. The college which the Church will need is one which without compromise or apology is thoroughly Catholic in inspiration and commitment—but Catholic also in full, rich harmony with the spirit of openness, ecumenism, freedom, and adaptability called for by Vatican II.

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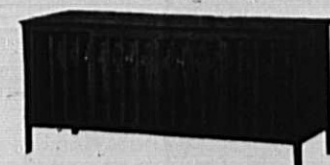
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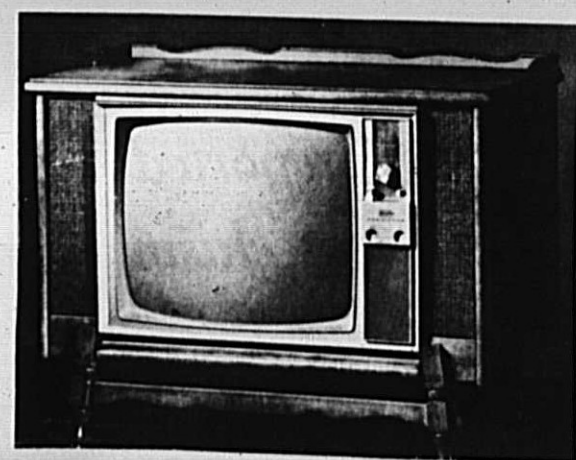
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NOVICES ENTERTAIN MOTHERS—For two days during the Christmas holidays the eight Benedictine novices at Our Lady of Grace Convent, Beech Grove, entertained their mothers at the invitation of Mother Mary Philip, convent superior. The mothers joined their daughters in community exercises and meals in addition to recreation. The entire group is shown



In the first photo above. From left are: Sister Mary Thomas and Mrs. Paul Jarboe, of Tell City; Sister Mary Louis and Mrs. Louis Krueger, of Floyds Knobs; Sister Robert Marie and Mrs. Robert Moore, of Columbus; Sister Mary Martin and Mrs. Paul Freiburger, of Floyds Knobs; Sister Mary Donald and Mrs. Marion Yehe, formerly of Indianapolis now residing



in South Bend; Sister Mary Luke and Mrs. William Jones, of Seymour; Sister Mary Patrice and Mrs. James Babcock, of Our Lady of Lourdes parish, Indianapolis; and Sister Frances and Mrs. William Fattic, of Christ the King parish, Indianapolis. Mother Mary Philip is standing on the right. In the second photo, a group chat in the novitiate recreation room.



Standing is Sister Carlene, novice mistress. Mrs. Babcock catches up on family news with her daughter, Sister Mary Patrice, in the novice's bedroom (third photo). At the right, mothers join their daughters in the convent chapel for compline. The project was joyously appreciated by all parties, with one mother commenting that it was "the best Christmas present I could expect."

Oldest U.S. bishop, 96, lives in Ireland

The oldest member of the U.S. hierarchy, both in age and years in the episcopacy, hasn't resided in this country for more than 30 years. He is Bishop John B. MacGinley, 96, a bishop for 57 years, who now resides in retirement in Killybegga, County Donegal, Ireland. A native of Raphoe, Ireland, he became a U.S. citizen in 1901. He was consecrated bishop of Nueva Caceres, the Philippines, in 1910. He became the first bishop of Monterey-Fresno in 1925 and served until 1932, when he resigned and returned to Ireland. Next in line is Bishop James A. Duffy, 94, a bishop for 54 years. He was consecrated in

1913 as bishop of Kearney, Neb., which a year later became the diocese of Grand Island. He served until 1931 when he resigned.

Oldest active member of the nation's hierarchy is Archbishop Karl J. Alter of Cincinnati, who is 82 and has been a bishop since 1931 when he headed the Toledo diocese. He became archbishop of Cincinnati in 1951.

The facts are reflected in tables compiled by Bishop Francis P. Leipzig of Baker, Ore. He compiled one table dealing with the ages of all members of the U.S. hierarchy, and another dealing with length of service in the episcopacy.

Benedictines vote to drop kindergarten

BEECH GROVE, Ind. — The Sisters of St. Benedict of Our Lady of Grace Convent here, meeting in chapter during the recent Christmas holidays, voted to discontinue the 11-year-old kindergarten program operated at the convent.

In other action taken by the chapter, attended by all community members in final profession, regulations regarding vacation periods, family visits and home visiting in parishes were generally liberalized. Emphasis was given to the "mature good judgment" of the Sisters regarding many of the new privileges.

ACCORDING to Mother Mary Philip Seib, O.S.B., the decision to discontinue the popular kindergarten "was made reluctantly after a thorough discussion of the factors." She cited the lack

of proper facilities and the unavailability of needed expansion area as principal reasons for the closing, scheduled at the end of the current school year.

Kindergarten teacher since

the program opened 11 years ago "on a temporary basis" has been Sister Theresine Willis. Present enrollment is 70 boys and girls.

Among the new regulations voted upon "for an experimental period" were annual one-week vacations for professed members, with junior-professed given five-day vacations each year. The Sisters may also spend a day and a night at home with their families during the

Thanksgiving and Christmas holidays.

Community members also voted to allow the Sisters to return to their baptismal names rather than their religious names should they choose. They were asked to notify convent authorities by February 1 if a name change is decided upon.

FOLLOWING the chapter meeting, junior-professed Sisters novices joined the commu-

nity for general discussion of other customs and activities, according to convent officials.

Founded in 1957 from Immaculate Conception Convent, Ferdinand, the Beech Grove community presently numbers 125 professed members, 21 junior-professed, eight novices and three postulants. In addition to 19 parish schools, the Benedictines staff three high schools, a retirement home and foreign mission in Cali, Colombia.

VATICAN DOCUMENTS

Book bares Pius XII's efforts to minimize disasters of war

By JAMES C. O'NEILL

VATICAN CITY—Pope Pius XII's efforts to minimize the disasters of early World War II and the pressures he and the Holy See were under have been revealed in a new book of private Vatican documents.

The book is the fourth volume in a series issued by the Vatican Publications Office. It is entitled "The Holy See and the War in Europe (June, 1940—June, 1941). It is edited by four Jesuit historians, Fathers Robert A. Graham of the U.S., Pierre Blet, Angelo Martini and Burkhardt Schneider.

This volume, which is a companion to the first in a series, deals with the documentation from the private archives of the Vatican, the correspondence between its representatives abroad and foreign diplomats, the danger of the progressive isolation of the Vatican in a Europe at war, the campaign to influence or block Vatican Radio broadcasts and the problems raised

by both the Allies and Axis powers in general.

IN ALL, the volume is made up of 433 documents, most of which have never been made public. By means of this documentation the volume sets forth the policies, problems and efforts of Pope Pius and the Holy See in a world at war. The book ends after Germany's declaration of war against its former ally, the Soviet Union, but six months before the entry of the United States on the side of the Allies.

Among its many entries is a report from the then apostolic delegate in Washington, Archbishop (now Cardinal) Amleto Cicognani, to Cardinal Luigi Magliano, then Papal Secretary of State. The report covers an interview Archbishop Cicognani had with Myron Taylor, President Roosevelt's personal representative to the Vatican, about the feared isolationism of the Catholic bishops of the U.S. and their possible indifference to the "spiritual perils" of nazism.

Taylor referred, among other things, to excerpts of a statement by the U.S. Catholic bishops that had been distributed by the America First Committee. The statement purported to indicate they favored isolationism from the general conflict in Europe.

Archbishop Cicognani, now secretary of state, refuted the accusation stressing that the excerpts from the statement were taken out of context. "There is no statement by these bishops," wrote Archbishop Cicognani, "either together or individually, from which there can be deduced any tendency or favoring of nazism."

He also pointed to statements by the late Bishop Michael Ready of Columbus, then a monsignor and secretary general of the National Catholic Welfare Conference (NCWC)—now the

United States Catholic Conference—and the then Archbishop (later Cardinal) Edward Mooney of Detroit protesting this misrepresentation.

Archbishop Cicognani did note, however, that "there have been some prelates—very few—who in public utterances have spoken against armed intervention by the United States in this conflict, such as his eminence Cardinal (William) O'Connell (of Boston) and Archbishop (Michael J.) Curley of Baltimore and Washington. Taylor referred particularly to these prelates. But they have said nothing in favor of Germany and it is known that they have the common feeling of the United States against dictators."

AMONG THE MOST insistent notes in the collection of documents is the role of Vatican Radio in this period. By means of its broadcasts it was able to voice the Vatican's point of view despite the encirclement of the Axis powers. The Papal Secretariat of State was very careful to stress Vatican Radio's unofficial status, yet both the Allies and the Axis powers argued over its broadcasts and sought to bring great pressure on it. The NCWC tried to get the texts of its broadcasts, even with the aid of the British, but it was denied by the secretariat for fear of similar demands by other agencies and nations.

The programs beamed to North America were prepared by U.S. Jesuit Father Vincent McCormick, one-time rector of Rome's Gregorian University, and it is noted that the German embassy in Rome knew that an American priest was writing these scripts, the protest being implicit.

Another example of pressure brought upon Pope Pius at this time was the insistence of both the Axis and the Allies to the right to select bishops in sensitive territories. The Germans tried to get a bishop of German origin in the Czech diocese of Budejovice, while the British fought the selection of Bishop Michael Gonzi of Gozo as the new archbishop of Malta. Archbishop Gonzi, however, was later made a Knight of the British Empire.

NOR WERE Vatican diplomats secure from the hazards of war. German occupation officials demanded and got the removal of the apostolic nuncios to The Netherlands and Belgium, among others. The British also forced the removal of the apostolic delegate to Mombasa, Cardinal Antonio Riberi, who just died (Dec. 16), and his staff, the apostolic vicar in Egypt and a member of the staff of the apostolic delegate in

Siberia convent leveled in fire

SIBERIA, Ind.—Fire of undetermined origin completely destroyed the convent of the Benedictine Sisters at St. Martin's parish here Wednesday afternoon, Dec. 27. Firemen from St. Meinrad were unable to save the two-story, 10-room frame building, but managed to keep the blaze from spreading to other parish structures.

The three Benedictine Sisters assigned to the parish were visiting their motherhouse in Beech Grove at the time of the blaze. All their personal effects were destroyed.

Father Henry Brown, the pastor, has made the parish rectory available to the Sisters while he resides temporarily in the home of a parishioner.

Cardinal Pacini dies at age of 79

ROME—Cardinal Alfredo Pacini, a member of the Roman curia, the Catholic Church's central administrative body, and a former papal diplomat, died here at the age of 79 on December 23.

Cardinal Pacini, who was elevated to the sacred college by Pope Paul VI last June, was the third cardinal to die in December and the fourth this year. Cardinal Joseph Ritter of St. Louis died last summer, while Cardinal Francis Spellman of New York died on December 2 and Cardinal Antonio Riberi of the curia died on December 12.

Cardinal Pacini's death reduces the college of cardinals to 112. Great Britain, all on the grounds that they were of Italian origin (Cardinal Riberi, however, was born in Monte Carlo).

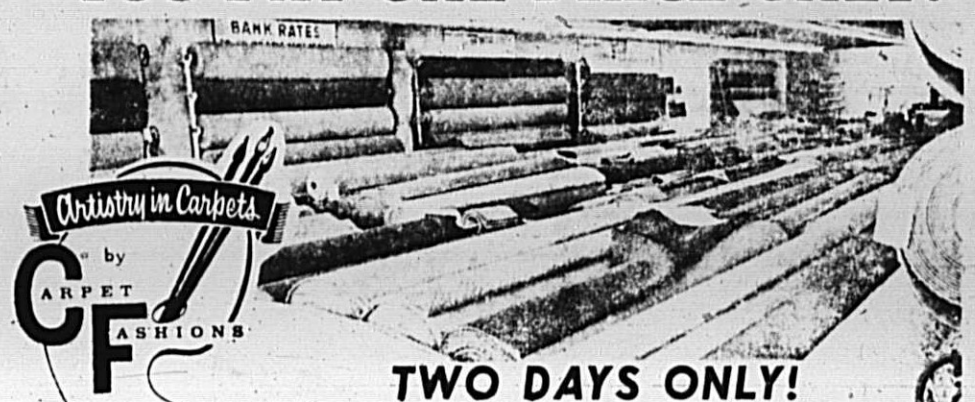
The determination of Pope Pius XII to remain in the Vatican no matter what pressures were brought to bear also comes out clearly in this volume, as well as his efforts to spare Rome bombardment. The Allies assured the Vatican that it would try to avoid damage to Vatican City, but refused to give any assurance to leaving Rome unscathed.

At this point the then Msgr. Domenico Tardini, undersecretary of state, in talking with the British minister to the Holy See, Sir Darcy Osborne, remarked sharply:

"If you wish to do something that aids Mussolini and damages you, go ahead, bomb Rome."

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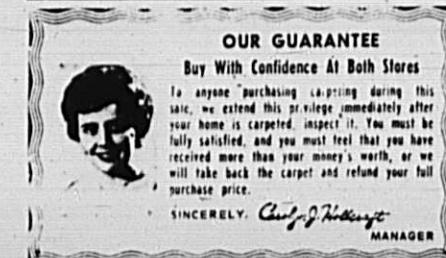
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Comment

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

Looking back

With the New Year several days old and the Christmas tree and a good many resolutions on the trash heap, it might be well to stop and reflect a bit on the good that has gone before.

The year of Our Lord 1967 was heavy with the agony and recrimination of war and predictions of the impending starvation of millions amidst the present hunger of even more. The inequities of an unjust world continued to prevail. This we know.

But it is true, as well, that last year religion was more deeply involved in the world's problems than ever before. Churches of all denominations were acting meaningfully in ghettos and slums. Outstanding churchmen, individually and collectively, were demanding that the United States redeem its pledges of equality and compassion. Practical aid—in money, muscle and leadership—accompanied demands.

The most compelling and tireless calls for a peaceful settlement of the Vietnam war continued to come from Pope Paul. More and more U.S. clergy responded in kind. A Vatican mission to North Vietnam now seems in the works. The year-end meeting between the Pope and President Johnson, despite guarded references to an impasse of viewpoints, may yield positive results.

Ecumenism proceeded with deliberateness. Tentative relations and experimental dialogue ripened into practical alliances and co-operative efforts to meet humanity's needs together.

Clergymen, until recently silent anonymities in civil affairs, became activists in many a community's human and social problems. Priests and ministers were receiving knowledge and training to equip them for neglected missions among society's outcasts.

The commitment of the churches to travel the streets and roadways was more solid and decisive than ever. There would be no retreat to pulpitudinous complacency. The problems of America's cities are gargantuan, seemingly insoluble. But there is new hope that God's people, aroused, concerned and working in concert, may shed light and comfort.

The churches by pooling efforts and resources in underdeveloped and emerging nations and among the world's cold and hungry masses may prod richer nations and peoples into brotherly union for their neighbor's good.

Whatever evil attended 1967, this increased communion and unity among churches and the resulting common endeavor cannot be overlooked. The promise they give of a better future cannot be discounted.

★ ★ ★

One Indianapolis pastor, writing in his parish's bulletin, said, "We wish all of you a new year of peace in your souls and tranquility in your homes, with enough prosperity to maintain your dignity and reasonable comfort."

It is an eminently appropriate wish. The Criterion extends it to all its readers.

Death penalty

The Criterion salutes Anthony S. Kuharich, Indiana state correction commissioner, for his forthright stand against capital punishment as well as for his enlightened initiative in taking steps to make life in the Indiana State Prison's medieval death row more tolerable for those now held there.

Eight condemned men currently await appointments with the state's electric chair, an oak-relic built in 1913 from the prison's dismantled gallows. Although one man is scheduled to die February 5, Kuharich doubts that he will inasmuch as he has been in death row for 10 years and has not yet exhausted his legal recourses.

Kuharich readily acknowledges a conflict between his personal belief that it is morally wrong for the state to take a human life and his official responsibility for seeing that executions are carried out when ordered by the courts. He simply hopes and trusts that the climate of the times is such that courts and administrative officers will continue to delay executions until capital punishment finally is outlawed in this state.

Meanwhile, Kuharich has directed that Warden Ward Lane of the Indiana State Prison, himself an outspoken foe of the death penalty, make the condemned men's cells more habitable.

The conditions under which condemned men at the Indiana Prison are forced to exist, often through years of uncertain waiting, clearly constitute the "cruel and unusual punishment" forbidden by the Constitution. They occupy tiny, dimly-lighted cells, about 5 by 7 feet, 23 hours of each day. On the 24th hour they are allowed to leave their cubicles to shower and exercise, such as they can, in a corridor.

Even those who argue that execution today is swift and painless must surely concede that there is nothing painless about years of uncertain waiting, under primitive conditions, while the necessarily long-drawn legal processes of a civilized social order are being taken in a prisoner's behalf.

The fact is, capital punishment today only infrequently is applied in this country. In 1966 only one man was executed in the United States; in 1967 none. This represented a decline from a high of 200 in 1935. The most recent execution in Indiana was in 1961.

Thirteen states of the Union no longer permit capital punishment. (Continued on page 11)

The Movement

The doorman probably wouldn't have let us in since we're well over 30, but we would like to have attended that Christmas vacation convention of the University Christian Movement.

The Movement is a Protestant affiliate of the National Council of Churches. In an ecumenical reorganization last year the group accepted for membership a sizeable number of Catholics and Eastern Orthodox. Three thousand of the college students gathered in Cleveland between holidays for a convention which, as described by the wire services, had the disparate attractions of a Marshall McLuhan essay, a Salvador Dali painting and a free-wheeling cursillo.

The Movement is loosely aligned with the so-called New Christian Left, loosely since the young people have a decided inclination to disassociate themselves from any formalized philosophy, tradition or orthodoxy.

They distrust hippies as much as old-line religionists. They are not "copping out" or "dropping out" of anything. But they are not about to accept the standards, much less the dictates, of an older generation. "Evangelization" is a dirty word. It is they who are the naive, primitive children of the alien wilderness.

The convention itself was a wilderness of sorts. Storing formal speeches or lectures, the organizers arranged a continuous round of small discussion groups broadcast on closed-circuit television, unprogrammed conferences on stairways and in hotel corridors, a barrage of films and experimental worship services.

"Survival" was the watchword—literally—and it was spelled out on graffiti posters, cardboard boxes and rolls of toilet tissue. "Happenings" happened all over the place, accompanied by folk jazz and electronic music, neon-lighted sculptures, swirling lights and impromptu readings or harangues. The whole psychedelic, multi-media bit.

Foreign students in attendance sheepishly confessed they couldn't understand what was going on. Neither could we, we're sure. Even so, we're convinced that underneath all that affectation and excessive self-consciousness there was that ageless and earnest hunger of the young for eternal truth and for its manifestation in contemporary society.

Anyhow, it sure beats the rites of spring on Fort Lauderdale beaches.

JOHN COGLEY'S VIEW

Bishop-picking seen as top clerical 'game'

By JOHN COGLEY

Two large American sees, the archdioceses of New York and St. Louis, are presently vacant. Naturally there is widespread interest about who will be appointed to them.

Newspapers have put forth possibilities and passed on rumors, but their guesses are just that, no more. Yet, the speculating goes on—and in clerically-oriented circles bishop-picking is the best game of the season.

There may be good reasons why members of the clergy and laity should not presume to nominate individuals. Which of several candidates can best do the job is a matter of shrewd judgment, based on intimate knowledge of the man to be named, his weakness, strength, capacity for growth, and personal character. By the time an ecclesiastic reaches the position where he is even in the running for a major see, however, these matters have already been obscured for the public by years of official adulation and by superman myths as often as not sustained by a squad of chancery office flaks who do their best to see that anything he does is put in the best possible light. Happily, higher superiors know more than the press clippings reveal.

Still, there is no harm in anyone's asking himself what he would be seeking were he to name a candidate for one of these metropolitan sees.

I think, first of all, that I would try to find a man who was plugged in to the times, and if possible was a little ahead of them, since he will have to work in a period of unprecedentedly swift change. He should be a prelate who understands, and does not merely bemoan, the restlessness among the clergy, religious, and laity.

My ideal bishop will also recognize that if the Church is to survive as an influence, he will have to put aside many of the beloved things of the past. If he has crossed a certain age limit, he should be the kind of person who can realize, and be always ready to remind himself, that his own instinctive loyalties to the past are stronger than his commitments to the future. But he will also know that he has to cure himself of this, for he will realize how futile it is to try to impose on the young a worn-out vision of the way things should be that is based on his own time-worn memories of the way they once were.

Middle-aged men of this much flexibility and openness do not grow on trees.

Then, I believe that the candidate should be clericalized

and de-feudalized as much as possible, in his outlook on his position in the community, his approach to authority, his style of life, even his clothing.

The overriding image of the high prelate today is that of a man who incarnates the "clerical" approach. The priest, in other words, has been obscured by the cleric, if one can make a distinction between the "vocational" as opposed to the "professional" character of those who have been chosen to lead dioceses. That image needs undoing—and a bishop with imagination combined with taste and discernment can undo it, by making clear beyond question what he considers to be his primary role in the life of the Church: pastor, pastor, not Chief Executive.

The feudal folderol—all the business of His Excellency and His Eminence, the elaborate vestments and uncomfortable courtesy customs that come out of another age, along with the inevitable monsignorial entourage—is certainly colorful, but hardly credible in our time. The best way to keep the idea abroad that the Church is a hangover from a period long past is for a bishop to cling to them with the idea that they somehow add an appealing flourish to his apostolic office.

The candidate, I think, should start immediately to re-educate himself. Hopefully, he could in time forget that he ever attended a seminary. For if he should depend on the education he got there, he will be lost. He won't know what the theologians in his seminaries and the univer-

sities in his diocese are talking about, for example. He will be cut off from the young priests, Brothers and nuns under his jurisdiction. The younger laity will simply baffle him. In his pastoral letters and pronouncements, he will be talking a language that, for better or worse, his people no longer understand.

My last thought is that he should be a man who puts "prudence" (prudence not as St. Thomas defined it, but as it was canonized in the recent past in chancery offices) very low on his scale of values. The obvious "measured" statement and careful bookkeeping that still marks hierarchical and even papal pronouncements, only diminish the Church's already low credibility quotient.

As I write, I am thinking of the uncouth, impetuous, plain-spoken, simply dressed, very human fisherman Christ chose to head His own little band.

Peter said what he meant and still he never seemed to insist on having the Last Word; he apparently knew how to listen to his subordinates, judging by Paul's account of their difference of opinion; he exercised his authority so subtly that we barely have a record that it was his.

He wrote: "... giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Now there was a bishop!

WHAT OF THE DAY

Pope gives no solace to the 'superdoves'

By REV. JOHN DORAN

The call of our Holy Father Pope Paul to an observance of January First as a Day of Peace was one more step in his continued search for peace in this troubled old world of ours. He has made it abundantly clear that he will continue throughout his reign to seek the ways of peace.

Only the most hawkish of persons could fault the Pope for his search. A person might be well convinced of the ultimate value of our position in Vietnam and of the impossibility of our retreating from our position there, and still be in true agreement with the Holy Father's continual call for peace. In fact, I think that those of us who do feel that our commitment in Vietnam is necessary to the stability of all of that part of the world, and consequently to all the world, can still see that necessity with sorrow, and can yearn for some sort of valid conclusion of the war. I really think that the only way to be a hawk nowadays is to be a reluctant one.

There will be scant solace for the ultra-doves in the Pope's message. The draft card burners and those who seek to cloak them with respectability will find very little in this proclamation of the Pope to sustain them. They will find instead: "It is to be hoped that the exaltation of the ideal of peace may not favor the cowardice of those who fear that it may be their duty to give their life to the service of their own country and of their brothers, when these are engaged in the defense of justice and liberty, and who seek only a flight from their responsibility, from the risks that are necessarily involved in the accomplishment of great duties and generous exploits. Peace is not pacifism; it does not mask a base and slothful concept of life, but it proclaims the highest and most universal values of life, truth, justice, freedom and love. It is for the protection of these values that we place them beneath the banner of peace."

One finds no justification of the draft card burners here. This country of ours has al-

ways provided a means for the conscientious objector to avoid being engaged in active war. Pastors, like myself, who do not agree with the young conscientious objectors of our parishes, still recognize their right and attest to the fact that we think them to be sincere in their protestations. We do not, however, hold any brief for the draft card burners, and still less for those clergy who egg them on by throwing the cloak of the church's respectability over the

Guest Comment

In early January, 1967, an announcement was made at all parish Masses on a Sunday that invitations would be accepted by the three priests of St. Joseph parish, Dover, N.H., to celebrate Masses in homes.

The response was not overwhelming, but enough people came forward to enable the program to begin at once and to provide the opportunity to go into action at a pace fitting conveniently into the existing parish schedule. They accept invitations for only one or two days each week. By March 1, a waiting list had begun to build up; and, by April 15, 17 such Masses had been celebrated with a waiting list of 20, which is growing slowly and continuously.

The explanations and the Mass occupy roughly an hour. When Mass is finished (and the younger children put to bed), a simple lunch of coffee and cookies provides the occasion for an informal discussion period which, in every case, seems to center spontaneously on religious subjects, usually the same: new scriptural interpretations, renewal, "the changes," celibacy, birth control, life after death, confession, authority, and so forth.

This experience has proved to be an exciting opportunity for the priests of the parish to discover what their people are thinking and questioning, and it has given priests and people a chance to come to know one another as persons.—Father Joseph Desmond in Living Light.

Let me say that it's time that the Catholic high schools put aside their defensive mentality. We do not exist to defend the purity of faith and morals

dirty shoulders of the defiant.

So, as the Holy Father urges, we continue to pray for peace, and to pray that our own nation will seek every honorable avenue toward finding it. It seems to me that our nation has been doing just that, and that the missing guest at the banquet table of peace is not President Johnson, but Ho Chi Minh. I think our peaceniks might well concentrate on getting him there.

of our young people. Whether they be pure or impure has largely to do with the families from which they come. We do not exist to compel religious observance, because whatever religious observance we compel is promptly ended once the young people escape from our sanctions. We do not exist because we have always existed. Nor do we exist to defend ourselves from those who say that parochial schools are not the answer.

A school which claims to be Catholic exists because of the conviction that education enlightened by the wisdom of Christian revelation can be better, fuller, richer, more humane and thus more Christian than any other kind of education. Unless we set this as our goal and unless we begin the experimentation and innovation necessary to achieve such a goal, it's an open question whether there ought to be Catholic high schools in our country. I think it is further worth noting that over the long haul there will not be such high schools unless they have the courage and the imagination to be truly Catholic and all that word implies.—Father Andrew Greeley (from an address to the high school department at the annual convention of the NCEA.)

Would it not be more equitable to exempt a person's first \$3,500 or \$5,000 of income from social security taxes? Or perhaps not after a minimum income cut-off after which no contribution is made to the social security fund? Either change, of course, would increase the total contribution made by wealthier potential beneficiaries as compared to poorer people, but in terms of social justice this does not seem inequitable.—Editorial in St. Louis Review.

OPINIONS

Social welfare

To the Editor:

Your editorials of December 22nd entitled "The Scrooges" and the ghosts" in which you attacked Congress for not appropriating more funds for welfare and foreign aid showed a deep concern for the poor of the world. But they exposed a rash disregard for the financial condition of the nation and the responsibility of the individual.

Surely, all true Christians must also be concerned with the hungry children of the world, but this is the challenge to private charity and to the individual, where true Christianity finds its source—and its fulfillment.

Your type of "social Christianity," in my opinion, is best described by Bishop Fulton Sheen in his work *Peace of Soul*: "This kind of religion is, indeed, very comfortable, for it leaves the individual conscience alone. It is even possible that

some persons are prompted to courageous reforms of social injustices by the very iniquity and uneasiness of their individual consciences: knowing that something is wrong on the inside, they attempt to compensate for it by righting the wrong on the outside."

While opponents of a welfare state recognize the need for better social conditions, they recognize a greater need for the balancing of the federal budget and the safeguarding of personal responsibility.

Americans are going to realize sooner or later, that the government must put its finances in order, and cutting expenditures in these two fields is a step forward. Are we so naive as to believe there will be no crises when national debt is being piled upon national debt? One wonders what really happens to foreign aid dollars when other nations insist that aid be given on a government to government basis.

Although I will readily admit that there must be many people who agree with the two editorials cited, I feel it safe enough to say that the majority come in three categories: those who wish to place the responsibility on the government, those who are indifferent to national spending—and those who never put a penny in the poor box.

James A. Ritz

Corydon, Ind.

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To the Editor:

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QUESTION BOX

Why the defections among priests, nuns?

By MSGR. R. T. BOSLER

Q. If Vatican Council II was such a good thing for the Church, as you seem to think, why are so many young priests and Sisters leaving to get married?

A. Ouch. You punch where it hurts. I am not convinced, however, that the new spirit in the Church inspired by Vatican Council II is the only reason, or even the principal reason, for the unrest stirring in our young clergy and religious.

Surely you are aware of the growing rift between the younger and older generations everywhere in the world—even in communist countries. Young people, who have grown up in prosperity unprecedented, during an explosion of knowledge in which the wisdom of their elders was frequently exposed as ignorance, are a breed quite different from those who lived through hard times and were conditioned to accept direction from their elders, who were presumed to be wiser.

Young priests and young Sisters, like young people in general, ask questions, challenge old ways of thinking and acting and seek new relations with their elders in authority in a fashion that shocks and bewilders those who completed their education long before men dreamed that they might be able to eliminate poverty or colonize the moon.

The hopes of our young priests and Sisters rose perceptibly during Vatican Council II. They were thrilled by Pope John's opening address in which he felt he "must disagree with those prophets of gloom, who were always forecasting disaster, as though the end of the world were at hand." They were with him completely when he said: "In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church."

And then as the council came to a close, the young priests and Sisters concluded that the bishops of the world seemed to understand what had happened in

modern times when they proclaimed in the Declaration on Religious Freedom: "A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man. And the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty."

This Vatican Synod takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in accord with truth and justice. This and similar passages in other documents of the council, especially in the Constitution of the Church in the Modern World, encouraged the young to expect quick and drastic changes in the practices and structures of the Church. They wanted too much and too soon. So some of them grew impatient and then frustrated when the Roman Curia seemingly refused to acknowledge that anything had happened at Vatican II and many bishops reverted to pre-council thinking and acting.

The council, therefore, may have precipitated the crisis for many of our young priests and Sisters, but it is my opinion that the crisis would have come just the same. The source of it is not something that the council caused, but rather, I think, that "new order of human relations" Pope John called the bishops to study.

Q. I have a problem about the assumption of the Virgin. I am sure Our Lady must have been assumed into heaven immediately following her death, but not until the last century was her Assumption made an act of Faith. Will you please explain.

A. It was not until this century, 1950, that Mary's Assumption was declared a dogma of faith. However, as far back as the Fifth Century there are records of Christian belief that Mary the Mother of Jesus enjoyed the resurrection of the body together with her Divine Son, for that is what the assumption means. A feast of the Assumption began to be observed in various places about the Eighth Century.

The gradual development of the belief in the Assumption is a good example of how the Holy Spirit leads the Church to a fuller understanding of revelation. The Church is a human institution, and just as you and I do not learn everything at once but only gradually arrive at what we finally know about any given thing, so the People of God, reflecting on God's revelation and guided and enlightened by His Spirit, gradually learn more and more and arrive at greater certainty about God's message to men.

In reflecting on Mary's sinlessness, therefore, and her unique cooperation with her Son, and recognizing more clearly that she was the perfect embodiment of God's plan for all Christians, the Church became more and more certain that she has

already reached that perfect heavenly fulfillment which every Christian hopes to reach with the resurrection of the body.

Q. Would you please clarify the official stand governing First Holy Communion instruction and reception by the child. Can parents prepare their own children? Must the child go to confession before receiving?

A. According to the law of the Church, the confessor and parents determine when a child is sufficiently prepared to receive Holy Communion. The same law obliges the pastor to see to it that children do not approach Holy Communion before they reach the use of reason and are sufficiently disposed. So you see, the cooperation of parents and priests is required. Ideally the parents would join with the parochial school in preparing the child for First Communion. The reference to the confessor is a remnant of the time when children were twelve or thirteen before they received their First Communion. There is a trend today to postpone the first communion until after reception of the First Communion to a time when the child is a little older and less likely to be frightened or confused by the first experience of the confessional.

WORK IN TAIWAN

Descendants of head-hunters joining unique sisterhood

By REV. IVAR McGRATH, S.S.C.

HUALIEN, Taiwan—Descendants of former head-hunters are now becoming nuns in an unusual religious congregation here.

The Institute of St. Martha was established in 1960 by Bishop Andre-Jean Verineux of the Paris Foreign Mission Society exclusively for aborigine girls. The first such sisterhood, it is a diocesan congregation with simple vows. Today there are 13 professed Sisters, 9 novices, and 34 postulants.

"When one remembers that these nuns are descended in direct line from the famous head-hunters, so feared in our valleys and mountains only 30 years ago, one realizes that the grace of God has accomplished a great work here," the 71-year-old French bishop said.

There was a tribal war between the Ami and Atayal aborigines in this area as late as 1940 and as always in these wars enemy heads were severed from bodies. Tribal warfare is now a thing of the past and the aborigines are on the whole a peaceful people.

"To understand the opportunity and even the necessity for a congregation such as the Institute of St. Martha, one should understand what has happened in this mission, Bishop Verineux said. "We started about 15 years ago in a territory almost completely unevangelized."

BISHOP Verineux, who arrived in China in 1923, was consecrated bishop of Yingkow, in north China, in 1949. After expulsion by the communists, he came to Taiwan in 1952, being named apostolic administrator of the Hualien prefecture. The prefecture was raised to a diocese in 1963.

"Thanks to the grace of God we have had a success unequalled in the history of the

missions in China," the bishop continued. "There are today more than 57,000 baptized and some 16,000 catechumens."

The few Paris Foreign Missionaries who first arrived from the China mainland knew nothing of the aborigine dialects, but they found a simple people eager for the faith, and many of the younger generation spoke Chinese. Today the Paris Foreign Missionaries are assisted by Swiss Fathers of the Bethlehem Mission Society, Swiss canons Regular of St. Augustine, and Chinese secular clergy. Most priests now speak at least one aborigine dialect.

"In the beginning we even used catechists who were not baptized," Bishop Verineux said. "We had to choose among the young men and women and instruct them during the day so that they could instruct others in the evening, passing on what they had learned during the day."

The estimated 150,000 aborigines of Taiwan, who are of Malayan stock, are grouped in 10 tribes. Most aborigines live in the Hualien diocese and belong to seven different tribes, including the Ami, the largest tribe with some 50,000 members.

"For quite some time we have had young Catholic women who wished to consecrate their lives to God," Bishop Verineux said. "In the spring of 1960, the first candidates presented themselves. Six months later, on the feast of the Presentation, the congregation was canonically erected, with the consent of the Holy See."

"THE PREPARATION of the Sisters is primarily to make first-class catechists, but it is also to train practical family helpers who can raise the standards of living in their own aborigine districts. The Sisters will be able to advise the women of the tribes, who are in

great need of such advice, on all family matters, problems of education of the children, hygiene, and so forth."

The aspirants, who come to the Institute of St. Martha with usually only a primary school education, continue secondary schooling at a nearby Catholic girls' high school run by Ursuline Sisters.

Mother Marie Ursula Blot, an Ursuline Sister, who is acting superior of the young congregation, sends the aspirants and young Sisters to various institutes or congregations to take summer courses in such things as domestic science, first aid, child care.

"There is quite a difference in the mentality of girls from various tribes," Mother Blot said. "This must be taken into account during training. Members of the Ami tribe are community minded, while the Atayal people are very individualistic. Of course, the tribes speak dialects unintelligible to one another, so Chinese is the common tongue here."

At a hamlet near the town of Hualien three Sisters of St. Martha operate a kindergarten attached to a mission church. The first Sisters were sent there as an experiment, to see how they would be received by the people, both aborigine and Chinese.

The kindergarten director, Sister Raphael, is Atayal, as is one other Sister, while the third nun is Ami. It is easy to see how efficiently they run the kindergarten, and how they are loved by the children, some of whom are aborigine, some Chinese, and some part Chinese, part aborigine. The aborigine love and talent for song and dance is an asset in dealing with children.

"WHEN THE Sisters first came to take charge of the kindergarten, the people had reservations," said Father Cyril Lattion, the pastor, and a Canon Regular of St. Augustine.

"They had never seen aborigine nuns and were doubtful. But very soon they were won over by the cheerful, conscientious and efficient Sisters, and now they have great respect and affection for them."

"Service is the word that expresses the entire aim and spirit of the congregation," Bishop Verineux said. "That is why we have chosen as patroness St. Martha, the patroness of servants."

Bishop Verineux's hopes for the future of Christianity in Hualien are based on the Sisters of St. Martha and his seminarians. There are some 50 students in his minor seminary—mostly aborigines—eight aborigine students at the regional major seminary near Taipei, and two major seminarians studying in Rome, one of whom is from the Ami tribe, the other Chinese.

Elected

TAIPEI, Taiwan—Mme. Chiang Kai-shek, wife of the president of the Republic of China, was elected chairman of the board of trustees of Fuijen Catholic University. She is a Methodist.



Saints in the Mass

ST. PAUL, THE APOSTLE OF LOVE . . . Linked with St. Peter in the "Communicantes" of the Mass, the incomparable St. Paul, whose missionary journeys and inspired epistles gave direction to the early Church, is the author of the famed passages of scripture which keynote the Church in the modern world: "If I have all the eloquence of men or of angels but speak without love . . . it will do me no good whatever . . ."

YOUR WORLD AND MINE

Needed: basic respect for dignity of the poor

By GARY MACEOIN

I spent a long evening recently at the Christmas get-together of a Catholic professional group to which I belong. I omit the name, because what seems to me important is that the views expressed in the clublike atmosphere conducive to self-reflection are typical—in my experience—of those of Catholics at the opinion-making and decision-making levels in our society.

I pass over the lunatic fringe, though still a substantial fringe, which views Social Security as actuarially expensive, politically an inducement to thriftlessness and an award for idleness. What I found more fascinating was a widespread belief that the poor are poor through their own fault, through their lack of desire to better themselves, through their immoral sponging on society; all of this buttressed by the conviction that it is the duty of society to punish them by maintaining them in their poverty.

Superficially, of course, this is the Puritanical ethic of a bygone age which, as various observers of the American religious scene have pointed out, has largely died out in American Protestantism only to be assimilated by Catholics as part of the process of "americanization." But I suspect that there is a deeper side to it, that we have been emotionally conditioned by our institutionalization of charity in the Church over the past many centuries.

Every Catholic has undoubtedly reason to be proud of the Church's contribution to the progress of mankind, the first steps towards health and medical facilities for all, universal education, care for the orphan and the aged. But have we perhaps become trapped in our institutions designed for a static society, now that the nuclear age has made possible and necessary a totally different approach to poverty?

It seems to me significant that the thinking of American business is much more "Christian" on this issue than that of my Catholic friends. An example was recently provided by the Conference on Social Welfare to which New York's Governor Rockefeller summoned the heads of many of the country's biggest corporations. The business before them was what should be done about the 8,000,000 Americans on relief rolls.

"Eight million on relief," my friends said piously, "eight million sponging on us. Let's cut off half." The approach of the

Conference was quite different. First came an analysis. Children number 3.5 million; two million are over 65, half a million permanently and totally disabled, and a million caring for all of these others who need care. The employables are one million.

Even this small minority is not to be written off, in the view of these business leaders, as either lazy or immoral. Rather, they see most of them as capable of and eager for absorption into productive employment by a combination of two factors: better facilities for job training, and better cooperation of government, organized labor and employers in opening up job opportunities for them.

More important, they see the need for an attack on the reservoir of tomorrow's poor, the children on relief. Two proposals seem to me particularly pertinent: a respect for the human dignity of the poor, and (a corollary) the replacement of the "charity" approach by income subsidies that would apply to all citizens. These might be allowances for children, guaranteed annual income, a negative in-

come tax, or a combination of these and similar measures. The effect would be to help all poor families, not single out welfare recipients. The long-range objective would not be to keep the poor alive. It would be to eliminate poverty as a social factor.

The concept is solidly entrenched in Catholic social thinking. It is the heart of the function of the *Justitia et Pax* Commission for world development. It showed up at the recent Congress for the Lay Apostolate in a resolution urging that Church organizations for fostering development "be distant from those that have a charitable function." But it would seem that quite a few of my friends haven't yet got the message.

Drug Talk

"HOW TO DESTROY OLD MEDICINES"



by BERNARD KEENE, Jr., Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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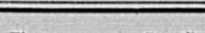
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Ask hemispheric war on common problems

WASHINGTON — A member of the U.S. Bishops' Committee for Latin America has suggested a hemispheric war on poverty designed to ease the common socio-economic problems found in marginal sectors of both U.S. and Latin American societies.

"Poverty in Latin America is more severe than poverty in the United States in some respects, but there are many areas of similarity which may lend themselves to mutual investigation," said Bishop Joseph Green of Reno.

"POVERTY is not so much a matter of relative per capita incomes as it is of mutual marginality, socio-economic deprivation, frustration of aspirations, and despair," he stated.

Bishop Green commented in connection with an announcement that socio-economic, inter-American similarities will be discussed at the fifth annual Catholic Inter-American Cooperation Program (CICOP) Conference, to be held January

29-31 at the Chase-Park Plaza Hotel, St. Louis.

THE BISHOP noted that causes and effects of poverty are similar in North and South America. He said both areas are subject to the problems of mass migrations to cities of people from economically disadvantaged rural areas who lack adequate education and marketable job skills. Both areas are considering ways of combating the physical, social and moral evils of big city-slums. Both have difficulty in convincing the affluent members of their societies that it is a civic and religious duty to improve living conditions for the underprivileged. Finally, he stated, both areas are seeking reforms for farm laborers who live on the economic fringes of society.

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Four teams left in Quiz Contest

Four teams remain in the semi-final round of the CYO-Criterion Quiz Contest, to be played Sunday evening, Jan. 7, at neutral sites. Quarter-final rounds were played Wednesday evening, after press deadline.

Quarter-finalists included two teams each from St. Barnabas, St. Joan of Arc and Our Lady of Lourdes parishes, in addition to St. Pius X and St. Mark. St. Joan of Arc is the defending champion.

Finals are tentatively scheduled to be played over WFBI-Radio on Thursday evening, Jan. 11. Father Donald Schneider, Archdiocesan CYO Director, will serve as program moderator, assisted by Father Fred Schmitt and Ferd Keller.

Cash prizes and trophies will be awarded to the winner and runner-up, with lesser cash awards to the third and fourth place finalists.

Lucky winners!

In an advertisement which appeared in the December 15, 1967 edition of The Criterion, The Encyclopedia Britannica Company offered 5 sets of the 15-volume Britannica Junior Encyclopedia to be given away in a drawing on Thursday, Dec. 28, 1967. This offer was made as a part of the 200th Anniversary of Britannica. (Watch for more at a later date). The winners: Mary Slosarz, Richard Couchot, Mary Underwood and Mrs. Joseph Rodecker, all of Indianapolis; and Oma Lee Feaster, Bloomington.

Auxiliary plans meeting and tea

INDIANAPOLIS—The seventh annual meeting of the St. Joseph Auxiliary of the Little Sisters of the Poor will be held at 2 p.m. Sunday, Jan. 7, at the new St. Augustine's Home for the Aged, 2345 W. 86th St.

Frank McGrath, lay advisory board chairman, will be principal speaker. Special guest will be Bishop Henry A. Pinger, O.F.M., home chaplain. New officers will be elected to serve for the coming year.

Membership in the auxiliary now numbers 1,700 persons.



FRANCISCANS AT 'HOME'—Franciscan Fathers Paul Feldhake, left, and Paul Zoderer, are completing vacations with their families in Sacred Heart parish, Indianapolis, after several years' work in Santarem, Brazil. They will both return to the parish netted them \$2,000 for their mission work.

DESCRIBE MISSION WORK

Two Franciscans on vacation from assignments in Brazil

By PAUL G. FOX

Two Indianapolis-born Franciscan priests are completing vacation periods this month at home before returning to their tropical mission assignments in Brazil.

The past few months might be described as R & R (rest and relaxation) for Father Paul Feldhake and Father Paul Zoderer, both members of Sacred Heart parish, Indianapolis.

Father-Feldhake, the older of the two, has served in Brazil since 1963. His actual ministry there began in January, 1964, following six months' language and cultural acclimation in Petropolis, a suburb of Rio de Janeiro.

The son of Mr. and Mrs. Leo J. Feldhake, the missionary was

ordained six years ago. Until recently, when he dropped his religious name, he was known as Father Prosper.

HIS WORK in the Prelacy of Santarem, Brazil, headed by Chicago-born Bishop James M. Ryan, also a Franciscan, was varied during his two and one-half years there. Father Feldhake found himself servicing several parishes and missions along the Amazon and Topajós Rivers, filling in for vacationing Franciscans who left periodically for R & R.

Upon his return, he will be assigned as an assistant pastor in one of the three parishes in Santarem.

Father Zoderer, known as Father Byron before the name reversal, has also been in Brazil since 1963. But he was assigned to Petropolis for theology studies prior to ordination in 1965. The two Franciscans agree that it is easier to learn the Portuguese language while still a seminarian.

Since January, 1968, Father Zoderer has been teaching in St. Pius Minor Seminary in Santarem, a diocesan institution. The seminary was opened in 1961, and its first eight graduates will complete their studies this year.

The young Franciscan related that the seminary enrollment is now about 100 students, and is staffed by nine Franciscans and four lay instructors. All eight of this year's graduation class expect to continue their studies toward the priesthood, five as diocesan candidates and three as Franciscans. The Franciscan candidates will attend a novitiate in Brazil's Northeastern Province, conducted by German Franciscans.

Since the Santarem Prelacy is served by the St. Louis-Chicago Province of the Franciscan Fathers (about 50 are presently assigned there), it will be many years before a native diocesan clergy will be strong. The first native-born Franciscan cleric is now completing his studies in Rio de Janeiro and will be assigned in Santarem this month.

VOCATION-WISE, the Prelacy has five students in first-year theology studies, at least two or three years away from

Marian Knights to meet Aquinas

INDIANAPOLIS—The Marian College Knights will meet Aquinas College, of Grand Rapids, in the first game of a double bill Saturday, Jan. 6, in the State Fairgrounds Coliseum.

The two will play at 7 p.m., followed by the American Basketball Association tilt between the Indiana Pacers and the Houston Mavericks.

Advance tickets are on sale at a reduced price of \$1 and \$2 at the college. Phone reservations (924-3291) may be made between 1 and 5 p.m. Friday and noon and 4 p.m. Saturday. Tickets can be picked up in the Student Activities Center on campus.

Scout award

Archbishop Schulte will distribute the Ad Altare Dei Scouting Awards to qualified first class scouts in Immaculate Heart of Mary Church, according to an announcement this week by Father John Ryan, Archdiocesan Scout Chaplain. The event will take place on Sunday, Feb. 11. The St. George Medal will also be awarded to outstanding adult scouting leaders.

Scores

INDIANAPOLIS DEANERIES

Games of December 23

Division 1: St. Michael "A", St. Gabriel "B", St. Joseph "C", Immaculate Heart "D", St. Christopher "E", Holy Spirit "F", St. Monica "G", St. Mark "H", St. King "I", St. Assumption "J", St. Ann "K", St. Mary "L", St. Luke "M", St. John "N", St. Paul "O", St. Peter "P", St. James "Q", St. Philip "R", St. Andrew "S", St. Thomas "T", St. Matthew "U", St. Mark "V", St. Luke "W", St. John "X", St. Paul "Y", St. Peter "Z", St. James "AA", St. Philip "AB", St. Andrew "AC", St. Thomas "AD", St. Matthew "AE", St. Mark "AF", St. Luke "AG", St. John "AH", St. Paul "AI", St. Peter "AJ", St. James "AK", St. Philip "AL", St. Andrew "AM", St. Thomas "AN", St. Matthew "AO", St. Mark "AP", St. Luke "AQ", St. John "AR", St. Paul "AS", St. Peter "AT", St. James "AU", St. Philip "AV", St. Andrew "AW", St. Thomas "AX", St. Matthew "AY", St. Mark "AZ", St. Luke "BA", St. John "BB", St. Paul "BC", St. Peter "BD", St. James "BE", St. Philip "BF", St. Andrew "BG", St. Thomas "BH", St. Matthew "BI", St. Mark "BJ", St. Luke "BK", St. John "BL", St. Paul "BM", St. Peter "BN", St. James "BO", St. Philip "BP", St. Andrew "BQ", St. Thomas "BR", St. Matthew "BS", St. Mark "BT", St. Luke "BU", St. John "BV", St. Paul "BW", St. Peter "BX", St. James "BY", St. Philip "BZ", St. Andrew "CA", St. Thomas "CB", St. Matthew "CC", St. Mark "CD", St. Luke "CE", St. John "CF", St. Paul "CG", St. Peter "CH", St. James "CI", St. Philip "CJ", St. Andrew "CK", St. Thomas "CL", St. Matthew "CM", St. Mark "CN", St. Luke "CO", St. John "CP", St. Paul "CQ", St. Peter "CR", St. James "CS", St. Philip "CT", St. Andrew "CU", St. Thomas "CV", St. Matthew "CW", St. Mark "CX", St. Luke "CY", St. John "CZ", St. Paul "DA", St. Peter "DB", St. James "DC", St. Philip "DD", St. Andrew "DE", St. Thomas "DF", St. Matthew "DG", St. Mark "DH", St. Luke "DI", St. John "DJ", St. Paul "DK", St. Peter "DL", St. James "DM", St. Philip "DN", St. Andrew "DO", St. Thomas "DP", St. Matthew "DQ", St. Mark "DR", St. Luke "DS", St. John "DT", St. Paul "DU", St. Peter "DV", St. James "DW", St. Philip "DX", St. Andrew "DY", St. Thomas "DZ", St. Matthew "EA", St. Mark "EB", St. Luke "EC", St. John "ED", St. Paul "EE", St. Peter "EF", St. James "EG", St. Philip "EH", St. Andrew "EI", St. Thomas "EJ", St. Matthew "EK", St. Mark "EL", St. Luke "EM", St. John "EN", St. Paul "EO", St. Peter "EP", St. James "EQ", St. Philip "ER", St. Andrew "ES", St. Thomas "ET", St. Matthew "EU", St. Mark "EV", St. Luke "EW", St. John "EX", St. Paul "EY", St. Peter "EZ", St. James "FA", St. Philip "FB", St. Andrew "FC", St. Thomas "FD", St. Matthew "FE", St. Mark "FF", St. Luke "FG", St. John "FH", St. Paul "FI", St. Peter "FJ", St. James "FK", St. Philip "FL", St. Andrew "FM", St. Thomas "FN", St. Matthew "FO", St. Mark "FP", St. Luke "FQ", St. John "FR", St. Paul "FS", St. Peter "FT", St. James "FU", St. Philip "FV", St. Andrew "FW", St. Thomas "FX", St. Matthew "FY", St. Mark "FZ", St. Luke "GA", St. John "GB", St. Paul "GC", St. Peter 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"IN", St. Andrew "IO", St. Thomas "IP", St. Matthew "IQ", St. Mark "IR", St. Luke "IS", St. John "IT", St. Paul "IU", St. Peter "IV", St. James "IW", St. Philip "IX", St. Andrew "IY", St. Thomas "IZ", St. Matthew "JA", St. Mark "JB", St. Luke "JC", St. John "JD", St. Paul "JE", St. Peter "JF", St. James "JG", St. Philip "JH", St. Andrew "JI", St. Thomas "JJ", St. Matthew "JK", St. Mark "JL", St. Luke "JM", St. John "JN", St. Paul "JO", St. Peter "JP", St. James "JQ", St. Philip "JR", St. Andrew "JS", St. Thomas "JT", St. Matthew "JU", St. Mark "JV", St. Luke "JW", St. John "JX", St. Paul "JY", St. Peter "JZ", St. James "KA", St. Philip "KB", St. Andrew "KC", St. Thomas "KD", St. Matthew "KE", St. Mark "KF", St. Luke "KG", St. John "KH", St. Paul "KI", St. Peter "KJ", St. James "KK", St. Philip "KL", St. Andrew "KM", St. Thomas "KN", St. Matthew "KO", St. Mark "KP", St. Luke "KQ", St. John "KR", St. Paul "KS", St. Peter "KT", St. James "KU", St. Philip "KV", St. Andrew "KW", St. Thomas "KX", St. Matthew "KY", St. Mark "KZ", St. Luke "LA", St. John "LB", St. Paul "LC", St. Peter "LD", St. James "LE", St. Philip "LF", St. Andrew "LG", St. Thomas "LH", St. Matthew "LI", St. Mark "LJ", St. Luke "LK", St. John "LL", St. Paul "LM", St. Peter "LN", St. James "LO", St. Philip "LP", St. Andrew "LQ", St. Thomas "LR", St. Matthew "LS", St. Mark "LT", St. Luke "LU", St. John "LV", St. Paul "LV", St. Peter "LW", St. James "LX", St. Philip "LY", St. Andrew "LZ", St. Thomas "MA", St. Matthew "MB", St. Mark "MC", St. Luke "MD", St. John "ME", St. Paul "MF", St. Peter "MG", St. James "MH", St. Philip "MI", St. Andrew "MJ", St. Thomas "MK", St. Matthew "ML", St. Mark "MN", St. Luke "MO", St. John "MP", St. Paul "MQ", St. Peter "MR", St. James "MS", St. Philip "MT", St. Andrew "MU", St. Thomas "MV", St. Matthew "MW", St. Mark "MX", St. Luke "MY", St. John "MZ", St. Paul "NA", St. Peter "NB", St. James "NC", St. Philip "ND", St. Andrew "NE", St. Thomas "NF", St. Matthew "NG", St. Mark 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Critic picks the best movies of 1967

By JAMES W. ARNOLD

Movies in 1967, despite an increasing affection for nudity and violence, made a significant upturn in quality. More good films were available than anyone except the most avid buff had time to see (not even counting revivals, film festivals and chopped-up versions on TV). This proved to be so even if it was an off-year for the great directors, with no impressive new films from Fellini, Bergman, Kurosawa, Kubrick, Lean, etc.



In one man's view, there were five superior films that will be remembered long after the trials and crises of 1967 are forgotten. (As usual, my survey includes only those movies most Ameri-

cans had a chance to see during the year; thus the "season" includes some late 1966 releases and excludes those last-minute 1967 films that will be run off nationally during 1968.) The five, chosen simply on quality and without regard for the wide appreciation of them, are:

A Man For All Seasons (Zinnemann): A great play sensitively, conservatively, adapted for the screen, this is a classic case of a theatrical film in which story, character, acting, language are more memorable than film technique. The content is so strong, especially for uplift-starved audiences, that questions of form seem trivial.

Grand Prix (Frankenheimer): Chosen for exactly the opposite reason, a triumph of form over content. The director's incredible achievements in wide-screen editing, sound and photography are desperately superior to the race-driving dramatics; the year's best Real Movie.

Blow-Up (Antonioni): A symbolic fable about modern man's preference for illusion over reality and the horrible consequences of that choice. Properly understood, this is an angry

moral film, and both its "difficult" and its occasional lapses in taste have been over-emphasized.

A Man and a Woman (Lejoux): An excruciatingly simple love story about a widow and widower, told with so much wit, charm and loveliness that it positively hurts.

Cool Hand Luke (Rosenberg): The eternal story of the hero (or if you prefer, rebel, non-conformist, saint) so splendidly universalized amid the specifics of a Florida chain gang that it proves equally inspiring for Christians, agnostics, existentialists and even plain old Paul Newman fans.

On a slightly lower level, five additional films could be judged excellent, with some reservations about content or style:

Georgy Girl (Narizzano): This zany comedy about a healthy girl finding her way in a sick society is funny, and moving in its way, but a touch too frantic and ambiguous.

The Endless Summer (Brown): This utterly visual, utterly wholesome film does for surfing what Babe Ruth did for baseball, and it is packed with beauty and wit. But alas, how can you make anything immortal about surfing?

The Flim-Flam Man (Kershner): It doesn't say anything

important, and the ending is strained. Otherwise, this shy little film about a loveable con man is terribly funny and just about perfectly made.

The Family Way (Boulting): At last, a film about the ordinary problems of ordinary people, with sharp side comment, both funny and sad, on our over-sexed-and-Freudian society. John Mills is magnificent.

Bonnie and Clyde (Penn): No matter how you interpret it, this is a stylish gangster film which both uses and exorcises the American taste for violence. It is as stunning and anger-provoking as a highly original work of art ought to be.

Since we're hung-up on groups of five, here's a final set, all with major flaws but also qualities placing them ahead of the hundred-or-so other releases of 1967: "Hombre," the top western; "Two for the Road," an intelligent and cinematic comedy; "The War Game," a bitterly powerful pseudo-documentary; "Fahrenheit 451," the film medium's tribute to books; and "Up the Down Staircase," an honest if often melodramatic study of the teaching vocation.

The screen was predictably dominated by escapism, with the largest single category still the interminable cycle of spy-suspense comedies and dramas ("Murderers Row," "In Like

Flint," "Casino Royale," etc.). The best were "Deadly Affair" and "The Naked Runner." There was a dearth of musicals ("Modern Millie," "How to Succeed") but that will be remedied next year with a vengeance.

Although few in number, the ultra-violent films ("Dirty Dozen," "Point Blank," "Bonnie," etc.) set a profitable trend that is sure to be exploited by less sensitive film-makers. To paraphrase Newman, you can't have non-violent art in a violent world.

Among the comedies, "Barefoot in the Park" was frothy and popular, but "Divorcee American Style" had more guts and relevance. There was an unhappy falling-off in old-fashioned visual comedy, with the mediocre "Luv," "Casino Royale" and "After the Fox" as the only major attempts to follow in the hectic footsteps of "The Russians Are Coming." Religion and high adventure were represented by only one film each, "The Bible" and "Sand Pebbles," but they were at least interesting failures.

Sidney Poitier, ought to get some kind of award for almost single-handedly keeping us aware in movie theaters of our biggest social problem. Both "To Sir With Love" and "In the Heart of the Night" were reasonably good movies, and it is a measure of the year that they didn't get close to the top of the list.

VARIETY IN BOOKS

'The Brigade' is story of hate and revenge

"The Brigade," by Hanoch Bartov. Holt, Rinehart and Winston, Inc., New York. Copublished with the Jewish Publication Society, New York. 246 pp. \$4.95.

"The Brigade" was awarded Israel's coveted Shlonsky Prize in 1965. But whatever merits Hanoch Bartov's novel has to gain such an award, a sublimated image of Judaism or of the Jewish people could not have been one of them.

"The Brigade," translated from the Hebrew by David S. Segal, in all its realism, rawness and uninhibited passion, does little to establish, or enhance, an impression of a much-persecuted people accepting the suffering, indignities and brutalities inflicted upon them with the grace of resignation and forgiveness.

FRANKLY, "The Brigade," centering on a group of Jews from Palestine who served under the British in Italy at the end of World War II, is a book steaming with hate and lust for revenge. Their impotence in the compulsion to avenge the Jewish race for the Nazi atrocities of the war days when they get to Germany during the Occupation comes through not as a picture stirring one to tears but rather as sordid, sadistic and subhuman recital of men completely under the dominion of elemental urges.

Forgiveness of enemies is a Christian concept, but one, unfortunately, that is difficult, at best, to translate into action approaching some semblance of the ideal. And when the Nazi abominations against millions of Jews are considered, it is only too easy to understand how all the springs of bitterness and loathing could be released in the form of the Jewish brigade's

obsession for personal retribution against the defeated German people.

IF HE IS not careful, the reader finds himself slipping into a lulling sense of sympathy for those fierce young soldiers from Palestine as they make their pitiable play in a sorry barrage of ration tins, tools and ammunition containers directed against a convoy of helpless, unarmed German POWs. However, the reader must regain his balance, saying, "Now, look, this cannot be! This accomplishes nothing. It is futile. What is past is past. This does not bring back the dead. Nor does it improve their lot in eternity, whatever that might be."

There is some redemption in "The Brigade." At least its protagonist, Eliahu, unlike his fellows, extracts from their collective helplessness a source of personal strength and even heroism which prepares him for the test he faces in Germany. This alone saves "The Brigade" from becoming a mere ghastly framework on which the more ignoble ingredients of man's nature are hung in all their starkness.

(Reviewed by E. Francis McDevitt, NC News Service, Washington, D.C.)

"Vatican Council II," by Xavier Rynne. Farrar, Straus and Giroux, New York. 596 pp. \$10.

The cover describes this new Xavier Rynne book as "an authoritative one-volume version of the four historic books." And Xavier Rynne is so well known an author by now, and membership in the Rynne team such an open secret, that comments on the style of writing, and even the content of the book, seem rather superfluous. It is, as

noted, a one-volume version of the four previous Xavier Rynne books. Much of the "secrecy unveiled" air of the earlier books no longer obtains; this volume is chiefly useful as another look at the four sessions of the Second Vatican Council, 1962 to 1965.

It is, of course, useful for this purpose, as all the numerous books on the council are; and it will be freshly interesting to those who have not read the previous volumes.

However, there are curious errors and omissions which do tend to detract from the book. The index is quite unsatisfactory, being only an index of names, usually with first initials only. (The authors may wish they had stayed with that practice, when they consider the error in the middle initial of such a well known churchman as Archbishop O'Boyle—following no doubt the Annuario error). It would have been much more satisfactory if the index had contained references to the actions of the council, the ideas expressed, the talks made, rather than only names. The proofreading is a bit sloppy, with several misspelled words, and reference, for instance, to "principle newspapers."

These may seem small points, and do not detract seriously from "Vatican Council II" as a report on the debates, discussions and actions of the Second Vatican Council. As Archbishop Robert J. Dwyer said of the Rynne book on the fourth session, it is "challengingly partisan, and always readable."

(Reviewed by Floyd Anderson, Director, NC News Service, Washington, D.C.)

"Introduction to Bidding," by William S. Root. Prentice-Hall, Englewood Cliffs, N.J. 154 pp. \$5.75.

With holidays past, winter upon us, what better time to deal out the cards in search of a slam, bid and made!

This is the first of four excellent books in the Alvin Landy Contract Bridge Series from Prentice-Hall. Landy is executive secretary of the American Contract Bridge League, and each of his four authors is, happily enough, a good teacher as well as an expert player.

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I'll bid 2 NT. You respond 3 Clubs? Oh, the Stayman Convention? See page 47. Good luck!

(Reviewed by John E. Ryan, NC News Service, Washington, D.C.)

IN VENEZUELA

'Witch' brings rash of baptisms

By VINCENT MALLON, M.M.

BARCELONA, Venezuela — Thousands of children are being rushed daily to the baptismal fonts in eastern Venezuela in a hysterical race to cheat death. It is estimated that in the Barcelona diocese a total of 20,000 were baptized in a recent 10-day period.

The sudden interest in early baptism began late in November, when an unnamed woman, considered a "witch" by the local people, announced that all unbaptized children would die. Spirited of every ilk are respected and feared personages in Venezuela and the witch's dire prediction stampeded the people to the saving waters.

CHURCH officials are disgusted with the performance. The chancellor of the Barcelona diocese, Father Henry Otero Diago, declared: "It was sad and ridiculous to see people, who love God, let themselves be influenced by a hysterical witch, who has no control over the lives of those children, because they pertain to the Creator of the Universe alone."

Many parents wait for years to baptize their children as they search for an influential godparent, who, they hope, will protect the child and the family. Many godparents are chosen from among politicians and professional men, who themselves are not practicing Catholics, thus compounding the religious ignorance of the parents.

THE WAVE of baptisms highlights two problems that plague Church and State in Venezuela — illegitimacy and religious ignorance. It is estimated that 65% of the children are illegitimate, and that is why so many are not registered in the municipal birth records, as the father does not acknowledge the child and the mother is ashamed to declare it officially illegitimate. The shortage of priests (one for every 5,000 Catholics) occasions great religious ignorance.

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Laymen ask Pope to consult them in naming bishop

MENORCA, Spain—A group of laymen of the Menorca diocese have asked that the laity be consulted before the appointment of a new bishop.

In a letter to Pope Paul VI the group quoted from the section of ritual for the ordination of a priest that recalls a directive of the Church Fathers that the people should be consulted in the choice of those who are to minister at the altar. The laymen claim that this also should apply to bishops. They submitted a list of six priests as episcopal candidates.

There are many vacant sees throughout Spain, which some observers attribute to a proposed change in the procedure of appointment of bishops. At present, the Spanish government has the privilege of presenting candidates directly to the Holy See. Negotiations are under way to stop this procedure, but the government has expressed unwillingness to halt the practice until the sees now vacant are filled by its candidates.

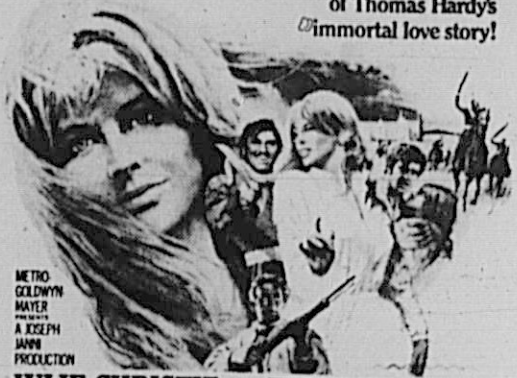
Solve host crisis

BROOKLYN, N.Y. — A chance comment over a cup of coffee nearly 6,000 miles away rescued Catholics in the war-torn African country of Biafra from the prospect of Christmas Mass without Holy Communion. One hundred thousand urgently needed hosts were prepared by Sisters of the Good Shepherd in Huntington, Long Island, and flown to Biafra after the problem became known to Church officials here.

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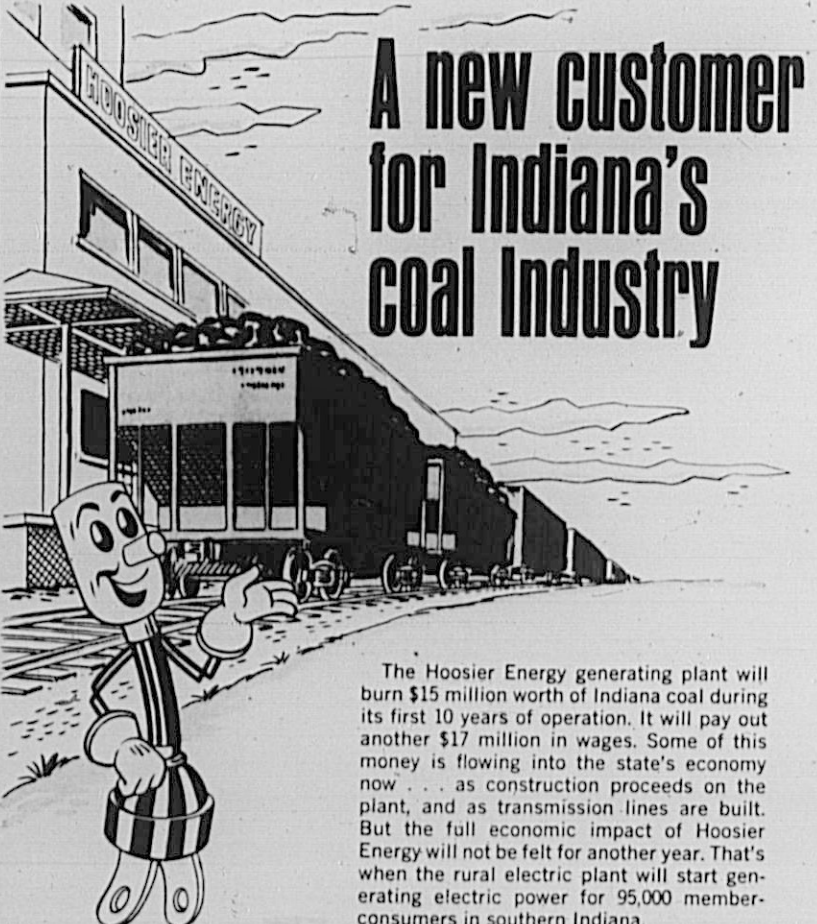
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The Hoosier Energy generating plant will burn \$15 million worth of Indiana coal during its first 10 years of operation. It will pay out another \$17 million in wages. Some of this money is flowing into the state's economy now... as construction proceeds on the plant, and as transmission lines are built. But the full economic impact of Hoosier Energy will not be felt for another year. That's when the rural electric plant will start generating electric power for 95,000 members-consumers in southern Indiana.

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POOR CLARES INTERVIEWED

Nuns and hippies... something in common

By REV. WILLIAM MULLER

What do Poor Clare nuns and hippies have in common? Do we still need cloistered nuns in the modern changing Church which stresses involvement with the world? Why do attrac-

tive young girls choose such a life?

These and other questions were discussed recently in an interview with two nuns of the Poor Clare Monastery in Evansville. The idea for the interview arose when this reporter received a picture of the two

smiling young nuns.

The two nuns are Sister M. Assumpta and Sister M. Maddalena, both natives of Cincinnati. Sister Maddalena, who still has the impish look of a high school student, has been at the monastery for eight years. She is presently in charge of preparing the meals for the 33 cloistered nuns and four extern Sisters.

Sister Assumpta, a member of the community for 17 years, is in her words "the one who spends all the money." She is the busser and handles all purchases for the monastery.

SISTER ASSUMPTA said she entered the cloister because this life had always attracted her. Sister Maddalena said she had originally wanted to be a missionary but came to see the contemplative life as "a more radical step away from the world toward God." She said she "loved St. Francis" and when she found out that the Poor Clares were Franciscans "that was it."

On the subject of hippies, Sister Assumpta quipped "We both have the same patron saint (St. Francis of Assisi)!" She added, "the true hippies are looking for life in its fullness... but they are escapists. They seem to be running away from life. The contemplative life would have much to offer them... but it would be hard to get through to them. They are living a very undisciplined life."

Sister Maddalena noted that life the Poor Clares the hippies are "out to find themselves" but "don't sit down long enough to reflect on the real meaning of life."

When asked about their role in the Church, both Sisters said they felt all Christians are called to bear witness to Christ... but not all in the same way. They see a three-fold role for contemplative nuns.

"In this day of a crisis of faith our function is to be a witness to faith," Sister Assumpta said. "Our very lives say 'I believe in God. I exist for Him!'" "Secondly, we are a witness to a life of prayer." We are living in an age of polarities, she said, and quoted Father Bernard Haerger to the effect that since there is such stress on the active life today there is also the need for a life of radical prayer.

FINALLY the Sisters see their function in the Church as a "witness of joy." "People are surprised that we are happy," Sister Maddalena observed. "They don't realize the joy that comes from the close companionship and the love of the Sisters for one another. I am happy, too, because I have given my life to God."

When reminded that some people feel that contemplative nuns are "wasting their lives," Sister Maddalena said, "If anyone understands the value of the individual person, how we grow as a person, the need for personal fulfillment, and how this is so much a part of the contemplative life, he could not say this." She added that spiritual values are hard to measure and observed that perhaps the deeply committed contemplative nun by her prayer and sacrifices has more effect on the Church than the priest who preaches to 1,000 people on Sunday morning.

Sister Assumpta said she agrees with Eric Fromm who in his "Art of Loving" says that unless we learn to be alone with ourselves we are incapable of love. "We have a unique opportunity for this," she added.

Both Sisters felt that there were changes and tensions in the cloister as in the rest of the Church, but said "it would be unhealthy if this were not the case. It would show we were dying." They see a need, which they felt was shared by many younger cloistered nuns, for a reexamination of the time spent at manual work in the monastery.

Some of this is necessary as a break from the long hours spent at prayer and meditation. However, with the younger postulants coming from a modern, more mechanized culture they felt more power equipment and time saving devices should be used to free the nuns for "works of service." They gave an example of one monastery where some of the Sisters have been trained to read X-rays for the local hospitals.

THERE IS ALSO the feeling among many younger nuns, according to the two Poor Clares, that they need to be more aware of what is going on in the world. This would be a stimulus to greater prayer and sacrifice for the specific needs of the world. As examples of their involvement in world events they mentioned that the whole community spent all night in prayer during the Cuban crisis and that



BABY MISSIONARY—Baby Paul is held by his father as Auxiliary Bishop William J. McDonald of San Francisco places cross and chain around his neck during departure ceremony for the missionary family. The parents are Ed and Dora Stahl of San Francisco, who later left with their child to serve two years as lay missionaries among the poor in Veracruz, Mexico. (RNS photo)

Sister Maurelia Named to direct women's college

dead at age 92

OLDENBURG, Ind.—Funeral services for Sister M. Maurelia Grueter, O.S.F., were held at the motherhouse of the Sisters of St. Francis here December 27. She died (Dec. 25) in the convent infirmary at the age of 92.

A native of Cincinnati, Sister Maurelia entered the convent in 1895 and served 66 years as a teacher of primary grades. She taught 31 years in Indiana, 20 years in Ohio and 15 in Missouri. Archdiocesan assignments included: St. Bridget and Holy Trinity, Indianapolis; Holy Name, Beech Grove; and St. Mary's, Rushville.

There are no immediate survivors. A brother, Father Albert Grueter, S.J., died one week earlier at St. Francis Mission in South Dakota. Another sister, Sister M. Concordia, O.S.F., a member of the Oldenburg community, also preceded her in death.

Gift assures ND professorship

NOTRE DAME, Ind. — An anonymous benefactor has pledged \$500,000 to Notre Dame University for establishment of the school's first fully endowed professorship. The professorship will be established in the College of Engineering and an appointment will be made later.

Father Theodore M. Hesburgh, C.S.C., university president, described the gift from an unnamed alumnus as "an enormous example of generosity for many other people." He indicated that the creation of endowed faculty chairs will be "the main thrust" of faculty development at Notre Dame in the next five years.

Home Masses

RICHMOND, Va. — Bishop John J. Russell has approved celebration of Mass in the home throughout the Richmond diocese to foster a sense of community and develop the spirit of liturgical renewal.

many do the same before presidential elections.

The grate in the visiting rooms which permits one to talk to the nuns without being able to see or be in the same room with them was seen as a symbol of the tension between young and old. To many of the older nuns this grate is sacrosanct, a symbol of their separation from the world, their vocation as a contemplative. Many of the younger nuns, on the other hand, place little value on such externalities and feel that perhaps more good could come from limited contact with the outside world.

The Poor Clares, like Sister Assumpta and Sister Maddalena, follow a schedule quite different from that of most Catholics. They are in bed at 9 p.m., up again at 11:45 p.m. for an hour of prayers, back to bed and up again at 4:45 a.m. to begin another day with prayer, Mass and meditation. Yet in Sister Maddalena's words, "we prefer to think of our lives as ordinary Christian lives lived in an intense way."

Whether or not these two nuns are leading an ordinary life might be debatable. However, from what this reporter could observe they do live a very full, intense and happy life.

D-I Circle sets dinner meetings

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner meeting at 6 p.m. Tuesday, Jan. 9, in the K of C clubrooms, 1305 N. Delaware St.

Following the meeting, Mrs. Walter Houppert will entertain with a holiday program. Dinner reservations may be made by

calling Mrs. Dorothy Gales, 784-4576. Mrs. Mary McKinzie is regent.

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Spanish upper classes labeled 'poor citizens'

MADRID—The upper classes of Spain were indicted as "poor citizens" because they "lack a social sense" and "violate their obligations of justice and charity without even realizing the gravity of their sin."

The condemnation was made by Cardinal Angel Herrera-Orio, who retired this year as bishop of Malaga because of age and health.

In the preface to "A Course on Catholic Social Doctrine" written by professors of the Leo XIII Institute which the cardinal founded 20 years ago and where he now resides, the cardinal blamed the social apathy of the upper classes on the training given them at Catholic institutions.

"They were excellent students at their Catholic colleges," he said, "probably gaining awards for good conduct, but once in real life they drag down all progress."

The Leo XIII Institute was established to train teachers for the country's colleges and high schools.

"CATHOLIC social doctrine," Cardinal Herrera wrote, "continues to make progress and develops along with the other sciences of modern man—technology, economy and cultural endeavors."

"Its main tenet is that the common good, to which all other social virtues converge, is no longer a right of the state or of a particular class or nation, but a right of all humankind."

"This is why the doctrine of the Second Vatican Council calls us to the task of going beyond the individualistic ethical training of Spanish youth."

"What we need today is the education of the whole citizen."

in the true spirit of the Gospel."

This calls for education in the meaning and application of charity and justice, the cardinal said. He added:

"Social justice is mainly an act of distributive justice, but also an act of charity... the kind of charity that relegates to a secondary function the giving of alms to remedy some urgent need, in favor of providing means to individuals and peoples to promote their own welfare through their own efforts and organization, thus also providing further progress for all mankind."

Cardinal Herrera cited as an example of this approach the programs financed by the German Catholic aid agencies, Misereor and Adveniat.

SPEAKING of religious instruction by the teaching orders in Spain, he expressed regret that it was incomplete and seldom went beyond the richer classes.

This deficiency brought about a "painful contrast in public life," which, he said, is difficult to understand for foreigners "and for many of us as well."

Cardinal Herrera cited as one example of the upper class lack of social conscience their failure to pay taxes.

"This is one of the greatest social sins on the conscience of Spaniards," he said. "There is a scandal in the double accounting carried by most concerns (in order to evade taxes). Scandal for all concerned, and a source of irritation for all who know that the rich and powerful, often quite pious, too, lie in their accounts in order to evade or diminish the payment due for taxes."



CATHOLIC HOUR STARS—Biff McGuire and Michael Goodwin enjoy a hearty laugh as father and son in an original drama "The Workout" by Robert Crean to be telecast on The Catholic Hour-TV on Sunday, Jan. 14, at a special time of 4:30-5:00 p.m., (E.S.T.) over the NBC-TV network. This "special" will be seen in addition to the regular Catholic Hour-TV program at 1:30 p.m., (E.S.T.) which is currently presenting "The Catholic Faith—A New Perspective."

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9:35 a.m.—Catholic Hour (10)
10:45 a.m.—Hour of St. Francis (10)
6:00 a.m.—Sacred Heart (10)

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Sunday Television

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4:30 p.m.—Catholic Hour (10)
4:30 p.m.—Lamp Unto My Feet (10)
Sunday Radio
6:15 a.m.—Hour of St. Francis (10)
7:45 a.m.—Sacred Heart (10)
8:15 a.m.—Sacred Heart (10)
9:15 a.m.—Your Catholic Visitor (10)
9:30 a.m.—Catholic Hour (10)
10:45 a.m.—Through for Today (10)
6:45 p.m.—Rosary (10)

Richmond Area
Sunday Radio

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7:15 a.m.—Sacred Heart (10)
7:30 a.m.—The Christopher Program (10)
10:30 p.m.—Ave Maria Hour (10)

SALEM AREA
Sunday Radio

9:30 a.m.—Hour of St. Francis (10)
SHELBYVILLE AREA
Sunday Radio

12:15 p.m.—Hour of St. Francis (10)
TELL CITY AREA
Sunday Radio

6:00 p.m.—The Roman (10)
TERRE HAUTE AREA
Sunday Television

9:30 a.m.—Church in the World (10)
9:30 a.m.—Lamp Unto My Feet (10)
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The bishops have based their decision on the principle that children do not have a clear conception of good and evil until approximately the age of 10.

Asks self-examination about racial justice

PHILADELPHIA — Catholics must "face missed opportunities to do what we should have done" for the Negro, a Redemptorist theologian told lay leaders here.

Speaking at a meeting at the Bellevue Stratford Hotel, Father Bernard F. Haering, C.S.S.R., told members of the 118-year-old Catholic Philopatrian Literary Institute to be "humble, repentant men of God" in realizing that Catholics, "who could have been so close to the Negro," since they too had known persecution, and "who should have had a special vocation" to the Negro, often "did not manifest the true countenance of Christ."

WARNING His listeners against "escapism" in religion, the German priest said that the "genuine proclamation of the Christian message means to be alert to the richness of the here and now."

Referring to one writer who bids Catholics to "accept the curse of the times of turmoil as the Christian asceticism of today," Father Haering said we should "accept the blessing of turmoil" in being open—as was Christ—"to the full burden of mankind."

He warned of the two dangers of seeing only the present in a perspective of self-centeredness and of abiding in the past or dreaming of the future.

"Those who escape in such a way," he said, "do not understand the role of Christ in history."

"We must accept our own limitedness," he continued, "by

using small possibilities, Christ helps us to make great steps."

NOTING THAT all men must be aware of the "dark power of sin which is always behind them," Father Haering said that men must also face the "dark power in the depth of memory of the Negro" which recalls the injustice of generations of slavery and mistreatment.

"We should be astounded and grateful," he said, "that so much goodness and religious spirit exists among the Negroes" despite bitter memories of their past.

As Christians, Father Haering concluded, "we cannot afford to see all the faults of others and see no need for our own repentance."

French lay leader will be ordained

LYONS, France—Joseph Follet, vice-president of the Social Weeks of France and director of the magazine Social News, will be ordained a priest here on March 19.

Follet, 64, a bachelor, will enter the institute of priests known as the Prado, whose superior is Auxiliary Bishop Alfred Anel of Lyons.

A writer and a professor of theology at the Catholic University of Lyons, Follet has a doctorate in philosophy.

He was recently ordained a deacon by Bishop Anel.

MISSION LETTER

Editors' Note: This mission letter was prepared by Brother Theodore Brune, O.S.B., a monk of St. Meinrad Archabbey now assigned to St. Benedict Priory in Huaraz, Peru. He is the son of Mr. and Mrs. Thomas O. Brune, members of St. Catherine's parish, Indianapolis.

Dear Friends,

Another Christmas—my third in Peru—has rolled around. During this past year we saw both the seminary and boys' school here grow. The seminary has a new building and we also put up four new rooms for the Benedictine community back of our present house. The monastery got three new men in '67 from St. Meinrad's.

One of the highlights of the year was Archabbat Gabriel's visit in October, his first to Peru. A proper reception and program was given in his honor.

My school year has been most enjoyable. I hope my students learned English—I know I picked up more Spanish. Exams started on December 1. Oh, the work that goes into one. First you send your test to the State School to be approved. Then you ask for dates and State judges to sit in on the exams. Also, the student list is made, four copies for each course. One mistake and you do the four over. Graduations follow exams.

This year will be the same as last. The little kids who are graduating from grade school will wear caps and gowns. They look so nice. We have talks and

songs which last for about an hour.

In January, I leave for Peru's Catholic University to get a certificate in English Teaching for Professors of Grade and High Schools. It seems strange that I will be going back to school.

Brother Theodore Brune, O.S.B.

Bishop M.W. Hyle. Wilmington. dies

WILMINGTON, Del.—Bishop Michael W. Hyle, 66, who had headed the Wilmington diocese for seven years, died (Dec. 26) at his home. He was the See's fifth bishop and the first to die in office.

Cardinal Lawrence Shehan of Baltimore was principal celebrant at a concelebrated requiem Mass held in Christ the King Church, Wilmington, on December 30.

Bishop Hyle came to Wilmington in 1958 as coadjutor bishop with right of succession to Bishop Edmond J. Fitzmaurice. He became head of the See in February, 1960, on the retirement of Bishop Fitzmaurice.

Orientalist dies

WASHINGTON — Father Edward P. Arbez, S.S., retired Catholic University Orientalist and biblical scholar, died here of a coronary thrombosis. He was 86. Father Arbez, a native of France who had command of 16 languages, stepped down from the CU faculty in 1951 as professor of Sacred Scripture.

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SISTER MARY LUKE

Sees continued vocation lag until 'renewal' is complete

By JEFF HAYS

There will be no real growth in the numbers of young women entering religious communities until "we get over the hump," says Sister Mary Luke, Mother General of the Sisters of Loretto and an observer of the last two sessions of Vatican II.

Religious communities throughout the world are re-writing their constitutions and re-thinking their roles in today's society, she explained.

"Until the new image has properly identified itself, there will be fewer entering religious orders and others who will become disillusioned with the ways of religious life," Sister Mary Luke observed.

She made these comments in an interview following a talk given to Holy Cross Brothers from Terre Haute, Indianapolis, Louisville and Evansville at Sarto Retreat House in Evansville last week. Some 25 Brothers met at Sarto for a year-end retreat and conference.

DRESSED in street clothes, the ebullient nun explained the rush of most religious orders of women to discard the traditional habits in favor of more contemporary dress as a necessary means of establishing personal identity.

"I would rather be regarded as a Christian woman, not for what I am wearing, but for what I am as a person," she said.

She pointed out that most nuns sometimes feel they are in a static mold in the eyes of most people and that modern dress will remove some of the bar-



SISTER MARY LUKE before the change.

riers in communications: "We want to be known as persons, not things."

Asked if the changes in the convents were the cause of greater numbers of nuns leaving for a secular life, Sister Mary Luke said, "I don't think this is the only reason. Most of the people who left did so before many changes came about. Maybe the real reason is because there have been so few changes when so much has been expected. Most religious communities are only now beginning to implement the many changes they have been discussing for the past several years."

"There are as many reasons as there are persons for why nuns no longer feel religious community life is suitable for them. I think probably most leave because of changing times all around us. Others leave because possibly they entered too young and never really had a true vocation."

SISTER MARY Luke strongly feels that there is a role for re-

ligious communities of women in the modern world.

"Together we can effectively accomplish our purposes. We give each other mutual support and offer mutual witness to the world by living as a fellowship of believers. Community is essential to Christianity and by our example we are close to the heart of the Church."

The Loretto superior feels this is a time of great experimentation in the Church. The ferment today among all Christians "is healthy," she says.

"Pope Paul has given us wide latitude in which to make the changes necessary to meet our needs and those of the Church. Religious communities have a great opportunity now with these broad permissions to really become leaders in Church renewal," Sister said.

DNA development hailed by Vatican weekly newspaper

VATICAN CITY—L'Osservatore della Romanica, the Vatican's weekly review, has hailed the artificial synthesis of DNA as a "splendid victory" but cautioned that it is "fanciful to talk of the creation of life as a laboratory product."

The weekly pointed out that DNA is found in the nucleus of every cell and is at the base of all living organisms, "from the rose to the elephant." It added that DNA is called "the acid of life" because "it is the first step in which the mystery of autoreproduction is encountered."

After asserting that the creation of life remains beyond the powers of science, the magazine said:

"The nucleic acid produced by (Stanford University's Dr. Arthur) Kornberg, nevertheless, represents an enormous leap ahead since it can be used as a cell and by a virus . . ."

"This splendid victory of molecular biology opens up new, unexplored horizons in the old struggle against the gravest diseases that afflict mankind, from cancer to hemophilia."

Jesuit wins 2nd award for history

TORONTO—Father Robert I. Burns, S.J., has been awarded the John Gilmory Shea Prize by the American Catholic Historical Association for his two-volume work, "The Crusader Kingdom of Valencia."

It was the first time since establishment of the prize in 1944 that it has been awarded twice to the same author.

Father Burns, a member of the faculty at the University of San Francisco, received the prize last year for his book, "The Jesuits and the Indian Wars of the Northwest."

Scholar dies

CARTHEGENA, Ohio—A celebrated funeral Mass for Father Aloys H. Dirksen, C.P.P.S., author, Scripture professor and former president of St. Joseph's College, Rensselaer, Ind., was offered at St. Charles Seminary here. He was 66.



HELP FOR THE WOUNDED—A wounded American infantryman is helped from a medical evacuation helicopter near Tam Ky in South Vietnam. (RNS photo)

FARMER'S VIEW

Trouble ahead

By DANA C. JENNINGS

Generations of dairymen have fought oleomargarine by every legislative weapon they could lay their hand to. Still they lost most of their butter market.

A new imitation milk—now "reatens to do to milk generally what oleo did to cream. With hundreds of farmers quitting business because of low prices—prices depressed in part at least by dairy imports—now comes a cheap milk substitute—ironically made partly out of milk.

Starting on the west coast and flooding eastward the "filled milk" or "imitation" milk is made from skim milk plus vegetable fats. Dairymen are organizing to try to get laws passed banning the imitation milk or to raise the price of skim milk sufficiently to cancel out the imitation milk's price advantage of several cents a quart.

The Wall Street Journal, never happier than when jabbing at anything agricultural, recently crowed that dairymen were their own worst enemy when it came to protecting their markets. It reviewed the pathetic history of their attempts to ban, outlaw, regulate and generally harass oleomargarine. It predicted they would follow the same fruitless course against the imitation milk. It suggested they might be more effective if they devised some new plan rather than reviving the old failures.

It seems to us a shame (not so to the WSJ) that the producers of the world's most nearly perfect food, for the lack of which

Freeze on tuition asked in Spain

MADRID—Spain's Federation of Teachers in Religious Orders has asked its members to freeze tuition rates in their schools for at least one year because of the hardships imposed on families by the devaluation of the peseta. A sharp increase in the cost of living since 1966, aggravated this November by the government's devaluation of the peseta, led to the request, to be effective in all of the 1,400 high schools and 3,000 grammar schools run in this country by Religious orders.

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TIC TACKER

40 brothers, sisters at Marian

By PAUL G. FOX

With each passing year the financial gap widens between the tuition charged at private colleges and universities and the rates at the state's four institutions of higher education. Students and their parents are making a continued financial sacrifice to attend private schools when the state colleges are less expensive.

Having stated those two generalizations, we were recently impressed with information released by the registrar's office at Marian College that the Catholic liberal arts colleges currently has no less than 40 sets of brothers and sisters in its full time enrollment.

There are 37 families represented by two members, while three families have three youngsters enrolled at the same time. We think them worthy of mentioning.

Mr. and Mrs. Charles Fleetwood, members of St. Michael's parish, have three daughters at Marian: Ellen, a senior; Mary Anne, a sophomore; and Kathleen, a freshman. Mr. Fleetwood is presently serving as president of the Archdiocesan School Board, while his wife, Margaret Ann, is herself a Marian alumna.

Mr. and Mrs. Maurice Schwab, of St. Roch's parish, have a son and two daughters enrolled there. They are: Steve, a senior; Nancy, a sophomore; and Carol, a freshman.

Two sons and a daughter of Mr. and Mrs. Joseph W. Turner, members of Immaculate Heart of Mary parish, are enrolled. Tom, a senior, is president of the Student Association. Larry, also a senior, is class president. Margie is a sophomore.

NAMES IN THE NEWS—Father Michael Bradley, assistant pastor of St. Mary's parish, Rishville, is recuperating at his home following hospitalization and surgery in St. Francis Hospital, Beech Grove. Miss Timmes Ann Maloy, daughter of Mr. and Mrs. E. F. Maloy of St. Thomas Aquinas parish, Indianapolis, was chosen "Sweetheart of Theta Xi" at the recent holiday dance at Rose Poly Technical Institute, Terre Haute. She is a student at St. Mary-of-the-Woods College. Home on leave for rest and studies from Cali, Colombia, is Sister M. Phyllis Gronotte, O.S.B., of Our Lady of Grace Convent. Two Benedictines from St. Meinrad Archabbey home on vacation are Father Michael Keene, O.S.B., and Brother Xavier McGough, O.S.B. Father Abbot Bona-

venture Knaebel, O.S.B., will return home within a few weeks from Lima, Peru, where he has been doing parish work. The other two monks are assigned to St. Benedict Priory in Huaraz, Peru. Coadjutor Archbishop George J. Biskup will be guest speaker at the dinner meeting of the St. Thomas More Society on Thursday evening, Jan. 11, at the Marriott Hotel. The Catholic attorneys will also elect new officers during the meeting.

HERE AND THERE—The Mass schedule at fire-troubled St. Michael's parish, Indianapolis, has been moved from the church basement to the school cafeteria. The pastor, Msgr. Richard Kavanagh, V.F., told The Criterion that bids will be received shortly so that remodeling may begin on the parish church. The building has been closed since the fire occurred December 13. With the parish worshipping in the school cafeteria the school children no longer are provided a hot lunch program, the pastor said. The traditional First Friday adoration normally scheduled at St. Michael's will be held tonight, Jan. 5, from 9 p.m. to 6 a.m. at St. Christopher's Church in Speedway. Construction is proceeding on a new parish rectory at Sacred Heart parish, Jeffersonville.

FOR BETTER SCHOOLS—The newly organized Non-Partisans for Better Schools in Indianapolis has invited all interested citizens to an open meeting at 8 p.m. Wednesday, Jan. 10, in the City-County Building to elect officers to lead the group through the Indianapolis school board election on May 7. After the election of officers committees will be set up and a process begun for interviewing and selecting prospective school board candidates. This will be the third city election in which this group has opposed the old Citizens' School Committee on the grounds that the selection process has not been sufficiently representative or democratic. In contrast with the Citizens' limited membership, the Non-Partisans for Better Schools is an open organization and participation is urged by all. Membership is \$1 per person. While support is welcomed from all in the Indianapolis area only those who live in the city and therefore qualify to vote in the city election can now vote for officers of Non-Partisans and later for a selection of candidates.

Richard Institute schedules fourth training program

INDIANAPOLIS—The fourth leadership training program, sponsored by the Indianapolis Center of the Gabriel Richard Institute, will begin on Monday, Jan. 22, at the Indiana National Bank, 3721 S. East St. (U.S. 31). A demonstration session is scheduled for 7:30 p.m. Monday, Jan. 8, at the same location. William Ullrich, a member of St. Jude parish, will be chairman.

The nine sessions of the course, designed to develop self-confidence and leadership, are open to Religious, lay adults and high school students. Classes will continue through April 29. Cost of the course is \$25 for lay members, \$40 for couples and \$15 for clergy, Religious and students. Classes will continue through April 29. Cost of the course is \$25 for lay members, \$40 for couples and \$15 for clergy, Religious and students.

Since the Gabriel Richard Institute started an Indianapolis chapter one and one-half years ago, three courses have been held at Our Lady of Fatima Retreat House, attended by 75 persons. Another course is scheduled to be held at the retreat house beginning in late January.

Pope Paul

(Continued from page 1)
entreaty we place before international bodies which might be able to intervene. And again today we beg the parties in conflict to establish a sincere and lasting truce in the civil struggle which is so grave and merciless.

"IS IT NOT perhaps desirable by all and is it perhaps possible in a practical way that fair negotiations might reestablish peace between the inhabitants of that beloved and noble country, guaranteeing their independence and liberty? We think so. We hope so, hoping against hope."

The Pope recited his prayer for peace together with the thousands in the basilica and ended the ceremony with hopes for "peace to the world, in the name of the Lord" in 11 languages, including Vietnamese, Russian and Chinese.

For scholarships

WASHINGTON—The U.S. Bishops' Committee for Latin America has announced the allocation of \$10,000 for scholarships in the areas of economics and rural sciences at the Agricultural Institute of Buga, Colombia.

Social Calendar

FRIDAY, JAN. 5
Nocturnal Adoration Members are reminded of the customary watch.

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

Social, sponsored by St. Joseph K of C in the Clubroom at 5332 N. German Church Road at 8:30 p.m.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St.

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

SUNDAY, JAN. 7
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in the Assumption parish hall, 1105 S. Blaine Ave.

Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in the Father Busald Hall, Shelby and Tabor Sts.

THURSDAY, JAN. 11
St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.

Tapes are available for education study

INDIANAPOLIS—A series of four taped talks on Catholic education given by Jim Gerard, local radio and television personality, are available upon request from the Archdiocesan School Office.

The Gerard tapes are to be used at forthcoming parish discussions of the Catholic Education Study now being conducted in the Indianapolis and Louisville Archdioceses and the Evansville diocese. Each of the four tapes requires less than 10 minutes' playing time and may serve to "break the ice" at parish meetings.

THOSE interested in ordering the tapes are urged to call the School Office, 634-4453, early next week. There is no charge for the tapes.

Parish discussions on the Education Study will begin the week of January 14 continuing through the week of February 4. A series of four weekly discussions should be scheduled in each parish, according to Father George Elford, director of the Education Study.

TRAINING sessions for discussion leaders have been held this week in Evansville and

Loogootee. Additional training meetings are set for Sunday, Jan. 7, at St. Patrick's School, Terre Haute and Kennedy Memorial High School, Indianapolis; Monday, Jan. 8, at St. Louis School, Batesville; Tuesday, Jan. 9, at Providence High School, Clarksville; and Wednesday, Jan. 10, at the St. Meinrad Archabbey Guest House.

Father James Lex, Director of Education for the Evansville Diocese, is conducting each training session. All are scheduled to start at 7:30 p.m. except the Terre Haute meeting which is set for 2:30 p.m.

DCCW to meet

The Indianapolis South Deaconry Council of Catholic Women will hold their third quarterly combined Board and Deaconry Meeting on Tuesday, Jan. 9, at 7:30 p.m. at St. James the Greater parish, 1156 E. Cameron St. Hostesses will be the ladies of St. James the Greater parish.

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Deny report Pope-LBJ Bible Class meeting not 'cordial'

By JAMES C. O'NEILL

VATICAN CITY—A report in the American magazine, Newsweek, that the pre-Christmas meeting of Pope Paul VI and United States President Lyndon B. Johnson was not cordial is without foundation.

That President Johnson and the Pope would have different views on the continued bombings of North Vietnam should not have come as a surprise to anyone who has followed their statements to the world. The Pope has frequently deplored, explicitly and implicitly, the U.S. bombings while President Johnson has defended them as necessary to support United States efforts in the Vietnam war.

THE POPE and the President talked for more than an hour on December 23. While some views exchanged did not, and perhaps could not, coincide, nevertheless the tone of the meeting was not marked by any lack of cordiality. The Pope's views on bombing had already been made clear as late as December 22 in his Christmas talk to the cardinals and in earlier public statements.

The report of a lack of cordial meeting conflicts with the fact that the Pope gave President and Mrs. Johnson a 15th-century painting of the Nativity and gave other special gifts to the members of the President's family.

One comment on the supposed lack of cordiality in the meeting was that it was a piece "of fantasy and imagination."

(AT HIS ranch in Texas on January 1, President Johnson called the Newsweek story "completely untrue." The Newsweek report was described by the President as "just made out of whole cloth.")

Death penalty

(Continued from page 4)
tal punishment. In 1965 the Indiana General Assembly outlawed it. But the law was vetoed by the Governor on the ground that the sentiment of the electorate should be tested in the primary and general elections of 1966. It did not become a significant election issue. But it is encouraging that the old oaken chair has not been used in the interim.

We share the hope of Kuharich that the chair will continue to gather dust until a new General Assembly finally abolishes the horrid anachronism of capital punishment. Time and again we have marshaled the facts and figures establishing the fact that the death penalty has no value as a crime deterrent and therefore is nothing but an instrument of vengeance.

Meanwhile, Kuharich has served his state and common humanity well in taking steps to see that men caught in the web of condemnation receive reasonably humane treatment pending the realization of Thomas Jefferson's compellingly eloquent demand: "I shall ask for the abolition of the punishment of death until I have the infallibility of human judgment demonstrated to me."

Bible Class

(Continued from page 1)

degrees—a master's and doctorate from Indiana University.

In the course of his long career, he has had the satisfaction of seeing thousands of Attucks graduates enroll in colleges and universities where formerly only a select few had the opportunity for higher education. Negro teachers, Dr. Lane feels, now have the stimulus to obtain advanced degrees—a stimulus they lacked not too many years ago.

Membership in the North Central Association of Colleges and Secondary Schools was maintained during the 27 years of his principalship at Attucks. And not the least of his joys were the school's two State Basketball Championships—in 1955 and 1956—and runner-up in 1957.

He was appointed administrative assistant to the Indianapolis Superintendent of Schools in July, 1957. Next summer he will retire, rounding out 41 years of service to the public schools of the city.

COMMENTING on Dr. Lane's achievements, Father Bernard Strange says: "Indianapolis has been fortunate to have him in its midst. After his retirement, I am trying to persuade him not only to continue with the Bible class, but also to give time to CCD organization. We need his experience and judgment."

Travel—throughout Europe, Africa and the continental United States—is enjoyed by both Dr. Lane and his wife, who is also a former teacher. Their daughter Anne received her undergraduate degree from Marian College and her graduate degree from Butler University and also taught school until her marriage.

The Lane's are members of St. Thomas Aquinas parish, where Mrs. Lane is active in women's organizations, and Dr. Lane is a former member of the parish council. He is also a member of the Serra Club, and several educational, civic and charitable associations.

Hindus declare 'war' on schools

NEW DELHI, India—A "war" on missionary schools and other such institutions which allegedly perpetuate the use of the English language in India was announced here by a Hindi Sena, a two-week-old organization campaigning for recognition of Hindi as the country's sole official language.

The Sena was formed in Lucknow simultaneously with the introduction in the national parliament here of a government bill making English a second official language as long as non-Hindi states want it.

OVERRIDING THEME

Pontiff's talks stress human need for peace

VATICAN CITY — Man's need for peace was stressed repeatedly by Pope Paul VI in a long, busy Christmas week-end which included a visit from U.S. President Lyndon B. Johnson, a radio message to the world, several public masses, a reception for the cardinals living in Rome, a brief address to 30,000 pilgrims in St. Peter's Square, and the traditional Christmas blessing "urbi et orbi" (to the city of Rome and to the world).

Besides underlining the urgent need for physical, military peace, the Pope dwelt at length on the theme of inner peace in his radio message, deepening and broadening a theme he had brought up earlier when he stressed a distinction between peace and pacifism, cowardice or avoidance of responsibility.

To a great degree, the Pope said, "external peace depends from and depends upon interior peace. Peace must be in men's hearts before it can be made

real in civil institutions and events of history." Such peace, he indicated, must come ultimately from "the religion of Christ and of Christmas."

HE TRACED the lack of world peace, in part, to false definitions of internal peace and "spurious" substitutes for it. "In general," he said, "modern man lacks true interior peace. Various substitutes, he said, 'serve to placate the intimate demands of human thought, disappointed in its search for truth, and of human love, disappointed in its search for true happiness.'

These substitutes, the Pope said, include "indifference to the things of the soul, or the narcotic of a subtle scepticism, or the breathless engagement in feverish external activities, excluding any thoughtful meditation upon the true destiny of man."

Other substitutes, he said, are "the quest for refined experiences of pleasure, or the sophisticated affectation of

contempt for every form of well-bred social coexistence."

Besides substitutes, he noted and dismissed as false two definitions of peace of heart. One definition, he said, would "discredit it by assimilating peace of heart to the passive resignation of one who, convinced of his own weakness and lacking in courageous energy, 'puts his mind at peace,' thus abandoning himself to a sort of invincible fatalism, which is a false imitation of true peace of soul."

"Sometimes," he said, "noble and thoughtful men would derive it from the higher school of stoicism, which throws off the immediate experience of disturbing passions and worrisome events in order to accept, freely and enforcedly at the same time, the profound reality of the laws of nature, a stoicism which considers a manly and serene insensibility to disagreeable things to be peace of heart."

In contrast to these attitudes and activities, he said, true peace "is a kind of orderliness, and order presupposes a perfection of relationships."

The basis of this orderliness in relationships is the relationship with God, he said.

"We have an insatiable need of God, we cannot do without Him, our very life is by its nature dependent on Him. To forget God means to put out light in our lives, for without Him all becomes dark. God is necessary for the human spirit. God is our happiness, God is life."

"To be united to Him, reconciled with Him, observant of His holy will—therein is our primary interior peace."

A SIMILAR theme, focusing on the meaning of "happiness" rather than "peace," was sounded in the message given by the Pope in St. Peter's Square when he offered the annual "urbi et orbi" blessing.

"Happiness is confused with pleasure and pleasure with a satiety of earthly fulfillment."

"Modern man has progressed enormously in the ways of conquering and enjoying the world in which he lives, but he has lost the true and profound reasons which give life its meaning, value and happiness."

The military-political aspects of peace were discussed in an earlier papal address, at the Christmas reception given to the cardinals in Rome.

Without mentioning them by name, the Pope asked the United States to stop the bombing in North Vietnam and the Vietcong and North Vietnamese to give "a sign of a serious desire for peace."

The objective to be sought in Vietnam is not "victory which oppresses, but security, peace and liberty for all," the Pope told the cardinals. This sort of peace can be achieved only by negotiation, he said, but he noted that "every effort for honest and peaceful negotiations" has been "repulsed."

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Msgr. De Filippo said: "If in all the Catholic parishes all over the world we had a UN Sunday, as for instance we have a Mission Sunday, a Vocation Sunday, etc., this would be an opportunity to inform people of the Church's concern and activity in relation to the aims and programs of the UN and would therefore greatly increase moral support for the United Nations among people everywhere."

"Secondly, it could be a means of obtaining some substantial financial contribution for the UN development program for developing countries and its humanitarian activities on behalf of refugees and so forth."

Such a UN Sunday, Msgr. De Filippo said, might raise more than \$100 million among the world's 500 million Catholics.

The money raised by the UN Sunday, Msgr. De Filippo said, could be the start of the world fund for development that Pope Paul VI recommended in his encyclical, The Development of Peoples.

Named by NCC

NEW YORK—Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, South Orange, N.J., was one of 13 leading educators appointed to carry out a study of critical issues in higher education by the National Council of Churches.



POPE GREETS PRESIDENT JOHNSON—President Johnson receives a warm greeting from Pope Paul VI on arriving at the Vatican. They conferred for an hour-and-a-quarter, with peace in Vietnam as the major topic of the conversations. Later Mr. Johnson said he agreed with the Pope that "an honorable settlement of the painful and threatening dispute is still possible." (RNS photo)

No pardon for St. Thomas More

LONDON—The British government is not prepared to recommend a posthumous pardon for St. Thomas More, who was beheaded at the Tower of London in 1535 for high treason, according to a statement in the House of Commons here.

St. Thomas, a former High Chancellor of England and a Speaker (or chairman) of the House of Commons, was Sir Thomas More when he was found guilty of high treason for refusing to recognize King Henry VIII as supreme head of the Church of England after the King's break with Rome. Sir Thomas was canonized in 1935 by the Catholic Church.

Authorities here are currently considering placement of a plaque in historic Westminster Hall to commemorate St. Thomas, and it was in connection with this development that the question of a pardon arose in the House of Commons. James Callaghan, the Home Secretary (Minister of the Interior), when he was asked if he would recommend the pardon when the plaque was placed in the Hall, rejected the idea.

Michigan defeats open housing bill

LANSING, Mich.—The Michigan House of Representatives, called into special session in October to enact a state fair housing law, ended the session by defeating the bill, 55-47.

Michigan Gov. George Romney, who was in Israel when the vote was taken, had termed the measure "absolutely essential" to promoting racial harmony in the wake of last summer's riots in Detroit and other Michigan cities.

Theology school

TAIPEI, Taiwan—A faculty of theology was added to the Fu Jen Catholic University complex here with ratification of an agreement between the university and the Far East Province of the Society of Jesus.

Honor publisher of new Catechism

CHICAGO—The Thomas More Medal for "the most distinguished contribution to Catholic literature in 1967" will be awarded to Herder and Herder for publishing "A New Catechism," popularly known as the Dutch Catechism, according to an announcement by Dan Herr, president of the Thomas More Association.

"A New Catechism," sponsored by the bishops of The Netherlands, has been a subject of international controversy since its first publication in the Netherlands.

More than 300,000 copies have been sold in Europe, and a translation into all major languages has been completed or is in process. The first Herder and Herder edition, published in the U.S. in October, sold out 75,000 copies in less than a month.

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Intermarriage on rise, new study indicates

NEW YORK—The rate of intermarriage between Catholics and those of other religions is climbing steadily, and is bringing with it a growing risk of divorce and conflict over the rearing of children, according to a Yeshiva University psychologist. Dr. Victor Sanua, associate professor of psychology at the university's Wurzelweil School of Social Work, in a newly published survey of 41 studies of intermarriage over the past 35 years, reported similar findings for Jews.

In some parts of the country, he said, as many as 50% of Catholics and Protestants marry outside their own faith. The figure for Jews in the U.S. is about 17%, he said.

BOTH CATHOLICS and Jews in interfaith marriages appear to run a higher risk of divorce, he reported.

But, said Sanua, the risk seems to come not from a direct clash of religious convictions, but from the lack of religious identification by the non-Catholic or non-Jewish partner.

"While there is some evidence that the risk of divorce increases if the husband is Catholic and the wife Protestant, he said, "it

was discovered that those unwilling to identify with any religion had the highest divorce rate."

But Sanua also noted that strong religious ties on the part of either or both parties to a marriage are a source of conflict in the raising of children in general, as well as in their religious training.

HIS INVESTIGATION also found that the pre-marital promises on religious training of children asked by the Catholic Church of non-Catholic partners are often broken. One report, said Sanua, disclosed that in half the cases involving Catholic-Protestant marriages the children were raised as Protestants.

Various "solutions," such as allowing the child to choose his religion, bringing up sons in the religion of their father and girls in that of their mother, or creating a non-religious atmosphere in the home, often fail because they create confusion and insecurity in the children, said Sanua.

His report, titled "Marriage Counseling: Psychology-Ideology," was published by Charles Thomas of Springfield, Ill.

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