

Luther Sermon Riles Priest

Raleigh, N.C.—(RNS)—The North Carolina Catholic, official publication of the Diocese of Raleigh, and other Catholic journals were criticized here by a Catholic priest for "extolling" Martin Luther.

Father Allen Foran of Statesville noted that a recent issue of the North Carolina Catholic "carried the story of Father (Avery) Dulles' talk on Luther in the National Shrine of the Immaculate Conception in Washington, D.C.," and said "it seems repugnant to me to bring Martin Luther into such prominence before the minds of our people in a Catholic church and a Catholic press."

He said "extolling Martin Luther from the Catholic pulpit and reiterating such effusiveness in the Catholic press accomplishes nothing for loyalty, devotion and obedience to the authority of the Church. . . I am not just speaking of the North Carolina Catholic."

In a reply, the diocesan newspaper stated editorially that "we believe the first purpose of the Catholic press must ever be the publication of the truth concerning the Church. Accordingly, the mere fact that a man's thoughts are printed in a diocesan newspaper does not in anyway indicate that these thoughts echo the opinion of the ordinary (bishop) of the diocese, the editor or anybody else."

"As to the issue at hand," it added, "we agree that the greatest prudence is required in the ecumenical dialogue. We must not let our desire for unity prompt us to water down or deny Catholic truth and Catholic principle."

"On the other hand, what fruit will come from endlessly condemning the Reformer and forever seeking to be different just for the sake of being different?"

"By its decree of last year, the Vatican Council has given the Church's approval to the ecumenical movement, and the first principle of ecumenism is that Christians should stress that which tends to unite, rather than that which tends to divide them."

"We doubt that Father Dulles would budge for a moment on the question of whether Luther should be condemned. Until unless his pronouncements are proscribed by the Superior General of the Jesuit Order, the Catholic press has not only the option but also the obligation to publish his views."

FATHER DULLES, son of the late Secretary of State John Foster Dulles, is a convert to Catholicism. In his sermon at a Chair of Unity Octave Mass at Washington, he said that the Christian unity movement must not be regarded as a "collaboration" of Martin Luther's Reformation, but as the fulfillment of his deepest desire for one Church.

Scholars, he said, hold that Luther saw the Reformation as a "corrective movement within the Catholic Church."

The Jesuit theologian said Luther wanted "a reformed Church, not a separate Church. The only Church which he would reform was the one Catholic Church, founded by Christ Himself."

Father Dulles said that Vatican II's examination and reform of the Catholic Church is to a great extent in line with the "central thrust of the Reformation."

"Today at length the Word of God," he said, "is being restored to the central place in Catholic worship. Catholic piety is being nourished once again from the pure well-springs of the inspired Scriptures; medicinal forms of worship and expression are being progressively replaced, and the Church is ceasing to rely on human power structures taken over from secular society."

"This new climate of humility, charity and Christian freedom, thoroughly in accord with the Gospel, has made it clear that the Church is capable of genuine self-reform."

Pope Terms TV Subtlimissima

Vatican City — (RNS) — In his speech to the 26 new cardinals at the public consistory in St. Peter's Basilica, Pope Paul VI, for the first time, used a Latin expression for television.

Noting that the ceremony was being relayed to multitudes in St. Peter's Square outside as well as in various countries, he said this was being done by means of "electrica subtlimissima instrumenta" (most subtle electrical instrument).

Previously the Pope had used either the word "television" or described it as "a technical medium."



Blinders for Students

Boston—(RNS)—A common sight at Boston College are these graduate students who find their way about the-campus wearing blinders and using canes. They are learning to become instructors of the blind under a program of the Catholic college with the aid of a federal grant from the Office of Vocational-Rehabilitation. Believing that to teach the blind, they must know blindness, the students acquire a realistic knowledge of those who must live in darkness. They teach peripatology, or the science of developing in blind persons their remaining senses to achieve optimum orientation and mobility.

Pope Gives To UNICEF

United Nations — (RNS) — The Vatican has made its 13th consecutive annual donation to the UNESCO.

U.N. officials here announced that they had received a \$1,000 donation from Pope Paul VI. An accompanying message from the Holy See, signed by the Vatican Secretary of State, cited "Pope Paul VI's continuing interest in UNICEF activities in favor of poor children throughout the world."

"The richest favors and graces of Heaven," said Cardinal Coggiani, "were invoked by the Holy See upon UNICEF and all those who contribute to it."

Catholic Books Total Drops

Washington — (NC) — Publication of "Catholic" books registered a sharp 13 per cent decline during 1964, according to a new report on Catholic publishing which covers the years 1962 through 1964.

Last year 1,109 Catholic titles were published in this country, a drop of 187 from the total of 1,276 in 1963. The 1962 figure was 1,217.

These figures are contained in a report issued here by Eugene F. Wiggins, editor of the Weekly Lists of New Catholic Books and director of libraries at the Catholic University of America.

The publishing firms which issued the largest number of Catholic trade books last year are: Herder and Herder, 45; Bruce, 44; Doubleday, 43; Newman, 38; and Sheed and Ward, 36.

Besides its 43 original titles, Doubleday also published 42 reprints in its Image Books series of Catholic paperbacks and five Catholic titles in its Anchor Book general reprint series.

Twenty-nine publishers who each issued 10 or more books accounted for a total of 683 books — 52.8% of the total. Among university publishers, the Catholic University of America Press led with 21 titles, followed by the Notre Dame University Press, 18; Oxford University Press, 11; and Loyola University Press (Chicago), 10.

Trade paperbacks totaled 330 titles — also a decline from the 376 of 1963 and 348 of 1962. Leader in paperback reprints was Paulist Press through its Deus Books series.

Besides the paperbacks, 229 pamphlets were issued by 38 firms. The Paulist Press led in this category with 89 titles, followed by Liguori-Queen's Work with 30 titles.

Fear Can Kill

By REV. LEO J. TRESE

A man sits in his car with motor running and windows closed—closed except for a narrow opening in one window through which enters a hose connected to the car's exhaust. An aged man fits a noose to his neck in the basement of his son's home. A teenage girl puts the muzzle of a gun in her mouth and pulls the trigger. A woman swallows half a bottle of sleeping pills.

God's World

Whenever we read or hear of such an occurrence we experience a feeling of horror, especially if the tragic victim is someone personally known to us. We are not horrified by the fact of death itself. Whether in youth or in maturity, death must come to us all. What appalls us is the thought of the unfathomable depth of unhappiness which must torture the person who takes his own life. What awful fears must have filled his mind, we reflect, to make self-destruction a sweeter choice than life.

It is not a very valid transition to pass from the psychotic fears of the suicide to the more common anxieties of the average person. The difference here is one of nature, not merely of degree.

However, it still remains true that fear is for everyone a destructive force. In psychopathic form it can destroy reason and life itself. In its less virulent form fear can seriously impair our peace of mind and can damage our capacity for effective living.

It is seldom that the act of suicide is morally imputable. No Christian capable of the rational and deliberate decision requisite for sin, would choose an eternal hell as a means of escape from a temporary hell.

We who like to think of ourselves as being emotionally and mentally "normal" may be more blamable for our anxiety-induced tensions than is the person who, pressured by abnormal fears, takes his own life. We can think straight if we want to. If we do think straight we know that there is no evil so threatening that we cannot, with God's support, stand up to it.

It is in our lack of faith that we are culpable. If we let ourselves be tormented by excessive worry it means that we assume either that God does not know what is happening to us or that He does not care what is happening to us or that He is powerless to help us. Plainly, any one of these inferences dishonors God.

OUR GUILT probably will not be grave because we rarely put follow our own thoughts to these logical conclusions. Moreover, God knows how stubbornly our emotions can resist the commands of our reason. Still, our fears do us little credit.

We are reminded here of the fears of the apostles when, crossing the Sea of Galilee, they were caught in a violent storm. With their small ship threatening to capsize at any moment, Jesus dozed comfortably in the boat's stern. Finally the frightened apostles shouted at Jesus, "Master, does it not concern thee that we are perishing?"

Immediately a great calm descended—as Jesus—commanded the wind and the waves, "Peace, be still!" Then He turned to His disciples, and there must have been great disappointment in His voice as He asked, "Why are you fearful? Are you still without faith?"

There are many of us, also, who must be a disappointment to Jesus. Racked by anxiety, we all but scold Him for His seeming indifference to our peril. "Don't You care, Lord?" we seem to say.

If there is one thing which our Lord wants us to believe, it is that He does care about us and that, even though He may seem to sleep, He does have His compassionate eyes upon us. Whatever it is that threatens us—temptation, family crisis, business failure or ill health—Jesus is gauging our strength in relation to the force which assails us.

If we retain our faith in Him, there will come the moment when He speaks. It is for Him to choose the moment and the method of our deliverance, but speak He will. Let us hope that, like the storm-tossed disciples, we shall have the decency, in the end, to feel ashamed of our doubt.

Negro Catholic Named Titan, Twits Klan

Nampa, Idaho — (RNS) — A Negro Roman Catholic here couldn't help laughing as he lost a high-sounding post in the Ku Klux Klan.

Paul L. Bellesen is no longer Grand Titan of the Klan in Idaho, and the "Imperial Wizard" who lives in Atlanta claims he was double-crossed—something that Bellesen planned when he applied for the job.

James R. Venable, the national boss of the Klansmen, accused Bellesen of "fraud through the mail" in perpetrating the best joke of the year at the expense of the segregationist Klan.

He had sent the Negro a Klan membership card and appointed him Idaho's Grand Titan. "When you live at a distance, you have to take people's word," Mr. Venable told the press. "He (Mr. Bellesen) has perpetrated a fraud through the mail by sending out this oath."

Bellesen, a janitor who filed his application as a joke, was still laughing.

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