

Prelate Credits Talk It Over JFK on Release

Vienna — (NC) — Archbishop Josef Berni of Prague, released last October after 14 years of house arrest under the Communist regime, credits the late President Kennedy for helping win him greater freedom.

The 75-year-old churchman told a correspondent for the Vienna daily, Neues Oesterreich: "I know that President Kennedy personally interceded in our behalf. We owe him much. He resolutely demanded in all his talks with the Soviet Union that the Church in the East must become free again."

The Vienna paper reported that Archbishop Berni—who is still not free to resume his episcopal duties—keeps a photograph of Mr. Kennedy with candles at either side of it.

Mass Rites In Japanese

Tokyo — (RNS) — The annual conference of the Japanese Roman Catholic archbishops and bishops will open here on April 24.

On the final day of the conference, superiors of various religious orders and congregations also will attend.

Main item on the agenda will be the application of the Constitution on the Sacred Liturgy approved by the Second Vatican Council, and the use of the vernacular instead of Latin in parts of the Mass and in other rites.

Is It Wrong?

By ANNE CULKIN



Dear Miss Culklin: There are many things that get on my nerves but nothing more than seeing girls chew their glasses. In our class there are many girls who have to wear glasses for reading the blackboard, but they don't have to wear them all the time. The times they don't have to wear them, they have the ear part in their mouths, chewing on it. Why do people do this? I think it is even worse than seeing them bite their nails.

Dear Ida: The chewing of glasses, fingernails and pencils, the same as stroking hair and face or fidgeting with any nearby article, can all be considered nervous gestures. They indicate a lack of poise by the young woman or young man who is given to the practice of them.

The persons who best can help "the guilty" to eliminate what detracts so very much from them and gets on other persons' nerves, such as yours, are members of their own immediate families. They can explain how unattractive the gestures are and also remind them of the same when they see them busily absorbed in it. All too often individuals who are given to nervous gestures are not conscious at the time that they are doing it.

Dear Miss Culklin: What do you do about a teacher that can't stand you?

And I mean this teacher really can't stand me! Regardless of what I do, it is not right. She picks on me constantly. Because I know she doesn't like me, I try harder in her class to do everything right than I do in any other class. This has been going on since September. I should take it until June, but there is a good chance that I will have her again next year, my senior year. Do you have any suggestions?

Dear Student: Inquire of the teacher in a kind, not demanding voice, if she would be good enough to most with you. During the meeting explain to her, again kindly, that you can't help but feel that there must be something you are doing or not doing that is disturbing her. That you would like so much to correct it once you learn what it is. Then allow the teacher to talk. You may be amazed to learn what is really responsible for your feeling that you are not this particular teacher's favorite student.

Dear Miss Culklin: I am twenty years old. A relative of mine is to be married early in April. Last week we received one invitation. It was addressed to my mother and father, and after their names was added "and family." My mother said the invitation was meant to include me. I don't want to go to the wedding because my argument is that if my cousin really wanted me to go she would have sent an invitation addressed to me, as I am not a child. Am I right or wrong?

Dear L. B.: You are right in thinking an invitation should have been addressed to you. You are wrong, however, if you don't attend the wedding. Your relative sent the invitation in good faith. Consider as unimportant the fact that she slipped up on a rule of etiquette, for you will show a much greater lack of courtesy if you insist on standing on formality and not attending her wedding.

Dear Miss Culklin: What is the rule that applies to a guy asking a girl to dance when she is with you at the dance? The girl I am talking about reads your column, so maybe if you tell her what is proper she will believe you. She doesn't believe me. She thought I was only jealous when I told her she had no right to dance with another boy as she did last week at a dance that I invited her to. She is a mean little flirt, but I do like her enough to try to educate her.

Dear Burned: She thought you were jealous—well so do I! Granted, however, you are right about the rule. A gentleman, 20 or 30, who wishes to dance with an escorted lady asks her escort if he may have the dance. Never does he direct the question to the lady. In the event he does, the woman very graciously reminds him that she is "with him" and hopes that he will take it from there.

Dear Miss Culklin: Do you believe in having curly hair straightened out at a beauty shop? My hair is so curly it is positively awful. There is no way I can comb it so that it looks decent. At school all the kids think I tease it because it is so bushy.

It seems silly to say, but I really have become so unhappy about it that last night I started to cry and couldn't stop. My mother said that if I wanted to go to a beauty shop and have it straightened out I could. But she warned me that if I lost my hair and became bald because of it, not to open my mouth to her. Now I don't know what to do. Can you help me?

Dear Unhappy: Visit a beauty salon not to have your hair straightened out but to have it thinned out. Do this regularly, for with your type hair, it is a must. If frequent visits prove too expensive, purchase a scissors made for this very purpose. Your mother can with practice become a very good "thinner" in a short time. Set your hair in big rollers at night. And please stop being unhappy about what most women would be happy about—curly hair.

Dear Can't Decide: If the boy is genuinely kind, he has everything; if he has everything but kindness, he has nothing!

Marco Polo Book For Youngsters

In the year 1271 the Venetian merchant Marco Polo started on a 5,000-mile journey to the court of Kublai Khan, Mongol Emperor of China. He would be gone for 24 years and would see more of the world than any man up to his time. The story of Marco's amazing travels is told in Milton Rogoff's "Marco Polo's Adventures in China," published this month at \$3.95. This is the 11th volume in the Horizon Caravel series of illustrated histories for young readers, produced by American Heritage Publishing Co., Inc.

Dialogue 'Inside' the Church

Baltimore — (NC) — Phillip Schaefer said here there is a need today for dialogue on every level of the Church, especially between married persons and theologians.

Schaefer, editor-in-chief of Sheed and Ward publishers, New York, and a frequent commentator on issues within the Church, spoke to the Notre Dame Adult Education class with theologians, he said. "After 2,000 years, we still do not

have a theology of marriage," he said. "It is needed today, be maintained, between priests and bishops, bishops and laity, laity and priests."

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Spellman-Aquinas Medal Awarded

Kansas — City, Mo. — (RNS) — Dr. Charles De Koninck, a Canadian philosopher who is now a visiting professor at Notre Dame (Ind.) University (right), received the American Catholic Philosophical Association's Spellman-Aquinas Medal at its annual meeting in Kansas City. Shown with him are Father Juvenal Lalor, left, director of the Franciscan Institute, St. Bonaventure, N.Y., and a former student of Dr. De Koninck; and Father James A. Welshel, O.P., of River Forest, Ill., the association's outgoing president. Dr. De Koninck, who taught philosophy at Laval University in Quebec for 30 years, was cited for his work on the Aristotelian philosophy of nature and its influence on St. Thomas Aquinas and modern science.

More Schools in Florida

St. Augustine — (NC) — Florida's St. Augustine diocese will open nine new grade schools, a new high school and add rooms to ten other schools to accommodate 5,000 new pupils next year.

Father Mortimer Danaher, school board chairman, in making the announcement, criticized moves in other parts of the country to cut back Catholic schooling.

"OUR FOREFATHERS built our Catholic schools out of sacrifices much greater proportionately than those asked of us today," said Father Danaher. The diocese's elementary and secondary schools enroll about 28,000 pupils.

"The Catholic people of today have continued to build grade and high schools and will so continue if they have courageous and farseeing leadership," he said.

He said dropping grades in Catholic schools, "creates more

problems than it solves" and neighbors "do not permit Catholic parents to share in the benefits of their taxes. We hope that soon they will see the light," he commented.

Father Danaher called it "too bad" that "our non-Catholic

Theology Faces Facts of Life

Jersey City — (NC) — The Vatican will bring Catholic theology up to date, Father Francis X. Murphy, C.S.S.R., said at St. Peter's College here.

Father Murphy, a Council expert said most theology taught today is "textbook" theology developed in the 10th century by St. Thomas Aquinas to answer the questions of his time.

The Council, he said, "is not trying to change the facts of divine revelation. Rather it is a change of mind in approaching these facts. It is a coinciding of theological principles with the facts of life."

The Redemptorist priest predicted that the Council would end at the conclusion of the next session, which, he said, will be different both in pace and approach from the first two.

Pope John's Diaries Printed

Vatican City — (NC) — The late Pope John XXIII has revealed in his private notes the Pontiff kept throughout his life, have been reprinted in Osservatore Romano, the semi-official Vatican newspaper, and other Italian journals.

After his election as Pope in 1958, the former Angelus Cardinal Roncalli put down his thoughts on the event and listed two great graces granted to one "who has little esteem for himself, but who receives good inspirations and implements them with humility and trust."

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Churchmen's Visit Told

Rochester Democrat and Chronicle sports writer Dave Warner has an article in this week's Our Sunday Visitor magazine describing the visits of World Council of Churches officials to St. John Fisher College last summer.

Pictures illustrating the article show the Anglican Archbishop of Canterbury and Russian Orthodox Metropolitan Nikodim and other religious leaders being greeted by college president Very Rev. Charles J. Lavary, C.S.B.

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GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

In the beautiful parable of the Good Samaritan in the New Testament, there are several characters:

1. The victims of the world's injustice, symbolized by the man who was robbed and beaten.
2. The respectable, such as the priest and the levite who fully filled all duties of their state in life, but in the face of poverty and suffering merely "looked the other way" and hustled off.
3. The innkeeper, who does a work of kindness, provided he is paid for it.
4. The Good Samaritan, who had compassion which, in the original Greek, means his heart went out to one. Another man's pain was real; there was something passionate about his compassion.

So in the world today, there are those who read of the world's poverty and mumble in a melancholy way: "What a pity." Others in holy rage shout: "What a shame." But they look and pass by. Thus to the robbers, the traveler was a victim to be exploited; to the priest and the levite, a nuisance to be evaded; to the innkeeper, a business proposition; to the Samaritan, a neighbor to be helped.

Many of us will lose our souls not because of the evil that we have done, but because of the good which we have left undone. The Master's condemnation fell upon those in the parable who did nothing. No oppressive wrongs are mentioned in the story of the rich man who feasted sumptuously while Lazarus, the leper, lay at his gate. The indictment was only in what the rich man left undone. No destructive vices are reported to those who are condemned on the Last Day. The indictment will be the charge of uselessness: "I was hungry and you gave Me not to eat. I was thirsty and you took Me not to drink. I was naked and you clothed Me not. I was in prison and you visited Me not."

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