

What U.S. Catholics are doing for interracial justice

The National Catholic Conference for Interracial Justice held its first annual convention at St. Louis last August. It was attended by 250 delegates from Catholic Interracial Councils in all parts of the United States.

The delegates adopted many resolutions covering the many areas in which interracial justice is still unhappily defective. The resolutions should interest every Catholic who understands the importance of taking part in civic as well as religious affairs.

This is the text of the resolutions:

PARISH

1. Since our Parish Prayer books and liturgy the real unity of nature, all must be encouraged and taught to participate actively in liturgical worship in order for Catholics to be one as the people of God.
2. Sermons which open the vision of God to His people should show concern for the problems of human dignity.
3. Newcomers of whatever race should be sought out, welcomed, registered and incorporated into the total parish life.
4. Parish organizations and societies must accurately reflect the

racial composition of the parish community. When we find that Catholic lay organizations are not truly open to all brothers in Christ, steps should be taken at once to assure total participation of all races and ethnic groups.

5. As our urban centers are receiving countless rural migrants, parish projects to welcome and



help these people adjust to city life are an essential witness of the Church.

6. The parish institution and parish leaders must assume leadership in the organization of community councils to stabilize and permanently integrate changing neighborhoods. Catholics must cooperate completely in these civic endeavors with men and women of all religious groups, or a healthy parish and a healthy community will not survive. In this work, no Catholic parish dare work alone.

7. The Catholic Interracial Councils should help the suburban parish develop programs of active education. Such programs will form the conscience of Catholics. They will result in parish and civic projects to end the all white suburb by inviting Negroes and other minority peoples to share in permanent residence there.

8. The Catholic Interracial Councils must accept their grave responsibility to help create and service parish interracial justice programs.

HOUSING

1. To coordinate housing and other programs for urban welfare, the federal administration of our country should establish a department and cabinet office for urban affairs.
2. Urgent executive order should be issued by the President of the United States, ending discriminatory use of all federal aid and insurance programs in the housing field.
3. "Open occupancy legislation" is an indispensable prerequisite for the elimination of racial discrimination in housing.
4. To coordinate housing and other programs for urban welfare, the federal administration of our country should establish a department and cabinet office for urban affairs.

Further resolve that Catholic Interracial Councils:

1. Study and conduct research on economic, social and educational conditions which might make neighborhoods more readily susceptible to a smooth transition to integration.
2. Focus attention on examining local policies of the segregated real estate industry, mortgage lending institutions and insurance agencies, with the objective of changing discriminatory patterns.
3. Encourage Council members to participate as individuals in community decision-making bodies (such as local community councils, neighborhood organizations, property owners associations, etc.) with the purpose of encouraging integrated neighborhood patterns.
4. Initiate programs to encourage non-white families to freely seek homes in any neighborhood.
5. Urge individual cooperation with civic organizations working to secure effective non-discriminatory housing legislation.
6. Seek participation in citizens' committees working with urban renewal and relocation programs, with the objective of promoting interracial justice in these programs.
7. Work for the establishment of loan funds—public or private—to improve the purchasing efforts of small property owners in those areas where to prevent slum creation it is necessary to have rigid building code and zoning enforcement.
8. Establish a committee to work with Pastors and lay leaders in promoting education programs within the parish on the moral and economic aspects of race and housing problems.
9. Make use of a speaker's bureau to educate and train all groups on the subject of fair housing for Negroes.

in all public and semi-public facilities.

3. We commend the courage of the participants in the students' sit-in demonstrations. We endorse the principle of sit-ins and we recommend the sit-in demonstrations and other forms of peaceful protest to our fellow Catholics as morally legitimate forms of Catholic action.

EDUCATION

1. We can find no reason for reluctance on the part of our laymen, religious or priests to begin immediately positive educational programs in all our Catholic communities, which will lead as quickly as possible to total integration in our parochial and high schools.
2. The very existence of our democratic way of life is predicated upon an educated and

informed electorate. We call upon Catholic citizens wherever the existence of our public education is threatened with abandonment because of integration or the



threat of integration, to join with all other citizens to urge compliance with the rulings of our federal courts to maintain our public schools.

3. It is our judgment that the Catholic conscience cannot accept merely "token" integration as a morally justifiable compliance with the command of the Supreme Court.

EMPLOYMENT

1. We endorse the principle of legislation for fair employment practices on the local, state and federal levels.
2. We ask for immediate statutory recognition of the President's Committee on Government Contracts.
3. All fair employment programs in industry and unions must include adequate safeguards for on-the-job advancement according to abilities, and with no informal restrictions as to race, creed or color.
4. A National Catholic Conference for Interracial Justice Commission on Employment should be established to conduct re-

search on minority employment needs and to serve as a source of information to all Catholic Interracial Councils and other agencies.

5. All Catholic Interracial Councils should give consideration to establishing committees to further the program of the National Commission in the local community. Within the local Councils we urge special attention be given to:



- a) determining the needs of minorities for apprenticeship training and working for non-discrimination in apprenticeship training;
- b) working cooperatively with other community agencies and government bureaus in the solution of minority employment problems through the use of all available means, e.g. education, economic pressures, etc.
6. We urge all Catholic institutions and organizations to provide equal job opportunities and advancement on all levels of employment and appointment without regard to race, creed or color.

AMONG 'PIONEERS'

Indianapolis Council was activated in 1952

By MICHAEL BOWLES

As an accompaniment to the information on this page about the National Catholic Conference for Interracial Justice, it may be well to know something of what is being done on a local level, specifically in the Indianapolis area. So many Catholics seem to be unaware that anything at all is being done under Catholic auspices to eliminate racial bias.

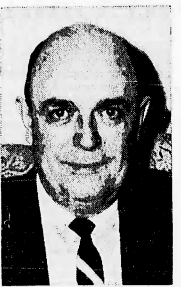
The Catholic Interracial Council of Indianapolis, the only one in Indiana, was set up in the fall of 1952, following a visit by Father John La Farge, S.J., who founded the first of these Councils in New York City, and K. Hutton, the Executive Secretary of the New York Council.

In fact, the Indianapolis Council was among the pioneers, among the first ten to be set up in the whole nation. Its present membership is about 250, paying dues of \$1.00 a year. Of these there are approximately 40 active members who regularly attend the meetings held the first Thursday of every month at 121 West Georgia Street. The time of the meetings is employed in carrying the members' knowledge of what needs to be done and what can be done in the development of interracial relations. It is also employed in work leading to public education in the same field.

THE INDIANAPOLIS Council, which is affiliated with the National Council, has been very practical in its concentration on many smaller and more immediate projects as steps toward the larger and more distant ones.

In November, 1952, it organized a Communion Breakfast at St. Bridget's Hall, addressed by Father (now Monsignor) Daniel Cantwell, Chaplain of the Chicago Interracial Council. Later the same year, there was an important concert of choral music, given by the all-Negro choir from Xavier University, New Orleans.

In 1953, there were six public forums, which discussed different aspects of the interracial problem. In 1954, a luncheon presided



EDMUND J. BRADLEY

over by Archbishop Schille, gathered the leading Catholics in the Indianapolis business world to hear an address by Joseph J. Morrow, Director of Personnel Relations at Pitney-Bowes in Connecticut. His subject was "Employment on Merit," one which is still very much in need of development hereabouts.

MR. MICHAEL QUINN, the present President of the Indianapolis Catholic Interracial Council, informs me that, besides the organization of special functions directed at public education in general, the Council has several continuing projects.

Beginning in the schools, the most fruitful area, there is organized an annual essay competition for high school students on a topic set by the Council. The topic is always some aspect of interracial relations, and the students are thereby encouraged to develop their own thoughts on this important matter.

There were two very useful conferences for teaching sisters last year on interracial problems that have arisen and may arise in the daily school-work. There was also an excellent panel discussion this year for members of the Archdiocesan "Teachers' Institute." These forum-discussions will be continued.

Scholarships are made available to worthy Negro students at Marian College, the number of scholarships depending on the (small) funds in hand each year.

Other projects include (a) a bureau of speakers on interracial topics for parish and other Catholic meetings, (2) fostering of good relations in newspapers, (3) assisting Negroes to find jobs for which their education and personal status may qualify them, and (4) cooperation with other religious and civic organizations working in related fields.

I WAS TOLD by Mr. Ed Bradley, presently Chairman of the Mayor's Commission on Human Rights and former President of the Catholic Interracial Council, that an effort was made in 1953 to get each Indianapolis parish to send one or two representatives to the Interracial Council. The attempt was largely unsuccessful.

In Mr. Bradley's view, most Catholics remain content with religious activities within their own parishes. He pointed to the many civic projects which are so necessary and in which such excellent work is being done by Society of Friends, Unitarian, Jewish and other organizations. He feels that more Catholic organizations come and should enter this field; they have so much of great value to contribute.

However, there has been progress. It is satisfactory to see that the Catholic Interracial Council of Indianapolis has been able to send three of its members to Mayor Charles Dowell's Commission on Human Rights: Mrs. Osmia Spuring (Planner House), Rev. Raymond T. Bosler (Editor of *The Criterion*), and Mr. Bradley.

The Catholic Interracial Council of Indianapolis would be very pleased to correspond with interested parties and give whatever assistance may be needed, to organize similar Councils in other parts of the Archdiocese. It is felt—and reasonably so—that Indianapolis is not the only area offering scope for the improvement of interracial relations.

CIVIL RIGHTS

1. The right to vote is a fundamental instrument of citizenship in our democracy. We condemn the denial of that right on the basis of race, creed or color, whether openly or by governmental subterfuge. We strongly recommend that Catholic Interracial Councils join with other responsible religious and civic organizations in efforts to remedy restrictions in voting. We further



urge Catholic Interracial Councils to participate in community efforts to encourage all citizens to register and exercise their franchise.

2. In conformance to the moral guidance given by the Bishops of the United States, who in their statement on "Discrimination and the Christian Conscience" said: "Legal segregation or any form of compulsory segregation in itself and by its very nature imposes a stigma of inferiority upon the segregated people . . ." Catholic Interracial Councils should take appropriate action toward the complete removal of segregation.

African student to be speaker

An African student at Indiana Central College, Indianapolis, will be guest speaker at the next meeting of the Catholic Interracial Council of Indianapolis. Lahai Sobhani will address the members and guests on Thursday, Dec. 8, at 8 p.m. in the council office, 124 W. Georgia St.

Also on the program will be the presentation of awards to the top winners in the recent essay contest sponsored by the council. Four finalists and four honorable mention awards will be given Mrs. Lane and Mrs. Agnes Connor are chairman of the contest, which was open to all Catholic high school students in the "archdiocese."

Persons interested in the interracial movement are invited to attend.

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THE CHURCH AND THE WORLD

MacMillan cheered at Vatican — ACLU challenges laws — Voting rights in Peru

THE VATICAN

◆ Pope John XXIII began his observance of his 70th birthday by celebrating a Mass in his private chapel for world peace and Christian unity. He revealed that he had renewed the dedication of his life to these two objectives when he recited the prayers at the beginning of the Mass.

◆ The Holy Father and the Cardinals and officials of the Vatican are making their annual retreat. The week-long retreat (Nov. 27-Dec. 1) is being conducted by Msgr. Pirro Scavizzi, a Rome diocesan priest. During the retreat the Pope suspended all papal audiences. He interrupted his retreat schedule only once (Dec. 2) to receive Archbishop Geoffrey F. Fisher of Canterbury, the Anglican primate of England.

◆ Britain's Prime Minister Harold MacMillan won a rousing

three cheers from more than 300 British priests and seminarians after his visit to Pope John. Mr. MacMillan was welcomed at the Vatican (Nov. 23) with formal honors and military guards of honor. The Pope paid tribute to the Prime Minister as a man "inspired . . . by a most noble and elevated sense of dedication to his country and to the great ideals of liberty, justice and peace that are part of the traditional heritage of Great Britain."

AT HOME

◆ MIAMI—The struggle of the Church here to care for Cuban refugees seeking its help was outlined for a representative of President Eisenhower and an official of the U.S. Catholic relief agency, Tracy Voorhes, named by the President to look into the problems of the 20,000 refugees in the Miami area, was told about 13,000

Cubans have sought assistance from the Miami diocese's downtown Spanish center, Bishop Coleman F. Carroll of Miami, whose office has spent nearly \$100,000 and performed services from traffic school to job hunting, talked with Mr. Voorhes.

◆ DAYTONA BEACH—An election clerk who challenged the right of a priest to vote on November 8 has been removed from the city commission's list of election officials. Adam Sheffield was charged with a violation of state election law in questioning the voting right and qualifications of Msgr. William J. Mulally, who for 35 years has been pastor of St. Paul parish here. He has voted conditionally in the precinct where Mulally challenged him. The priest was questioned whether he was a Florida resident and a freeholder. Msgr. Mulally said the polling books clearly showed he was both a qualified voter and a freeholder.

◆ WASHINGTON — The American Civil Liberties Union has challenged the constitutionality of Sunday sales laws in two states in briefs submitted to the U.S. Supreme Court. Speaking through attorneys Curtis (Friend) and court briefs, the ACLU assailed the validity of laws banning unnecessary Sunday business activity in Massachusetts and Pennsylvania. The civil liberties group claims the laws violate the constitutional guarantees of religious freedom and freedom from state interference with individual liberties.

◆ Solemn Pontifical Requiem Mass was offered here for Auxiliary Bishop John M. McNamara of Washington, who died Monday of a heart attack. The bishop, Bishop McNamara suffered a stroke on Thanksgiving Day. He died two days later.

Lutheran plan book about Council

COPENHAGEN—European and American Lutheran theologians will comment on the forthcoming Second Vatican Council in a book that is expected to be published next year, it was announced here. Planned to appear in the autumn of 1961, the book will analyze the "ecumenical council" to show its significance for church unity from the viewpoint of the Lutheran Reformation. In discussing the council's relationship to the "ecumenical council," it will deal with both its historical background and present preparations. Editions are planned in English, German, and possibly one of the Scandinavian languages, with a Spanish version also under consideration.

Rabbis to study Council approach

LONDON—The Standing Committee of the Conference of European Rabbis is expected to meet soon to discuss the possibility of naming Jewish observers to the Second Vatican Council, announced by Pope John XXIII according to an editorial in the Jewish Chronicle, a weekly published here. It said that even though such a possibility may be ruled out, there was a likelihood at least that the committee would set up a competent body to draft suggestions to the Council for the modification of references to Jews in the Catholic catechism and Catholic liturgical rites which Jewish leaders have felt are harmful to Christian-Jewish understanding.

(Nov. 20) in Providence Hospital. He was 82. At the time of his death Bishop McNamara had ordained more than 2,000 young men to the priesthood.

◆ FAIRBANKS—A decision in a case involving public bus transportation for parochial school students is not expected to be given by the Alaska Supreme Court for about three months. Attn. Gen. Ralph Moody of Alaska argued before the Supreme Court that such transportation is against the state constitution because it constitutes direct aid to a religious sect. The attorney for the parochial school students contended that transportation of non-public school pupils constitutes aid to parents and students and not to schools.

◆ CLEVELAND — Five merchants here were charged with violating the Ohio Sunday closing law. All five have been charged on citizens' complaints issued through Sunday Inc., an organization of religious, business, and labor leaders seeking enforcement of the state law. The Ohio Supreme Court recently upheld the state law prohibiting unnecessary Sunday sales. However, one firm here, the Grant Trier Co., operator of a department store, is carrying an appeal to the U.S. Supreme Court.

◆ ARECIBO, P. R. — Chicago-born Bishop Alfred F. Mendez, C.S.C., was enthroned in St. Philip the Apostle Church here as the spiritual head of the new Arecibo diocese. Archbishop James P. Davis of San Juan was the enthroning prelate, and the ceremony was given by Archbishop Edwin F. Byrne of Santa Fe, N. M., who formerly served an archdiocese of Puerto Rico and San Juan. The new bishop is of Spanish-Puerto Rican descent. The Arecibo diocese covers an area about 60 miles long and 20 miles wide, and has a half million Catholics.

ABROAD

◆ LIMA—The Peruvian Senate has passed a constitutional amendment giving religious orders the right to vote and permitting foreign born high

ops to become heads of Peruvian dioceses. The House of Deputies has previously passed the amendment. All that is lacking to make the change official is the signature of President Manuel Prado Ugo. Since the President sponsored the amendment, his signature is assured.

◆ BUENOS AIRES — President Arturo Frondizi of Argentina cited Pope John XXIII and President Eisenhower against critics who have accused his government of pro-communism. He said that his government is determined to end the subversive activities of communists in this country. He outlined the steps the government has already taken against the Reds, which have included the banning of the Communist party and the confiscation of its publications.

◆ G. F. GEORGETOWN, British Guiana—Religious leaders of this British colony were reported here to be mopping strong protests against government plans to take over all schools which were built with public funds and now under Protestant, Catholic or other religious control. The Minister of Education said the government's decision would apply regardless of whether the schools were situated on church-owned, church-leased or government lands.

◆ ATHENS — Byzantine Rite Catholics in Greece have again appealed to this nation's highest court so they can resume construction of the first Catholic church of their Rite to be built in Greece in 200 years. The appeal was announced by Bishop Hyacinth Gad, Apostolic Exarch for Byzantine Rite Catholics in Greece, following the second government ruling halting construction. Bishop Gad said the gov-

ernment had acted again on demands to halt construction by Orthodox Archbishop Theodosios of Athens. The Orthodox Church is the official state religion in Greece.

◆ LONDON—Plans for a televised discussion between Dr. Arthur Michael Ramsey, Anglican Archbishop of York, and Catholic Archbishop John C. Heenan of Liverpool were announced by the British Broadcasting Corporation. It said the discussion will deal with relations between the Church of England and the Catholic Church in England and will be televised on December 4.

◆ Pope John XXIII has decided to postpone a television interview he was to have given on the eve of his audience to Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, the British Broadcasting Corporation announced. The Pope was to have been interviewed on December 1 by staff member Robert McKenzie in a

program entitled "Report from the Vatican." The BBC said the program would "examine the modern attitudes of the Catholic Church towards problems facing the Christian world and find out whether its attitude changes with each successive Pope." The latest announcement said, however, that Pope John did not wish to

take advantage on the eve of Dr. Fisher's visit because of the increased interest it had aroused.

◆ BOLOGNA — The Archbishop of Bologna is devoting the Sundays of Advent to prayers for the Church of Silence. Cardinal Giacomo Lecaro has ordered special services for Catholics under communist rule.



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NEW JUNIOR CDA OFFICERS—The Indianapolis chapter of the Junior Catholic Daughters of America recently installed new officers. Left to right: Sandra Berover, reporter; Rozanna Davis, vice-president; Kathleen Foxen, president; and Susan Newport, secretary. All are students at Secunia High School. (Staff photo)

Announcement

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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.

Gang warfare?

Last August, in a New York public park, the "Junior Saints" of Ridgewood and the "Halsey Street Bops" of Brooklyn fought a gang battle with zip-guns; the result was a "rivalry over girls." Some twenty shots were exchanged, but no one was damaged.

There has emerged recently a study of the background of the eighteen warriors involved. It seems they all came from families that were stable—maritally, occupationally and residentially.

None of the homes could be described as underprivileged in any way, and some appear to have had not one but two television sets. The boys' school grades were satisfactory, but they seldom, if ever, read books at home. None of the boys possessed a library card, but all were addicted to watching "western" and "private eye" TV programs.

At this point, it may be appropriate to write just another paragraph or two on the general quality of TV programs, on their combination of expertise in mayhem and skull-duggery with a morose attitude to matters affecting the fortunes of society. We might also point out that such programs are absorbed indoors, in stuffy, unhealthy conditions, behind darkened windows, and we might conclude by saying they have a drug-like attraction for unfurnished minds.

But will that do? It is true that they have made their contribution to noisy and sometimes destructive explosions of the juvenile spirit, but are television programs the only contribution?

What about football, for example? In forty years or so, the game has taken a form requiring detailed, continuous and expert training, combined with very, very expensive equipment for its participants. So much so that, at high-school level, only about 10 per cent of the boys can be taken in to it, and far less at college level. For the great number who must begin to earn their keep any time after passing grade school, or who cannot hope to go to college, there is nothing at all.

Indeed, most "sweat" sports, so essential to the growing boy whether he is very proficient or not, have become so highly specialized, so hedged about with coaching and equipment that they are exclusive in appeal and therefore useless in their general affect on society. After all, it is far more important for the country to produce an Olympic champion than it is to ensure that most growing boys have ample and repeated opportunities for a good "work-out."

Over the whole country, the number of young men between 16 and 26 who take part in games regularly is negligible. What, then, have they to do besides heavy dating, hanging around drug-stores, or stultifying themselves with television programs?

It is probable that the New York boys who fought the gang battle were not fundamentally unhealthy. It is probable they were merely giving expression to what was really high courage and lively spirits; a misguided expression, but the only one that occurred to them.

Holmes-spun

Sure, things look black at the breakfast table if someone beats you to the comics, but it could be worse. Suppose he has the editorial page, too. Then you have to down your coffee without those hilarious columns the Indianapolis Star serves up as a side dish.

Real Star-columnist buffs can be partisan as a Pope or Peanut fan (even if not on the same level). Your loyal Alice Widener fans will not have her compared with the others; they love Alice's firm stand against the U.N., foreign aid, and (we suspect) the 1933 bank holiday.

Well, in the face of all the fans of Alice Widener and Westbrook Pegler, we must hold out for the real prize-winner, Holmes Alexander. Who else could have written his masterful defense of lynching (After all, it's only an old, "unwritten law" taking precedence over civil laws, and besides, the South has learned to fear "the Negro by moonlight")?

What brings this to mind at the moment is one of Holmes' recent pieces about the election. He has it all figured out. The smart folk vote for Nixon. "The thoughtless, the thrifless, fringe elements of both the under-educated and the over-educated" all voted for Kennedy.

Naturally, Kennedy won. In case the readers don't get it, Holmes spells it out for them. The Kennedy followers are "foreign extracted, Catholic laborer, liberal industry, vote voters," "Negroes and po' whites." They do not write letters to editors, he tells us sternly.

Holmes proves most of this by reminding us that Nixon won the majority of the California absentee vote ("people at a distance, and thus more objective").

If you can't get at the comics some morning, why not give Holmes Alexander a try? And in case you have trouble telling his stuff from the others, he's the one who is against the U.N., foreign aid, and (we're sure) the Emancipation Proclamation.

Traffic safety

The Governor of the State of Indiana has designated three days, December 9, 10 and 11, as Traffic Safety Sabbath Weekend. The action is taken at the request of the Indiana Traffic Safety Foundation, the Indiana Office of Traffic Safety, the National Safety Council and all the organizations who try so valiantly to prevent a large section of the population from destroying itself on the highways.

The use of the word "Sabbath" by Governor Handley indicates the intention to appeal to all religious leaders for help in this important part of public education. The intention is well placed because negligence leading to personal injury or death is most certainly a religious as well as a civil matter for the automobile driver.

On a year round basis, about 31 per cent of all fatal automobile accidents are caused too fast for the prevailing conditions. This figure doubles itself at Christmas time. On a year round basis, about 30 per cent of all fatal accidents involve drinking drivers. This figure also doubles itself at Christmas time. Need we elaborate the picture presented by these statistics?

We feel sure that all our readers are with us when we say that we most heartily endorse the Governor's objective in declaring these days as Traffic Safety Sabbath Weekend.

Sin on parade

What this world needs today is a good 5-cent hypocrite. Indeed a whole flock of them. We have plenty of phonies, but we're running real short on the genuine, 24 carat, old-time hypocrite. You remember the guy we mean? The roter who was always careful to put up a false front. The chap who, while he pursued his evil ways, never failed to pay his shabby tribute to God, by concealing his iniquity behind a facade of respectability.

He's gone now—and we never thought we'd mourn him or miss him. But we do. We find his evil progeny are befalling the world, as they imitate his every vice save his hypocrisy.

QUESTION BOX

School-mate has the wrong answer

By MSGR. J. D. CONWAY

Q. My non-Catholic school-mate wants to know why it is that the Church will not permit a mixed marriage unless both parties promise that all children will be raised Catholics. He says the reason is that the Catholic Church wants to have more members than all the other churches; so that if there would be a war of religions they would win. I am sure this is not the answer.

A. No, your school-mate does not have the correct answer. The Church's role in the world is to save souls, not to win wars. And the Church requires this promise because she considers it essential to her task of saving those souls committed to her care.

We should keep in mind, first of all, that the Church law forbids a Catholic to marry a non-Catholic. The problem arises when a Catholic asks the Church to make an exception to this law—to grant a dispensation. The Church made her law for a good reason; because centuries of experience have shown her the dangers to marital happiness and religious faith which result from marriages of mixed religion. She is reluctant to grant a dispensation which weakens her law, and which might well provide these same dangers for this particular marriage.

For the sake of marital happiness, if husband and wife cannot agree in matters of religion it is essential that firm and definite understanding be reached between them before marriage. Otherwise the religious differences are to be settled. Otherwise there might be a life-long contest—a domestic inferno for war.

For the sake of salvation the Church considers it necessary that the religious faith and practice of the Catholic party be protected, and that the children be baptized and educated in the Catholic religion.

The Church's reason for protecting the Catholic partner is fairly evident, and there is seldom protest against it. Your question is concerned with the promise about the children. In requiring this promise the Church has three aspects of the problem in mind:

1. In granting a dispensation the Pope and the Bishop are giving official permission for this marriage to take place. According to the principles of moral law they could not give their approval to any arrangement which would provide for the children to be raised without religion—or according to some doctrine they know to be false.

2. The Church is concerned about the conscience of the Catholic partner or father. That conscience will be violently perturbed if the children are not good Catholics. There will be a guilty awareness of the neglect of parental duty and a well-founded fear about personal salvation.

3. Finally the Church is convinced that she has a duty to the children of a Catholic parent; to see that they are taught the truths of Jesus Christ, which He commanded her to teach, and to see that they have the means of salvation, which He confided to her care.

To understand the reason for the Church's concern about these three features of a mixed marriage we must keep in mind some basic Catholic convictions about the nature and functions of the Church.

1. We honestly believe that our Church was established by Jesus Christ, and that He wishes everyone to belong to it.

2. We believe that the Church is the only means of salvation He placed on earth. This does not mean that non-Catholics can be saved, but we believe that their salvation comes through the Church, and that the closer they are to it the better their chances.

3. We believe that the Church is the official teacher of truths of Christ and that we cannot be indifferent to these truths. We are deeply concerned that everyone know and understand them.

4. We believe that the Church is the Mystical Body of Christ; so that in the Church we are united to Jesus, the source of sanctity and salvation.

We know that the Church has the Sacraments and the Sacrifice of the Mass. The Sacraments are a continuation of the sanctifying work of our Savior; and the Mass is the means of our union with him in the worship of God.

Since we believe these things we cannot possibly be indifferent as to whether a child is raised as a vital member of the Church or not.

Q. How come our Church doesn't believe in faith healers? The other day, over the radio, I heard how a blind person had her sight restored to her right there on the spot, while the minister was praying over her.

A. You heard it, but what proof do you have that it actually happened? I have a firm personal conviction that the good Lord does not work miracles to entertain glibble radio addicts—or to sell soap.

Q. In my prayer book there is a prayer to be said after Communion before a crucifix to gain a plenary indulgence; and it must be accompanied by the recitation of the Our Father, Our Holy Father, the Pope, is one Our Father, one Hail Mary, and one Gloria sufficient?

A. Yes, the Holy See gave a decree on this subject in 1937. Our Father, Hail Mary, and Gloria to be to the Father is sufficient; but the faithful are left entirely free to affect any other prayer in keeping with each one's affection and devotion towards the Roman Pontiff.

This must be distinguished from the *toties quoties* indulgence—the one you gain, for instance, on All Souls day each time you visit the church to pray for the Holy Souls. For this indulgence you must say six times—at each visit—Our Father, Hail Mary and Gloria.

Hypocrisy is today's only vicious habit without its defenders and apologists. All the old-standbys—adultery, avarice, debauchery, calumny, sloth and selfishness—all have not only their enthusiastic practitioners, as usual, but they now have their defenders and public relations experts.

People write books to prove they have dehaunched and degraded themselves. Reviewers calmly poke their head up from literary sewers to describe in reverent tones new prodigies of filth and perversion. The old hypocrite, who would never have hinted publicly at the bad thoughts that coursed through his mind, now has children and grandchildren who divide such thoughts into three acts and sell tickets to the result.

Vice, naked and insolent, contends in the market-place for human allegiance. Today there need be no search for

sin. It is out of the alleys and onto the avenues. Hypocrisy has become the only shameful thing. All other aberrations, lapses, perversions find men to boast of them, defend them, exploit them.

The old-style hypocrite was a pitiable figure as he wandered toward the Judgment Seat of God in his collapsible sulk hat wearing a cheerful of counterfeit merit badges. We doubt, however, that he came off any worse than the publicity-minded sinner of today who shows up at Judgment with the lost innocence of many in his luggage.

Since the hypocrite is fast fading from the scene, there is lacking even that incentive to innocence his false front provided. It is time that those who value innocence and virtue become aroused.

STRAY LEAVES

The verse is terse; it could be worse

By MICHAEL BOWLES

During the last two weeks, I have been expatiating on the subject of writing about Music; how important it is that what is written should at least not confuse and mislead the reader and maybe give an impression that a true understanding of Music is beyond his capability.

Here is an example of the sort of gobbledegook which passes for musical commentary. It sounds impressive, but its only effect is to pull the wool over the eyes of a newspaper editor who knows no better and to give some sort of inferiority complex to an uncomprehending reader.

"The ebb and flow of the dynamic range was uneven. Colors, as one calls them, had bright primary strength, shifting gently or swiftly to soft hues, then back again to brightness."

Pshaw! Fiddlesticks! Kaicidosocial excommunicatio; as my complotriot, the late James Joyce would likely have said.

The following stanzas have been hibernating in my empty head recently, like the dried peas in a jester's rattle. I read them somewhere. Can any kind reader identify them for me?

"How nice to be a moron
And never care a damn,
I wish I were a moron—
—By Golly! Praps I am!"

(**damn: an expendable piece of equipment used by tinkers, old-fashioned tinmiths, sometimes cited as an example of a "worthless object." What did you think was meant?)

The second stanza comes from a longer poem which examines, without approval, the Hollywood style of treatment for Biblical stories.

"And when you ask me if I've seen
Your Gospel story on the screen,
I'll crush you with a withering look:
And answer, 'No, but I've read the Book.'"

Cecil B. de Mille was not the first to make "popular" versions of Biblical stories. The vogue was begun in the late 18th century by one Zozimus, an Irish maker of street ballads. The following composition of his contains all the elements needed for the opening scene of a film epic.

"In Aegyll's land, contiguous to the Nile,
Where Pharoah's daughter went to bathe in style,
She tuck her dip and came unto the land,
And for to dry herself, she ran upon the strand.
She stripped upon a burlap, whereupon she saw
A smiling baby on a woad 'n' straw.
She tuck it in her arms and said in accents wild,
"Tare and ages, girl! Which art ye, you the child!"

Poetry is so stimulating, don't you think? In my recent meditations on the subject of TV programs and commercials, I was inspired to compose the following on my own account:

I suppose that an editor cuts and corrects
Every movie where women insist on Brand X.

The designers of TV commercials have problems which, doubtless, deserve our sympathy. Not the least of these is the irritation viewers feel when a program is inferiorly interrupted to tell us about some soap or deplimentary or "premium" detergent. The two-in economy sin.

In my helpful way, I have thought of one way in which culture and advertising material could be smoothly combined; it would be by many other such.

Let us suppose a performance of Wagner's *Tristan and Isolde* is being given. At the moment when the magic love potion comes to be taken, it might be an excellent idea if Tristan brought on an enormous, clearly-labelled bottle of Brylcreem and poured it over his head and then over Isolde's. This excellent device would permit the introduction of advertising material without in any way holding up the action. (Brylcreem, according to its TV commercials, is a very powerful aphrodisiac.)

O dear! All this is somewhat unpractical. I fear. Just the same, perhaps if I go on like this, I might develop a reputation as a funny man. I might even become as famous as Jack Benny and thereby find my way into a symphony concert; which same would be very cultural, no doubt.

(Question Box Continued)

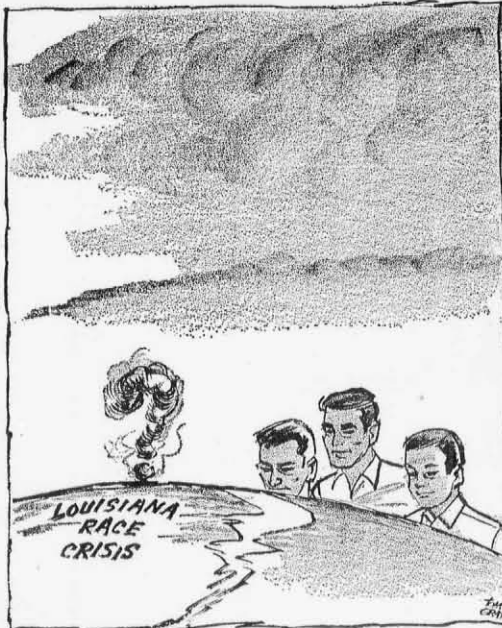
Q. If a Catholic girl marries a Protestant boy and they are married by a Protestant minister, they are truly married, aren't they? If the girl wanted to return to the Church how would it be accomplished?

A. No, they are not truly married. A Catholic can marry validly only before a priest and two witnesses. If the girl wishes to return to the Church she must either leave this boy or get properly married to him.

Q. Is it a sin to buy groceries on Sundays and Holydays of obligation?

A. I would say that there is some sin involved in buying groceries on Sundays, unless some underwear is bought. It is not to believe that it is a sin to do casual shopping on a Holiday, because our American custom has made it acceptable—and the law provides for such custom.

The Jury



OPINIONS

Hits congregational hymn-singing

To the Editor:

The current fad for "participation" in the Mass has, I hope, reached full tide and will now begin to recede. It has already reached a point where one can attend church and not attend Mass.

I am not criticizing the Missa Recitata approach, since this is true participation in the liturgy; it is true that for nine out of ten the Latin carries no more comprehension than would nonsense syllables, and it is also true that the priest directing pages and responses from the pulpit is an unnecessary distraction, but perhaps in time all this would correct itself.

What I do criticize, and severely, is the fatuous notion that facing the parishioners to go through the motions of singing one thing or another has anything at all to do with the Mass.

It is simply a psychological fact that one who is singing cannot pay attention to anything else, including the missa. It is also a psychological fact that off-key singing by unwilling amateurs is detrimental in its impact on meditation. Thus those who sing cannot pay any sort of attention to the liturgical process, and those with the talent to sing the Kyrie and the Creed, and Sanctus are not sung. Instead, some frightful, slushy, hyperemotional trash is introduced.

The hymns, introduced in a loud voice, completely wither number and trite admonition to sing in the proper mood, are announced. From a director's stand, they are told such as the following parts of the Mass are obscured completely: the prayers at the foot of the altar, the Offertory complex with the Lavabo, the prayers after the Consecration, the Communion and the Last Supper. The singing and Creed, and Sanctus are not sung.

Like bread goes with butter and Santa Claus with Christmas we are inclined to link loneliness with the county old folks home. The picture of the old gent who sits in his rocking chair, withdrawn from those about him, staring off into space or gazing too long at the floor, is typical. He is forgotten by those he knows or perhaps he has outlived all his friends. But loneliness is not confined to the old folks home.

None among us ever conquer loneliness completely until we face the fact that there is an aloneness common to us all. In every heart there remains a room in which no one else can walk. Ask yourself the question "Who really knows me?" and you are forced to admit that no one except God knows you as you really are.

Does the fact of living alone mean a lonely life? Not at all. Loneliness is something which comes from the inside and not from the outside. One may be in the center of great activity... have numerous people about him all the day long and still be lonely.

It is no respecter of persons. It results from looking too much into the mirror of self rather than out the window to the rest of the world. The lonely person is the one who is dedicated to self rather than the one who recognizes and fulfills the needs of others.

The lover of God is not a lonely person... The reason?

Christ tells us that we show our love for God by showing our love for our fellow man.

up and bury it under a mountain of hymn-singing?"

Protestants sing because they have nothing else to do at their services. For us to copy them is sheer travesty; those who suddenly fear, after two thousand years, that a church-full of quiet people is full of people who are not praying, are destroying our Mass.

I might as well discard my missal as things are; it will certainly be useless until both choir director and choir get out of the pulpit and pews and back into the choir loft. If I want to sing two-bit hymns, I can walk into any Protestant church in sight and sing my head off—but I DON'T WANT TO ATTEND MASS!

James W. Wiggs

Legal protest

To the Editor:

I think your editorial last week was wrong in attempting to pass the blame for the recent rioting on to his lawyers. The legal profession is still an honorable one and all Americans are proud to know they can count on the best efforts of a lawyer when they are in trouble.

There is no reason why Accardo should not have the benefits of our legal system the same as every other citizen, equal before the Law.

I do not seek publicity in writing this letter and therefore ask your permission to sign it with a pseudonym.

"Pro bona publico"
Indianapolis

Enjoyed story

To the Editor:

I enjoyed the Page One feature story in last week's *Criterion* on Mrs. Irma Hammond of New Albany. Your staff correspondent, Terry Kelly, is to be congratulated on a fine piece of work. Let's have more stories like that in future issues.

Mrs. L. G. Jeffersonville, Ind.

SERMONETTE

Lonely?

By REV. JAMES D. MORIARTY

What is the most devastating disease in the world today is a question which was asked of a famous physician. Without hesitation he came up with the reply.

"Loneliness," he said, "just plain loneliness." And then he explained, "The longer I practice, the more sure I am that there's no condition so acute, so universal. Everybody, with many the disease becomes chronic," and you are forced to admit a few like constantly under its blight... melancholy, bored, forlorn, friendless. Doctors can't cure it. Only victims can."

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FAMILY CLINIC

Should she take husband back?

By JOHN L. THOMAS, S.J.

Are there times when a wife not only can, but should remain separated from her husband? We're married fifteen years, have four children, and are separated for the last three years. He's had an "affair," a breakdown, and is now back to normal, but has lost the faith. We've discussed a reconciliation, but I doubt his position on birth control and fear the effects of his atheism on our children. Yet he'll probably remarry if we don't come back. What is my responsibility as a wife?

You have raised some very difficult questions, Alice, but before attempting to answer them, I would like to comment on your attitude. Your letter reveals a truly admirable Christian concern for the welfare of your husband. For better or worse marriage unites a couple for life. Even though they experience the tragedy of separation, they remain responsible for the spiritual welfare of each other to the extent that this is possible. Under no circumstances may they simply disengage themselves from each other—forget about each other—for they are united by a sacramental bond which constitutes their very existence and instruments of grace to each other as long as they live. Sometimes the incidents leading to separation are so pointed, humiliating, and destructive of human love that the partners may feel nothing remains of their marriage, yet they must acknowledge that the sacramental bond still unites them. They continue to belong only to each other, and though they no longer share in their mutual fulfillment together, their spiritual responsibility endures. Hence by refusing new attachments they render public witness that the bond continues to exist, while through prayer and good example they hold up their share of the partnership. Every marital separation is a human tragedy,

yet even in such cases, the sacrament guarantees the achievement of the supernatural purposes of marriage if the separated spouses cooperate with the grace of the sacrament available in their state of life.

Since your attitude concerning your responsibilities is correct, let us turn to the questions you must answer in reaching a decision about reconciliation. The first doubt you must resolve is your husband's present position on birth control. If he rejects Catholic teaching concerning this, you must be sure to discuss a reconciliation. However, if he would agree to cooperate...

THE LIFE OF OUR LORD

The promise of the Eucharist

By F. J. SHED

If Our Lord's teaching in Capernaum (John VI) about the Bread of Life did in fact begin in the street, the section spoken in the synagoga probably begins at verse 43.

He deals first with the objection raised by His claim to have come down from heaven. Of that claim—the first explicit reference we have heard Him make to His own origin—He speaks in verse 43.

Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. . . . He that eats my flesh and drinks my blood has eternal life in him, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood abides in me, and I in him. As the living Father has sent me, and I live by the Father, so he that eats me shall also live by me. He that eats this bread shall live forever. It seems strange that anyone, even one who does not know that the Last Supper Our Lord told of how His body and blood were to be received into men's bodies, would take these words literally, anything less than that. There are those still who think Our Lord was using figurative language, and that all he meant, say was that to believe in Himself and to receive into one's mind the lessons of His life and the lesson of His death would make for the soul's salvation. But figures of speech are used to make obscure ideas clear. This would be a totally monstrous example of using figures of speech — "eat my flesh," "drink my blood"—to make clear ideas totally incomprehensible! Our Lord's hearers anyhow did not attribute to Him a teaching method so strange.

one and the same Person could have already existed with the Father in heaven, and been born of Mary of Nazareth.

Then come the twelve verses in which Our Lord says what He had meant by the claim "I am the Bread of Life." Again and again in that brief compass, He says that He is to be eaten by men into eternal life. The bread of which He has said so much already, is His flesh. Half a dozen times He speaks of "eating" it, half a dozen times of everlasting life brought to men by the eating.

"Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. . . . He that eats my flesh and drinks my blood has eternal life in him, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eats my flesh and drinks my blood abides in me, and I in him. As the living Father has sent me, and I live by the Father, so he that eats me shall also live by me. He that eats this bread shall live forever."

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This brings up the second question you must answer. How will your children be affected by his words and example? If you feel that he will try to indoctrinate them, that he is now trying to be intolerant of their religious training, a reconciliation seems out of the question. Even if he is content with his negative example. However, you can probably neutralize its effects temporarily since you have had the entire training and confidence of your children these last three years. On the positive side, of course, the children do need a father and you could use the assistance and support that your husband could

give you. He also needs you and the children if he is to lead a normal life and avoid the ever-present danger of an attempted new marriage.

The type of decision you face is never easy. You have to try to balance conflicting rights and obligations in a situation that involves many unknowns. You recognize your responsibility toward your partner, but you must also protect your own values and the religious formation of your children. At the same time, you have been unstable in the past and, dealing with a husband who has though he may have found himself, represents something of a question mark still.

I would suggest that you proceed slowly. Try to work out a clear agreement concerning the moral and religious questions that have been raised, and if you judge that he will keep his promises, you may then attempt a reconciliation. With the help of grace and your good example, you may bring him back to the faith. (Father Thomas will be unable to answer personal letters.)

Believes Church needs to improve public relations

ALBANY, N. Y. — A priest-expert in public relations suggested the Church adopt some Madison Avenue thinking to get its message across.

Father John E. Kelly, director of the Bureau of Information, National Catholic Welfare Conference, suggested that Catholics use Madison Avenue methods "to

win understanding, acceptance and support for the wonderful thing the Church is." Father Kelly, speaking at the third Diocesan Public Relations Institute sponsored by the Communications Arts Guild of the Albany, N. Y. diocese, said the Church has lagged behind other groups in effective use of public relations techniques. "One must agree," he said (Nov. 18), "that the Church can put to better use the tried and proven public relations techniques so well practiced by many others—the Methodists, Seventh Day Adventists, United Church of Christ, and dozens of religious and other nonprofit organizations."

LAY PARTICIPATION

ST. PAUL, Minn.—Almost 90 per cent of the pastors in two Minnesota dioceses replying to a survey reported that dialogue Masses are conducted regularly in their parishes.

India to be site of 1964 Congress

BOMBAY — The 1964 International Eucharistic Congress will be held here, it was announced by Cardinal Valerian Gracias, Archbishop of Bombay.

It will be the 28th of the world Eucharistic gatherings which have been held in 19 countries since 1881. The 1964 congress, whose date has not yet been set, will be the first in India. Two previous world congresses were held in Asia—in Jerusalem in 1881 and in Manila in 1937.

Christmas Gift Suggestions

HAMILTON and GIRARD PERREGAUX WATCHES DIAMOND RINGS and SHAEFER PENS Custom Jewelry — Genuine Onyx Tie Tacks Cultured Pearls

SPICER-GIERKE 211 MASSACHUSETTS AVE. ME 6-6406

SHOP IN ONE STOP... PLEASE THEM ALL! GIFTS for the Entire Family

St. Joseph Daily Missal The New Continuous New Modern Madonna Four-Way Medal For St. Joseph Sunday Missal Medal and Chain for Boys and Men Women

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 4, Ind. MEIrose 5-4531

St. Francis Bird Feeder Attractive Christmas Cribs

Lady of Grace Statue The Rosary

IT'S TIME TO PLAN YOUR CHRISTMAS PARTY Usher Mortuary 2313 W. Washington St. MEIrose 2-9352

INDIANA CHURCH SUPPLY (Formerly Wm. F. Kriep & Sons) CATHOLIC SUPPLY HOUSE 107 South Pennsylvania ME 8-7877 Indianapolis, Ind.

"O GOD WHO WAS PLEASED to gather into Thy Church the nations of the Indies by the preaching and miracles of blessed Francis, mercifully grant that we, who venerate his glorious name, may also imitate the example of his virtues. This is the Oration of the Mass for the feast of Saint Francis, Xavier, Apostle of India, in the village of XAVIER in SOUTH INDIA, the SISTERS OF THE HOLY FAMILY opened a school in 1952. By imitating the virtues of Saint Francis Xavier they have drawn many people to the Church. So many families have been converted that there is now an urgent need for a larger permanent school and more adequate living quarters for the sisters. The present school building, a section of which houses the sisters, is little more than a large thatched hut. Could you give a donation towards the \$4,000 the sisters need to make two new buildings a reality?"

YOURS AT CHRISTMAS TIME & THE YEAR ROUND is a share in the merits of the prayers and good works of both the Missionaries and the people for whom they care—if you are a member of the "CATHOLIC NEAR EAST WELFARE ASSOCIATION, or if you give an offering of any size to further the work of the Missions.

THE CENTURIES THAT HAVE PASSED since Saint Francis Xavier began the conversion of India have witnessed the slow but sure growth of our faith among the people of that country. Evidence that the Catholic faith has taken deep root there is given by the numbers of native boys and girls who wish to become priests, sisters, or brothers. The more native vocations that any country has the faster will the Church grow and it is only through a native clergy, sisterhood and brotherhood that the Church can reach the stature God wills it to have. To provide adequate training facilities, in Missionary countries, for the priesthood and religious life is an ever present financial problem. It is solved somewhat by the good people who "adopt" seminarians or novices by passing for their support through the years of their training. The cost of educating a seminarian is \$600, the cost of training a novice is \$300.

IN INDIA, EMMANUEL PENDANATH and MAHESH POYAKARA are studying for the priesthood at SAINT JOSEPH'S SEMINARY; SISTERS EMILY and SISTER FAY are novices of the SACRED HEART SISTERS. If you could pay for the education of one of these boys or girls you would, in a manner of speaking, be initiating the generosity of Saint Francis Xavier who was willing to give his life in bringing about the conversion of India.

HOME FOR CHRISTMAS Among the great home-joy sites for Christmas. Thousands of Refugees scattered throughout the world have not been "home" for the past thirteen Christmases; neither will they go "home" for future Christmases. Could you help to make this Christmas away from their old homes a little brighter for these exiles, by a donation of \$10.00 to our Palestine Refugee Fund?

IF YOU WISH to make an offering to the Missions as a Christmas Gift for a relative or a friend, we will send a beautiful Christmas Gift Card to the person you so honor. Some suggestions for specific offerings are: membership in the CATHOLIC NEAR EAST WELFARE ASSOCIATION (Individual Membership: Perpetual—\$20.00; Annual—\$1.00; a donation to an Institution of mercy care for the Age-Orphans, Lepers, Refugees; Missionary Medical Kit (\$75), Mass Book (\$25), Years Supply of Mass Candles (\$20), Religious Picture (\$15), Pex (\$15), Altar Stone (\$10).

Near East Missions FRANCIS CARDINAL SPELLMAN, President 480 Lexington Ave. at 46th St. New York 17, N. Y.

'King Basketball' takes over CYO sports spotlight



Edited by the Jesuit Clerics at West Baden College.

Involvement

All for one, and one for all, goes the schoolboy maxim. And it fits, too, with a bunch of grade-school football players swaggering down the street on their triumphant way home from a rousing victory. They mean it, every one of them, as he will learn who pushes one or them around without a damn good reason—or with one, for that matter. One for all, and all for one.

But later, believe it or not, that spirit sometimes fades just a wee bit. It gets unfaithful to a really strong loyalty to which you are committed. It's better then to be maturely detached, "play it cool." Don't be so obviously committed. He'll get involved.

But life's not like that. Involvement is essential to successful living. Consider your own family, and see if involvement isn't necessary.

What if your mother refused to get involved with you and your problems? What if she "played it cool" and refused to get disturbed when, as an infant for instance, you got hungry and bawled for food and drink?

What if, on a less obvious plane, she had never shown any sympathy whatever for your real injuries or, just as bad, if she had automatically and mechanically shown equal sympathy for those you only imagined? You'd be a sorry specimen.

OR TAKE the classroom. If your teacher never got involved with you and your learning and other problems, you'd be stuck just one more big help to maturity and wisdom. And neither you nor anyone else can spare that kind of help. Your town or city is another case in point. Were the policemen and firemen to refuse involvement on any given day in your town, that day would be sure to go down in history as a wild and snafy one to beat them all.

The same goes for your state, its policemen, its legislators, its judges, its ordinary citizens. For every honest citizen that refuses involvement in the affairs of the community, there's a loss to that community that can't be made up. And that goes for national and international levels of community living, too. Unless honest people are willing to get involved, make it a "one for all, and all for one" proposition, then their places will either not be filled at all, or will be filled by dishonest citizens whose "involvement" will

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By BILL SAMM
The coaches have been briefed; most teams have been going hard in practice for three weeks; the gyms are all secured; the cheerleaders have their routines down pat. In short, everything seems to be set as 11 CYO basketball teams in the Indianapolis Deaneery swing into regular season action over the coming week-end.

The Cadet and "G" leagues are first off with 25 initial contests slated, all but one of them on Saturday morning or afternoon. Included in the field are squads from Antixity and St. Lawrence, both new entries in the 38-team circuit. Thirty-seven of the teams will be chasing defending league champion Holy Trinity, with an extra edge cast on deaneery tournament kings St. Monica and Holy Name, who will be trying to grab a league title for the first time.

THE CADETS will play their games at Sacred Heart, Holy Trinity, St. Pius X, St. Mary, St. Rita, St. Philip Neri, and Holy Spirit. Also, Holy Cross and Our Lady of Lourdes will schedule home Cadet contests on Sunday afternoons at 1 p.m. in their own gyms. The "G" League, 20 teams strong, will use the same floors as the Cadets, with all play on Saturdays.

In the Junior CYO division, 18 Freshman-Sophomore teams and 20 squads in the Junior-Senior and 2p will begin play Sunday, December 4, and continue through February 9 (Junior-Senior) and February 9 (Freshman-Sophomore), with time off December 25 for Christmas Day. Our Lady of Lourdes, defending league champions, and Holy Trinity, the runners-up, will be back to defend their titles in the largest field in Freshman-Sophomore history.

The Junior-Senior champ, St. Philip Neri, is loaded for bear again, according to reports, and should be hard to beat. Games are to be played at Holy Cross, Holy Spirit, St. Rita, Holy Trinity, St. Pius X, St. Mary, and Our Lady of Lourdes. Deaneery games are scheduled for Sunday afternoons.

As usual, play-offs for both leagues are on the agenda, and the Junior-Senior League will split into two groups for the "A" and "B" deaneery tournaments beginning January 31. The two winners then represent the Deaneery in Archdiocesan tournament competition.

UP IN THE older age group, which involves ancient from 18 to 39, nine squads will be on hand for the opening of the Senior CYO League this Saturday night. League Manager Bill Kuntz reports that a single round robin of the Senior CYO over play planned for the season, with eight of the squads chasing Holy Spirit, league champions the last two years. East Side CYO over play Tournament champ last February, is out of the picture this year, so that spot is wide open. Games are to be played on Saturdays and Mondays at Holy Spirit and possibly Holy Trinity.

The CYO Office announced at the coaches' meeting last Tuesday that all basic playing rules remain unchanged for the season. The grade schoolers play six minute quarters, with no zone defense allowed; the Junior CYO play seven-minute quarters (although they're also bound by a 35-minute time limit per game), and each team must file a roster with the Office before the season with all officials for the season with the Office before the first game is played.

All gyms reserve the right to charge admission at the door for any games (some do, some don't), and the going rate is 25c for adults, 10c for grade school students, pre-school children free. Holy Cross gym has a nominal fee charge for each player. Scores and standings each week will be carried in The Criterion, and these results will include reports from all five local leagues, plus any out-of-town news having to do with CYO basketball.

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CADET GRID CHAMPIONS—Above is the Little Flower cadet football team which won the 1960 championship by convincing 28 to 7 victory over Christ the King in the title game on November 20. About 2,000 fans sat in on the proceedings at the CYO Stadium in Indianapolis. In a post-season game last Sunday, the Indianapolis cadet champions played the Austin Boys' Club of Chicago to a 7 to 7 tie. The Chicago club scored first, with the Indianapolis team tying up the game in the fourth quarter on a 30-yard scoring pass from Jim Evans to Bob Tuttle. Evans, son of Coach Lee Evans, played for the extra point.

CYO All-Stars Plans are announced for CYO Style Show

Following is a list of the 31 players who received the 1960 CYO Cadet Football All-Star awards at the close of the grid season:
Tom McLain, St. Michael; Mike McDonough, Holy Name; Joseph Miller, St. Catherine; Jack McMahon, Holy Spirit; Jerry Laurman, St. Ann; Tony Marietta, Christ the King; Chuck Laucek, St. Leo; Thomas Wisniewski, Cathedral; Tom Gregg, Holy Trinity.

Patrick Spearig, St. James; Greg Blackwell, St. Thomas; Jack Ross, St. Pius X; Jean Fornier, St. Joan of Arc; Mike Johnson, St. Mark; Charles Martin, St. Rita; Jesse Tauggart, Mount Carmel; Thomas Jensen, St. Andrew; Tom Feeney, St. Philip Neri; Joseph Bray, St. Christopher.

Richard Mottern, St. Monica; Dana Harrell, Holy Angels; Michael McCoy, Our Lady of Lourdes; Mike Rainonoff, St. Patrick; John Leonard, St. Bernadette; Richard Miller, St. Joseph (Shelbyville); Tom Peterson, St. Matthew; Frank Countryman, Immaculate Heart; Eric Weaver, St. Anthony; Bob Tuttle, Little Flower; Jim Craver, St. Lawrence, and Danny Pierce, Sacred Heart.

The following players received the 1959 West Side Exchange Club Mental Attitude Awards:
Division 1: Steve Sileo, St. Andrew; Division 2: Craig Carr, Holy Trinity; Division 3: David Nohlet, St. Christopher; Division 4: James Lettier, St. Ann; Championship Play-offs: John Musole, Mount Carmel.

YCW schedules panel discussion

"Do You Know You're Profoundly Deceived?" is the theme of a panel discussion planned by the Young Christian Workers on Wednesday, Dec. 7, at 8 p.m. in Christ the King parish auditorium, 5800 Clinton Ave.

Panelists include Mr. Osvin Sparlock, director of social services at Planner House and vice president of the Catholic Interracial Council of Indianapolis; Robert Gordon, Indiana Regional Director of the Anti-Defamation League of B'nai B'rith; and Doctor Pitel, a native of India.

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CYO Council sets Christmas party

Indianapolis Deaneery Junior CYO Youth Council President John McMahon announced this week to all Council Representatives that the regular December meeting of the group, originally scheduled for Monday, December 5, will be postponed until Monday, December 12, in conjunction with the group's annual Christmas party.

McMahon said that all representatives would be notified by mail next week of details for the party, and that the notice would call their attention to the change in dates. He appointed his fellow Council officers to the committee in charge, along with Archdiocesan Youth Council President Tony Watt. Preliminary plans outlined by McMahon include a visit from Santa Claus, refreshments, gift exchange (each member is to bring a 50c gift), entertainment, and record dancing. He said the affair was open not only to official council representatives (1000 from each active parish).

The party will follow the regular meeting. Starting time for the

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APPLICATIONS NOW RECEIVED FOR WINTER TERM

Acceptable applications are being processed now for January 3 to 9 entrance. Offices open 8:00 to 4:30 and until noon Saturdays. Call in person or phone for appointment. Enrollment limited.

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• ANNE CULKIN

Ashamed of her home

Dear Miss Calkin:

I was invited to join the snobbish club at school. Maybe I shouldn't have said I would, but I wanted to very much. I have been worried ever since. All the girls in the club have beautiful homes. Our house is small and isn't so nice as theirs. I'll be ashamed when it is my turn to entertain and that will be soon. Do you think if I dropped out they would know why?

produce a fake kind of snobbishness which is contagious.

Dear Miss Calkin:

What are you supposed to do with lemon peel that floats around in a finger bowl? Is it ok to squeeze it?

O.K. It certainly is not. The lemon peel, or it might be a flower is purely decorative.

Frankly, I can't see any reason for your being upset. One assumes that the members of your select club know all about your home before they asked you to join. If this is the case you have no problem at all. But suppose the contrary is true and their visit would result in some raised eyebrows and chuckling tongues; then you still have no problem, for as old as common courtesy is the saying, "You go to visit a person, not a house." Should your friends be aware of this, their club is not actually the "swellest at the school" but the least desirable. Get out of it at once, for poor breeding can



Dear Miss Calkin:

We have a cousin who is extra plain and proper. There's also

Dear Mr. E.:

She's wrong. Webster will tell you the man is the "finacee," the woman, the "finacee"; however, this is a case of identical pronunciation.

Dear Mr. B.:

O.K. I certainly is not. The lemon peel, or it might be a flower is purely decorative.

Dear Miss Calkin:

We have a cousin who is extra plain and proper. There's also

lately nothing this one doesn't know. Anying two months ago she finally became engaged. Now all she talks about is her "fiancee". She's wrong, isn't she? That's what he ought to call her, isn't it?

Dear Mr. E.:

R. E.

Dear Mr. B.:

O.K. I certainly is not. The lemon peel, or it might be a flower is purely decorative.

Dear Miss Calkin:

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Dear Mr. E.:

She's wrong. Webster will tell you the man is the "finacee," the woman, the "finacee"; however, this is a case of identical pronunciation.

Remember Them In Your Prayers

- NEW ALBANY**
- EDWARD C. BUNALD, 77, St. Mary's Church, Catholic, November 29. Holy Cross Cemetery, Survivors: wife, Helen L.J. son, John F. 4144, Alice.
 - ANNA M. HETTER, former Indianapolis resident, funeral Mrs. Peckin, Holy Cross Cemetery, Indianapolis. Survivors: daughters, Marie Meyer and Lucille Reynolds; sisters, Lena C. Robert, Mary Medsker, Elizabeth J. Hiltgenberg.
 - GRETCHEAN ANN WESTER, 23, Assumption Church, November 28. St. Joseph Cemetery, Survivors: mother, Mrs. Bettye J. West; sisters, Cecelia Connelly, brothers, Fritz, John, Thomas, Arthur and Mark.
 - JOHN MARINO, 76, St. Mary's Church, November 28.
 - CATHERINE AGNES WILSON, St. Mary's Church, November 25. Survivors: husband, John.
 - JOSEPH BUTLER, 81, St. Andrew's Church, November 23. St. Andrew's Cemetery. Survivors: daughters, Mrs. Herbert Schaff, Flora, Micky, Mrs. Russell Winkler, Eliza Storch, Collis, Mrs. Walter White, Richard Main, Mrs. John P. Partridge, and Mrs. Floyd Carl, Leo, and Herman, all of Richmond.
 - FRANK BAILEY, 80, St. Mary's Church, November 23. Survivors: wife, Mrs. Mary Hayes, of Richmond; Richard, Richard, of Lake Jackson, Tex.; son, Robert C., of West Palm Beach, Fla.; brother, John, of Frankfort, Ky.
 - EDWARD CRUCKER, 77, St. Gabriel's Church, November 23. Survivors: wife, Martha Mary; daughters, Mrs. Alma Reeder, Dayton, Ohio; Helen Klauy, Connersville; Mrs. James H. Kemp, Ellettsville; Jack, Connersville; Mrs. Francis County, James E. Vamp, Frankfort, Ky.
 - VICTOR BOULIN, 66, St. Augustine's Church, November 23. Survivors: wife, Mrs. Mary; daughters, Catherine, son, Ralph, of Oakdale, Fla.; Elizabeth of Earl City, Mo.; Mrs. Raymond Klauy, Troy, Mo.; Clyde Alexander and Mrs. James Rhodes, of Louisville, Ohio; James, of Fortville, Ohio; six children.
 - LEO J. SWEET, 58, St. Mary's Church, November 28. St. Joseph Cemetery, Survivors: wife, Mrs. Guy Osting, Mrs. Olive Clark.
 - BENITA BREYER, 48, St. Philip Neri Church, November 23. Holy Cross Cemetery, Survivors: husband, Andrew P., of 1017 West Ford, Mary Caprell, Mrs. Paul Bardeman.
 - MICHAEL J. FORD, 80, S.S. Palar and Paul
- INDIANAPOLIS**
- WILLIAM H. BIRDSON, 81, Holy Name Church, November 24. Holy Name Cemetery, Survivors: wife, Bertha, daughter, Mrs. Carl B. Birdson.
 - ELLEN POWERS, 93, St. Philip Neri Church, November 23. Holy Cross Cemetery, Survivors: daughter, Margaret, Carl.
 - JAMES R. MURPHY, 81, Holy Angels Church, November 23. Calvary Cemetery, Survivors: son, James; father, Edward; sister, Dorothy; mother, Lucille.
 - VERONICA KAPPEL, 81, Little Flower Church, November 26. St. Joseph Cemetery, Survivors: husband, Joseph; daughter, Madeline; sons, Brothers, Frederick, John, Thomas, Anthony, and Mark.
 - MARGUERITE LAUTNER, 49, St. Catherine Church, November 28. St. Joseph Cemetery, Survivors: sister, Lucille.
 - LEO J. SWEET, 58, St. Mary's Church, November 28. St. Joseph Cemetery, Survivors: wife, Mrs. Guy Osting, Mrs. Olive Clark.
 - BENITA BREYER, 48, St. Philip Neri Church, November 23. Holy Cross Cemetery, Survivors: husband, Andrew P., of 1017 West Ford, Mary Caprell, Mrs. Paul Bardeman.
 - MICHAEL J. FORD, 80, S.S. Palar and Paul

James Spalding heads lay alumni

James F. Spalding is the new president of the Indianapolis chapter of the St. Meinrad Lay Alumni Association. He was elected at a meeting of the organization at Council 437, Knights of Columbus, on November 25. Other new officers include: Robert Armbruster, vice-president; Joseph McCarthy, secretary; and John McMullen, treasurer.

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Mr. Carl Fisher is chairman of the turkey shoot.</p>
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Religion is called human rights key

WASHINGTON, D. C. — A Catholic theologian asserted here that the religious dogma of man as the image of God has fostered the political philosophy of human rights.

Father John Courtney Murray, S.J., told a symposium (Nov. 21) on religion and human rights: "Religion has taught man that he is the image of God. This doctrine of man as the image of God was deposited as a leaven in society, and has been crystallized into the doctrine of the rights of man."

The Jesuit professor of theology

at Woodstock (Md.) College was joined in the symposium by Dean Lisson Pope of Yale University Divinity School.

The symposium was part of George Washington University's 10th annual Religion in Life Week.

Father Murray began his talk by posing a paradox.

"Religion has nothing to do with the rights of man since religion is not a philosophy," was the first part of the paradox.

"Religion has everything to do with the rights of man since it instructs man about man, who has rights," was the second part.

IN SUPPORT of the first contention Father Murray pointed out that "religion as historically sketched does not bear on the rights of man but on the rights of God over man."

He said that the concept of the rights of man "is a political concept" and that the history of its origin and development "is not particularly mysterious."

Father Murray said he supposed the concept of the rights of man rose in the Greek concept of the city, in the Roman concept of law as "a limited instrument in the service of society," and finally "in the Germanic distinction between the just ruler and the tyrant, who is no ruler at all and who may be opposed."

HE SAID the opposing parts of the paradox could be reconciled. "Religion is primarily about God," he stated. "But it is also about man. Man is a 'sacredness' because he has been visited by God. Also, religion has taught man about himself."

At this point the theologian made his assertion that the religious doctrine of man as the image of God acted as a leaven in society to provide the political doctrine of the rights of man.

Father Murray continued: "Insofar as religion has anything to say about rights, it does so through a political philosophy."

He said the concept of human rights "filters" down from religion through political philosophy into politics.

The state can be considered as a legal system, a power organization, a welfare community, and as a natural, elemental force, he said, but religion reminds the state that "the full destiny of man is not his political destiny."

DR. POPE asserted that too much emphasis on freedom has resulted in the virtual neglect of truth.

"The great emphasis has been on freedom from restraint," he said.

"At best, this emphasis has resulted in extraordinary achievements of the human mind and the human spirit. . . . But at its worst modern freedom has resulted in freedom from responsibility. Many of our democratic institutions rather pride themselves more on their freedom than on their accuracy."

"In nearly every realm of modern democratic life, in short, liberty has tended to non-rials, and the restraining bonds of order and truth have often been ignored or broken," the Protestant dean declared.

As examples, he cited freedom of speech "twisted into freedom to tell lies publicly as in much contemporary advertising and political campaigning," freedom of the press which is "used to protect special interests and as an excuse for slanting the news and suppressing facts."

APPOINTED

NOTRE DAME, Ind. — Father John H. Wilson, C.S.C., acting director, has been named director of the Notre Dame Foundation, succeeding Father John J. Cavanaugh, C.S.C.

Ministers back school aid plan

BRIGHTON, England.—The education committee of Brighton's town council voted to subsidize scholarships to a Catholic Brothers' school here after an Anglican vicar and a Congregationalist minister backed the proposal.

The Anglican vicar, Canon Keeling, told the jammed committee meeting:

"Probably for the first time in history the Roman Catholic Church and the Free churches—and now myself as Vicar of Brighton—stand together in this matter. I place myself firmly on the side of the Roman Catholic Church—no matter what may be happening in Rome."

The Congregationalist minister, the Rev. H. A. Hamilton, was applauded when he said that 50 years ago a non-Anglican Protestant would certainly have opposed the move. But he said he would like to feel that today "we are ering on the side of tolerance rather than on the side of right."

The committee thereupon voted 16 to 11 in favor of the town's paying the tuition of a number of Brighton students at Xaverian College.

Bishops' committee

(Continued from page 1) love, which bettle and debase the sacred state of matrimony, which ridicule personal integrity and which debase human sensibilities by submerging them in a broiling sea of brutality and violence."

The bishops said they are joining voices with others, some in the industry, who are calling for reform of the production code.

"The code can be and should be a bastion of strength for the industry against morally and socially irresponsible producers and exhibitors who, if unchecked, will feed and pander to the baser instincts of the public," they said.

"No nation in history has ever been able to survive the domination of the press of its people by their baser passions," the committee said.

The bishops said Hollywood cannot have it both ways with the code. "It must desist from that hypocrisy and duplicity whereby it self-righteously hides from public censure behind a code which is presently largely ineffective," they said.

THE PRELATES made four suggestions to contribute to a

return "to responsible production and exhibition":

- Finding a way to protect youth. "A system of self-classification of films by the industry cannot be lightly disregarded."
- Sincere, intelligent application of the code in "adult-oriented production."
- A "radical reformation" of the excesses in exploiting films. "Particularly reprehensible are not only many of the usual posters and ads, but also the trailers ('coming attractions') shown in theaters. These very often are little short of being borderline pornography."
- Exhibitors must limit the films they show to those which carry the seal of approval of the Hollywood code.

MILESTONE

ST. LOUIS — The Knights of Columbus now has a billion-dollar insurance business, Supreme Knight Luke E. Hart said at a Fourth Degree exemplification here.

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Clothing site set in Terre Haute

TERRE HAUTE, Ind.—Miss Rita Marcin of Chicago will receive the brown wool habit and white veil of the Carmelite novice in the ancient clothing ceremony at 9:30 a.m. on Saturday, December 3, in the Carmel of St. Joseph here. Archbishop Schulte will preside. Father Donald Lavelle, C.M.F., will deliver the sermon.

The daughter of Mrs. M. Marcin of Chicago, Miss Marcin will take the name of Sister Marie of the Sacred Heart. She is a graduate of Mundelein College in Chicago.

On the day of the ceremony and on the two following days, anyone wishing to talk with Sister Marie may visit the Carmelite Monastery between 9:30 a.m. and 3 p.m. At the end of the third day she will return into the solitude and silence of the cloister.

Issue reminder on revised rubrics

VATICAN CITY—The Sacred Congregation of Rites has issued a reminder that the new code of rubrics, making changes in the Roman missal and breviary, may not be used until January 1.

The changes were announced last July 25 by His Holiness Pope John XXIII. They were published in Vatican City and go into effect January 1.

The reminder of the effective date was signed by Msgr. Enrico Dante, secretary of the Congregation of Rites. He said that rubrics have spread that the new rubrics can be used immediately. This rumor, Msgr. Dante said in his notice, "is devoid of any juridic fundament and therefore whoever recites the canonical hours according to the (new)

rubrics before the first of January, 1961, will not satisfy canonical obligation of the Divine Office."

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