

### Pressure to Ban Series Denied

St. Paul — (RNS) — Archbishop Leo Binz, St. Paul, has protested an article of Jan. 8 that he had "confirmed a report that he was one of the prelates who persuaded the National Council of Catholic Men to withdraw its proposed series on birth control."

The article, also carried by Religious News Service, was incorrect.

Archbishop Binz had been asked about the withdrawal and his reply was misinterpreted by a reporter as providing confirmation of a published report which linked him to the withdrawal of the four-part TV series.

Further inquiry, however, has revealed that Archbishop Binz "had absolutely nothing to do" with withdrawal of the series. Martin Work of Washington, D.C., executive director of the National Council of Catholic Men, said the archbishop "left it entirely up to my decision. He exerted no pressure whatsoever."

Mr. Work said he had received reports from other prelates about the projected four-part series, which was to have been shown over the "Catholic Hour" on some 100-NBC stations beginning Jan. 3.

He reported he had had telephone conversations about the series with Archbishop Binz since the prelate is episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference.

Archbishop Binz told him only to advise him when and if he decided to postpone showing the series, which he did, Mr. Work said.

In a letter, Archbishop Binz said the news story was "grave and damaging misrepresentation" of his position in the matter.

"More than 30 years ago when there was a question of how the Church should be represented in the field of radio, and subsequently when there was the question of how the Church should be represented in the field of television," John McMane, a former bishop, said that the representation should be by laymen and not by the clergy or by the hierarchy.

"Responsibility in the field still rests with the laymen today. For my part, I have stood firmly for it. I am satisfied that the responsibility given to laymen has not been misplaced."

### Tunis Prelate Resigns See

Vatican City — (NC) — Pope Paul VI has accepted the resignation of Archbishop Maurice Perrin of Tunis.

Vatican authorities would give no reason why the 60-year-old prelate had resigned from his post in that predominantly Moslem nation of North Africa.

Father Michel Callens, W.F., superior of the White Fathers in Tunisia since 1963, was appointed to succeed him and named titular Archbishop of Mossori.

Since Tunisia became independent in 1956 most of its Catholics, who were French or Italian, have left the country. This was one reason for the signing of the 1964 agreement called a "modus vivendi" because its terms were not entirely satisfactory to the Holy See — which also required the Church to hand-over most of its churches and other buildings to the government without payment.

### Pope Cites Needs Of Growing Rome

Vatican City — (RNS) — The spiritual needs of a rapidly developing Rome were underscored by Pope Paul VI at the traditional New Year's papal audience to the Roman nobility and members of the city's most distinguished families.

The pontiff praised the charitable work of the Roman nobility among the needy and its efforts on behalf of foreign students completing their education in Rome.

However, he said a pressing need remained to expand charitable activities and to set up new organizations to cope with the city's rapid development and steadily increasing population.

Even more important, he stressed, were measures to strengthen and preserve the spiritual life of Rome.

This meant, he said, building new parish churches, developing the work of Catholic Action, encouraging campaigns for religious vocations, and opening more Catholic schools.

Another "very important matter," he said, was the expansion of the Catholic press, which is playing, and must play, an increasing role in Catholic life.

"How," he asked, "can the



### PEACE in Carolina

Asheville, N.C.—(RNS)—After study, recreation. Thus Ann Terrell, a student at St. Genevieve-of-the-Pines Academy, Asheville, N.C., sets up a game of basketball for her young charges. Ann is one of 120 students at the Catholic High School who have volunteered tutoring service to some 250 Negro children at a nearby public elementary school. Twice a week the children go to the academy for help in individual subjects and in building good study habits. Program is modeled on Project PEACE (Programs for Educational and Cultural Excellence) pioneered in the Cleveland diocese.

### Negro Priest, Sign of Hope

Newark — (NC) — It happened in Indiana. The priest, a Negro, had just finished saying Mass when a man came up to him and thanked him for being there.

The man confessed he had been away from the Church for many years. He felt the need of a sign that the Church "was Christian as well as Catholic." To him, the presence of a Negro priest on the altar was such a sign.

That's one reason Father Donald G. Potts, O.S.C., says "I am a Negro and wouldn't have my color any other way." Father Potts sees himself as a potential instrument for God's use.

A native of Newark and a convert, Father Potts is a member of the Grolier Fathers. Ordained in 1960, he teaches English and Latin at Our Lady of the Lake Seminary in Syracuse, Ind.

In an interview during a visit to Newark, he admitted he gets the comfortable feeling of being "a display piece" when he is introduced as "a Negro priest."

He wants people to understand that "it's not sensational that God should give vocations to Negroes, Orientals or Indians, because, as St. Paul said, with God there isn't any distinction."

For himself, Father Potts said he has never met any problems or discrimination as a priest, "even in towns consid-

ered segregated." But he does not soft-pedal the reality of discrimination.

"Some religious orders won't accept us," he noted. And "many Negroes," he said, "will not embrace the Church" because of practices found in the South: making Negroes wait until last to receive Communion, refusal to accept Negroes as altar boys, boycotts of Masses celebrated by Negro priests, the refusal of some to confess to a Negro priest.

Otherwise, he said, "the Negro could be very receptive to Catholicism. The Church is the last place where you would expect to find such incidents."



### Students Tutor Youngsters

Brooklyn — (RNS) — A growing volunteer movement among American college students involves the devotion of free hours to the instruction of minority-group children in need of an extra boost to raise their educational and cultural level. One such program, at St. Joseph's College for Women in Brooklyn, finds Jean Coleman (left) tutoring a student at P.S. 270. Miss Coleman is one of 50 students at the Brooklyn college, all majors in Child Study, who give a share of their time to the public school youngsters.

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### Pantheon—St. Mary's Church

### The Acropolis was a 'Theopolis'

Athens — (NC) — Few people, even among the Greeks, know that the world-famous historical temples which constitute the Acropolis of Athens became Christian churches after serving for centuries as pagan shrines.

After St. Paul brought the Christian message to Greece, the Acropolis (citadel) continued to be the religious heart of Athens but the gods and goddesses of ancient Greece had to give way to Christ and the heroes of Christianity. The Acropolis turned into a "theopolis," a city of God.

St. Paul, then, was right when on his first visit to Athens he declared that the citizens of this most ancient city were a very religious people.

The Parthenon, the most beautiful monument of ancient Greece, became a Christian church probably during the reign of Emperor Justinian in the sixth century. Some historians believe that the change took place even earlier in the fifth century. The temple was first dedicated to St. Sophia (the Holy Wisdom) and later to Our Lady.

The ancient monument was adjusted to the new use. The "opisthodomos" (back of the temple) became the entrance, while the room of the goddess Athena was transformed into a second entrance. The ancient entrance of the temple was closed in order to erect an altar on the eastern side.

The Turks, after the capture of Athens in 1458, transformed the Parthenon into a Moslem mosque. In 1466 the Venetians succeeded in occupying the city but failed to take the Acropolis. In 1687 they again captured the city and took the Acropolis.

During the Venetian occupation, which lasted until the following year, the Parthenon, formerly the Orthodox church of St. Sophia, became a Catholic Latin-rite church with the name of St. Mary of Athens.

The Erechtem, another ancient temple built in the fifth century B.C. and named after Erechtheus, a legendary ruler of Athens, was transformed into a Christian church in the seventh century. Later during the Turkish occupation it became the harem of the Turkish commander of the Acropolis.

The Thesum, a beautiful temple of the fifth century B.C. northwest of the Acropolis, dedicated first to Thesum, a legendary king of Athens, and later to the god of fire Hephaestus.

### Raising Tuition

Detroit — (NC) — The University of Detroit will raise its tuition \$3 per credit hour beginning with the summer session and anticipates a further 20 per cent increase by the summer of 1966, Father Lawrence V. Britt, S.J., president, has announced.

became a Christian church in the fifth century dedicated to St. George.

In the Areopagus, the oldest of the Athenian courts of justice, St. Paul gave his famous speech on the Unknown God of the speech.

the Greek tradition and the revelation of the true God. In this spot the Athenians heard for the first time about Christ. A big bronze plate engraved in Greek, the same language St. Paul spoke, reports the text of the speech.

In and around the Agora, favorite meeting place of the Athenians for election speeches and political maneuvers as well as the business center of the city, there are today many small churches belonging to the Greek Orthodox Church.

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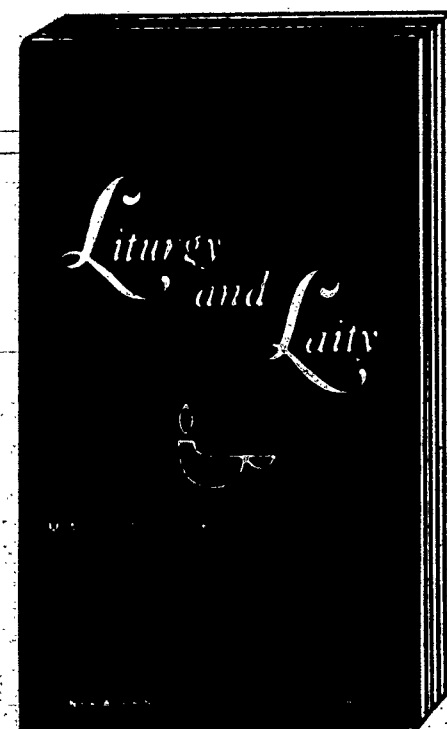


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