

Movie makers warned by Bishops' committee

NEW YORK—The Catholic Bishops' committee for motion pictures warned here that if the film industry does not show it can self-regulate its product the public may demand mandatory classification of movies.

A lengthy statement stressing the need for stricter regulation of films was issued through the National League of Decency here by the U.S. Bishops' Committee for Motion Pictures, Radio and Television.

The statement was signed by the retiring chairman of the committee, Bishop James A. McNulty of Paterson, N.J., and four other prelates.

Key points in the statement, entitled "Films—Freedom and Responsibility," were these:

- Film industry leadership has expressed unalterable opposition to voluntary classification of movies.
- The "Catholic preference is for self-regulation on the part of the motion picture industry with minimal legal controls."

- "There has been no decrease noted in the number of objectionable domestic films."

- Foreign films . . . have intensified the public impression that today's motion pictures are for the most part reprehensible."
- There has been an abuse of statistics issued by the National League of Decency.

- The public resents the "venal practices" of the film industry's advertising departments in promoting movies.

- There should be "reasonable provision" for safeguarding young people from viewing so-called adult films.

- The Bishops asserted in their statement that "the freedom of the screen is in greater jeopardy today than perhaps at any other address on December 1.

- In his opening address Cardinal Cioffi, legate of His Holiness Pope John XXIII to the fourth Inter-American Congress of the Confraternity of Christian Doctrine here, opened the congress with an address on November 28 and closed it with another address on December 1.
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- "The threat of censorship hangs over motion pictures," they stated, "not because of any antiquated prudery on the part of the public but because of reasonable public dissatisfaction with current film product, practices and exploitation."

- THE BISHOPS revealed that in his opening statement, they said, the Cardinal, who for 25 years served as Apostolic Delegate to the United States.

- Stating that they "do not now depart from that preference," the Bishops called attention to the case of Times Film Corporation vs. the City of Chicago in which the U.S. Supreme Court on January 23, 1961, "upheld state and local prior censorship of films as constitutional."

- They stated that this ruling "may eventually do more to advance the cause of genuine freedom of the screen than at first seems possible."

- Turning to Legion of Decency statistics in regard to movies, the Bishops noted that "there has been no decrease during 1961 in the number of objectionable domestic films," with the latest report showing that "such films constitute 26.10 per cent of this year's domestic product."

- In commenting upon the Legion of Decency report, the Bishops' statement continued, "the Motion Picture Association of America saw fit to boast that three out of four Hollywood films were found acceptable by the Legion for some class of audience."

- "At best this use of statistics was a pathetic effort to convince the public that all is completely well," they stated, "and that those of whose product was found tainted . . . In the spirit of promoting the cause of a free and responsible screen may we hope that (Continued on page 9)

Blessing is set for new novitiate

AUBURN, Ind.—Bishop Leo A. Pursley of Fort Wayne-South Bend will bless the chapel of the newly-erected St. Anthony Novitiate near here Friday, December 8, at 4 p.m. The novitiate will serve the Conventual Franciscan Province of Our Lady of Consolation.

Very Rev. Albert M. Leis, O.F.M. Conv., minister provincial, will be celebrant of a Solemn Mass following the blessing ceremony. Bishop Pursley will preach the sermon.

In the Archdiocese of Indianapolis, the Franciscan Conventuals have a minor seminary at St. Francis, two parishes in Terre Haute and one in Clarksville.



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AT CCD CONGRESS

Catechist mission cited by Cardinal Cioffi

DALLAS—"The catechist is Christ's helper in the work of redemption."

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there arises the logical and unavoidable conclusion, namely: we must increase the number of our catechists, we must prepare them better, we must give more impetus to the initiatives and organizations dedicated to Christian training."

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it is, that every baptized person is bound to spread the kingdom of God on earth.

"The importance and the reason for the Confraternity of Christian Doctrine is the parish. . . in reality we belong to one particular parish, and our duties and rights as Christians are fulfilled and exercised within that parish," the Cardinal said.

"Now it should be the foremost and common obligation of all to insure that God is known, loved and has also the serene and spru-

Archdiocese establishes Society for Vocations

The formation of an Archdiocesan Society for Priestly Vocations was announced this week by Archbishop Schulte. Its purpose will be "to intensify among the faithful . . . the desire of promoting, safeguarding and assisting ecclesiastical vocations." Msgr. James P. Gatin, Ph.D., was named moderator.

In a decree canonically erecting the Society, the Archbishop cited the need to disseminate the correct knowledge of the dignity and necessity of the priesthood and to unite the faithful in a communion of prayers and pious practices toward an increase of vocations.

"WE WOULD WISH to see established in every parish, in every parish organization, and in every Catholic woman, which have well-developed programs to stimulate religious vocations.

"THE ARCHDIOCESAN Society will be affiliated with the Pontifical Society for Priestly Vocations, established by the Sacred Congregation of Seminaries. Archbishop Schulte indicated that the new organization will not impede the efforts of other organizations, notably the Serra Club and the Archdiocesan Council of Catholic Women, which have well-developed programs to stimulate religious vocations.

Presbyterian seminarians visit Jesuits

WEST BAHEN SPRINGS, Ind.—Eleven seminarians and two professors from the Louisville (Ky.) Presbyterian Seminary were guests of the faculty and student body of West Baden College, a Jesuit house of studies here.



FRIENDLY DISCUSSION—Don Nurath, left, Presbyterian seminarian, chats with James Serrick, S.J., center, and Vernon Rubend, S.J.

visitors were intensely interested in the altar, tabernacle and confessional of the college chapel. Also of special interest to the seminarians were the college's library and periodical rooms.

According to Father William P. Lesant, S.J., dean of the West Baden School of Theology, the



THE LAST SUPPER IN STONE—Above is a detail of the dramatic sculpture of the Last Supper by Dom Hubert van Zeller, O.S.B., of Downside Abbey, England. For the complete story and other examples of Father Hubert's work, please turn to Page Two.

CARDINAL TO PROTESTANTS: Council should aid unity efforts

ZURICH, Switzerland—The coming ecumenical council will make no concessions of dogma for the sake of Christian unity, but its pronouncements should make efforts toward unity easier.

This was the core of an address by Cardinal Augustin Bea, S.J., president of the preparatory Secretariat for Christian Unity for the council. It was made to a standing-room-only audience here.

Almost the entire Protestant theological faculty of Zurich University was present.

While telling his audience that dogma concessions should not be

expected, Cardinal Bea said that he was convinced that the council would "throw light on the elements of the treasury of revealed truths which are of primary importance for our separated brothers."

ONE of the most important of these doctrines which interest non-Catholics, the Cardinal said, is that which concerns the nature of the Church. He said:

"The doctrine that proposes that the Church is the Mystical Body of Christ engenders a series of questions, and it is in these questions that many of the serious difficulties of non-Catholics are found. It will be a matter then of presenting these truths in a proper light, capable of dispelling objec-

tions and the bases on which these objections are founded."

"There are many other areas," continued Cardinal Bea, "in which the ecumenical council might be expected to take into consideration some of the hopes of our separated brothers. These concern mainly the questions of ecclesiastical rights, of worship and of piety."

The Cardinal then quoted a statement made earlier by Cardinal Alfredo Ottaviani, Secretary of the Sacred Congregation of the Holy Office, who said: "Once the truth is recognized that the Church cannot accept any compromise, those sons who may return to her will find a mother ready to perform all the generous tasks that are in her power in the areas of liturgy, tradition and discipline."

REFERRING to efforts toward Christian unity within the Catholic Church itself, Cardinal Bea noted that the first task is "to make all baptized people know that they have a serious duty as Christians to devote themselves to the cause of unity."

When Church authorities insist on controlling efforts for Christian unity, he added, "it is not so much a matter of abusive centralization of the various undertakings in different parts of the Church but of coordinating them cautiously."

IT WOULD BE wrong to underestimate the difficulties that stand in the way of unity, declared the Cardinal, but it would be just as wrong to be frightened into inactivity because of these obstacles.

He said: "Let us with confidence and courage, with love

and prayer, with work and penance, follow the road that leads to the union of all who are baptized in Christ."

The professors of the Protestant theology faculty were presented to the Cardinal by the rector, Pastor Voegeland, at a reception after the lecture.

In an interview with Swiss newsmen, the Cardinal outlined the principal difficulties that the Unity cause encounters with Orthodox, Anglicans and Protestants.

AS TO THE Orthodox, Cardinal Bea said that "apart from historical misunderstandings and resentments, the main difficulty lies in the primacy of the Pope and more particularly in the infallibility of the Pope."

For the Anglicans and the Protestants, he continued, "One could say that the real difficulty revolves about the points of doctrine regarding justification, the sacraments and devotion to Mary. But the greatest difficulty, in which everything ultimately hinges is the question of the concept of the Church, of its power and of its teaching authority."

"Among the Lutherans and the followers of the Reformation there is also the difficulty created by the absence of a hierarchy which was refused on principle. That authority, which can define the duties of conscience for believers, constitutes also one of the more serious difficulties in the practical matter of meetings and exchanges of views. One always wonders with whom one should deal and who has the authority to put into practice the possible results of these meetings."

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Indulgences given to all who offer work to God

VATICAN CITY—His Holiness Pope John XXIII has granted indulgences to everyone who offers his daily work to God.

A decree issued by the Sacred Apostolic Penitentiary, a high Church court that deals with indulgences, states that a plenary indulgence may be gained once a day under the usual conditions by Catholics who offer their work at hand, whether manual or intellectual—to God in the morning.

The "usual conditions" according to canon law, are confession and Communion within eight days, prayer for the intentions of the Pope, and a visit to a church or chapel if it is conveniently possible.

THE DECREE also grants a partial indulgence of 500 days as well as a "contrite heart" as a condition for the granting of the indulgence.

An indulgence is the remission of the temporal punishment due to those sins whose guilt has been forgiven either by the Sacrament of Penance or a period Act of Contrition. They are plenary—remitting the whole of the temporal punishment incurred by a sinner—or partial, remitting part of the punishment.

THE TEXT of the new Vatican decree is the following:

"His Holiness John XXIII, Pope by Divine Providence, desiring that human labor may be more greatly stimulated and elevated by means of being offered to God, in the course of an audience granted on October 7 of this year to the undersigned cardinal, Grand Penitentiary, has decreed to grant the following indulgences:

"(1) Plenary, under the usual conditions, to be gained by the faithful who in the morning offer to God their labor of the whole day, whether manual or intellectual, using any formula of prayer.

"(2) Partial indulgence of 500 days, to be gained by faithful with at least a contrite heart as often as they devoutly offer the work at hand, using any formula of prayer.

"The present decree is to be of perpetual validity, all to the contrary notwithstanding."

VISIT NEGRO HOMES

WARREN, Ohio—A dozen Catholics have begun a series of visits to Negro homes here in an effort to scale the invisible wall that divides Negroes and whites.

The group, from the Catholic Action and Information Center here, has set about putting racial understanding on a personal basis.

The home visiting program isn't new. It has been introduced with success in such cities as Chicago, New York, Boston, Columbus and Cleveland. The priest behind the local program is Father Mark Zwick, who believes that you can't be a good Catholic and racially prejudiced, too.

Father Zwick, Mr. and Mrs. James Brown and Dr. Ronald Dull, a chiroprast, each led groups in making the first visits, first of their kind in the Youngstown diocese. Their first stop was the home of Dr. John Wright, pastor of Trinity Baptist church.

"MY WIFE and I," said Dr. Wright, "were very impressed at this remarkable gesture. I've spoken to my congregation about it the last three Sundays, and we would like to take part, too, in this fellowship. The priest behind the local program is Father Mark Zwick, who believes that you can't be a good Catholic and racially prejudiced, too.

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Dr. Wright and his wife served coffee and doughnuts and talked unabashedly about racial problems. The conversation, recalls Brown, was thought provoking. He observed:

"Dr. Wright, who is widely traveled abroad,

Pope is grateful

VATICAN CITY—His Holiness Pope John XXIII has used the device of sending a letter to his secretary of State to voice his thanks to everyone who has expressed good wishes on his 80th birthday.

In the letter to Cardinal Amleto Cicognani, Pope John noted that many had wished him a long life. To this he said: "May everyone say with happy and serene mind, 'the will of God, the will of God,' and nothing more."

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Why bother about sculpture?

by Dom Hubert van Zeller

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It is not questioned for a moment that the first claim upon the Church's interest must go to education, the extending of Mass centers, the building of hospitals, and matters of social welfare. Art must take second place. But though the mind must be taught, the body sheltered and fed, the soul attended to by the Church's sacraments, there still exists a need that the eye should be trained to value the works of man's hand and to refer them back to God in the worship of His essential Beauty.

If such a postulate is accepted, then the part to be played by sculpture in the Church's external development should meet with little misunderstanding. Where the misunderstanding is likely to arise — where misunderstanding always has arisen — is in the kind of sculpture which is proposed for ecclesiastical use. This is where one or two points of aesthetic and liturgical principle must be made clear.

In the first place, all the beauty which exists in the world, whether of nature or of art, is relative: it relates to an absolute beauty which exists only in God. Accordingly, the more closely the work relates to the true pattern, which in the nature of the case must remain invisible to man in this life, the more beauty it gives to God.

So much in its briefest statement for the aesthetic side of the story. **THINKING OF IT** now in its liturgical context, a work of art is judged to justify itself if it helps to raise the mind and heart of man to God in prayer.

It is here that controversy steps in. At once the cry is raised: "Give me only those statues that stir my devotion." Immediately following comes the counter cry: "A statue that tries to be true to the absolute standard of God's Beauty is far more important than one which ministers to your emotions."

In every discussion of art there appears at some point this enduring alternative: do I opt for my subjective responses, which can more or less account for in the presence of any given object being to be artistic, or do I abstract from my own devotional sentiments and search in what seems to me a very barren wilderness for a beauty which the experts tell me is there, and which is held to give objective glory to God?

SUCH IS THE dialogue. Rare as conversions are from one school to the other, it must be admitted that the unenlightened eye can be persuaded of the good which lies in the more objective, formal, austere and un sentimental works of art.

Just as the official chant of the Church was composed without regard for the hymn-inclined ear of the congregation, so it is suggested here that the most appropriate church sculpture should be designed without regard for the repository-inclined eye of the congregation.

It is upon this analogy that the term "liturgical sculpture" is used, and it is upon the validity of this thesis that what follows will be based.

Passing from the theoretical to the practical, and from the general to the personal, let me frankly adopt the first person singular. I belong, unequivocally, to the tradition which assumes God's glory to be more important than man's piety.

Or rather let me state it thus: I believe that true piety exists where personal preferences are sacrificed to acknowledged worth.



THE DEAD CHRIST—Both stone was the material used by the artist for this four-foot creation carved earlier this year by Father Hubert.

Editor to Reader: Dom Hubert van Zeller, a Benedictine monk of Downside Abbey, England, is a noted sculptor and author of more than 40 books, the majority of them dealing with prayer and the spiritual life. In recent years he has devoted his energies primarily to sculpturing. As he explains in the accompanying article, his preference is for stone and in the tradition which assumes God's glory to be more important than man's piety.

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PIETA—Six feet in height, this meditation in stone was carved by the artist during the current year. (All photos by Kathleen Ezechus)

THE QUESTION now opened up is where does acknowledged worth begin? With this arises a whole crop of further questions. Who are the privileged ones who do the acknowledged? Why should we accept their ruling? How do we know that God is being glorified by the works which they pick out for our admiration any more than by the works which are chosen by the rank and file? Since God has never declared His preferences, and since the Church seems to shy away from a clear-cut decision in the matter, is not the whole thing anybody's guess?

Yes, it is just because there is a wide margin of freedom left to us that I can say without fear of anybody's vengeance that my own conviction lies in the direction of the earliest, the most formal, the least sweet, the most austere liturgical expression of Christian sculpture.

When a man decides upon a style of sculpture in which he feels he can best express his aspiration, he looks round for a suitable medium in which to work.

How it is with others I do not know, but in my case I know from the start that stone was the only material which would be able to handle all convincingly.

The man who models in clay has a quite different approach not only to his material but also to his subject; he knows that he can finger around with a yielding substance until he gets the effect he wants; he knows also that the finished bronze can, while remaining true to its proper character, express an almost infinite variety of emotions. Bronze figures can, almost in any position, bronze limbs can twist and turn and stick out into the air.

Not so in the case of stone. A stone figure, if it is to be true to the nature of stone, has to be compact, contained, static and at the same time dynamic and expressive of movement, force, vitality.

SO WHEN MY taste led me to appreciate the calm carvings of Romanesque sculpture I knew that modeling was not for me.

Broken pieces of glass used in unique Stations

JERSEY CITY, N.J.—If you look real close at the Stations of the Cross in the new St. Peter's church here you might see some drops of real blood.

The blood belongs to Charles Blase Vukovich, the Maywood, N.J., artist who executed the Stations in a daring new departure in liturgical art. The Stations are composed of pieces of jagged broken colored glass set in concrete in three-dimensional mosaic form.

They have been described as projecting a remarkable new depth of symbolism and strangely mobile beauty. The artist himself uses such terms as "bold, strong, direct and free" to describe the technique.

It took the 43-year-old Vukovich five months to complete the work. "I used five boxes of adhesive materials," he explains by way of illustrating the hazards of working with the shattered glass.

TO MAKE THE method possible, he had to develop a technique to keep the concrete base from hardening. Even so, "I only have six to eight hours in which to complete a work," he says. "I cut myself badly but I couldn't stop to bandage it because the concrete was hardening rapidly."

There are bits of wine bottles, medicine bottles—a milk of magnesia bottle yields a lovely blue—movable jars, and other glassware from supermarket and pharmacy shelves in the Stations.

"I've been saving bottles for five years," Vukovich says. "Once we had a bottle-breaking party to which our friends brought bottles and had a great time smashing them to bits for me."

Vukovich begins his work with a drawing over which he works his design in glass of many colors, sizes and shapes. Sometimes he uses a fragment as he finds it after smashing a larger piece with a hammer. Sometimes he trims it with a glass cutter. He may place it into the design flat, or allow the jagged edges to jut out several inches.

THE ARTIST himself seems amazed at the results which are created by changing light patterns or a different angle of view. "A work changes, it has a life of its own, picks up a mood. The composition is there, the pattern, the color. But as you move around viewing it from different



ARTIST AT WORK—Dom Hubert van Zeller shown at work in his Downside studio.

I learned, too, though not so early in the experience of carving, that wood was not a medium which I could treat with satisfaction.

Wood, again, might lend itself to emotion and comfort. To me the ideal was tranquility in sculpture, and for this there could be nothing better than the hard still lifeless block of stone.

For example, when I came to work upon a composition representing the Dead Christ, I could not think of the subject apart from the material actually used for it. Repose, the dignity of death, the cool white shroud, the lifeless body awaiting in the tomb the moment of the Resurrection. I think of this carving as a death-wish in stone.

The answer to the question proposed in the title of this article must lie in the reader's understanding of what has already been said.

We must bother about it because if we do not there will be the waste of talent and interest and material. Instead of the development of something good there will be a continuation of much that is shockingly bad.

If we bother about a Catholic literature, a Catholic drama, a Catholic tradition which reveals itself in a hundred different facets of life, why should we not bother

about a Catholic contemporary sculpture?

IF IT IS NOT too partisan to suggest it, I should be no better more about sculpture than about some of the other art forms. There is an impermanency about the stage and screen which will in any case kill off a worthless play or film; a wordless piece of music can be left to die when its notes no longer trouble the air; with one free hand a man can crumple up a bad reproduction or turn a painting to the wall. But sculpture is ordinarily more enduring.

All the more reason, then, to see that carvings are made worthily to survive. Certainly the sculptor must feel his responsibility when he knows that the figure which he is carving for a church is destined to have people kneeling in front of it for many years after he himself is dead.

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of material gain or from the desire to attract attention to themselves by eccentricity of execution—the principles of their art, they are even more to blame for the results than the patrons who order from them and the public who give in to them.

WE WHO HOLD the chisel have need to examine our consciences every bit as closely as those who sign the cheque-book.

The trouble is that all down the line—craftsmen, ecclesiastical authority, member of the congregation—the idea is overlooked that there should be any sort of conscience at work. Where it is not recognized that a principle is at stake it is not easy to inaugurate a reform.

If a reform in church statuary is to come, and it is long overdue, there will have to be a good deal of planned cooperation. Artists must humble themselves and work with architects, priests and people.

Priests must be ready to give more than a glancing thought to the primary postulates of Christian sculpture.

The faithful must keep an open mind and an open eye; they must abandon preconceived objections, must look about them and take note of what is being done elsewhere in the way of contemporary Christian carving, must give to the craftsman and the accredited critic at least the benefit of a lingering doubt.

Not ALL the trained professionals in the sculpture world are charlatans. Without this threefold confidence and obligation nothing can be done towards a



ST. BENEDICT—This three-foot statue of the founder of Western Monasticism was carved in 1950 and is now at Downside.

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THE CHURCH AND THE WORLD

Campus religion — Nuns' CD course — Uproar in Brazil

THE VATICAN

◆ Pope John XXIII celebrated Mass on his 80th birthday with future missionaries from many nations. On the morning of November 25, the Pope went to the Urban College of the Propagation of the Faith, where seminarians from mission lands study, and celebrated Mass in the college chapel.

◆ The Vatican's annual Advent retreat will begin on December 2. Pope John, cardinals of the Vatican administrative staff and other Vatican officials will participate.

◆ The traditional Christmas message of Pope John will be broadcast to the world over Vatican Radio on Thursday, December 21. As in years past, the message will be carried by live broadcast of major European nations and will be rebroadcast afterwards in the major languages of the world.

◆ Cardinal Ernesto Ruffini, Archbishop of Palermo, Italy, and Bishop Alfred Bengsch of Berlin have been named members of the Preparatory Commission for the coming ecumenical council.

AT HOME

◆ BAY CITY, Mich.—A Newman Club chaplain reported here that on college campuses today there is "a new type of religious practice, but high interest in religion." Father Robert Kavanagh, Newman chaplain at Michigan State University, said a part of the problem on the part that most religious groups give adolescents little training in dogmatic and doctrinal matters. Saginaw diocesan high school teachers.

◆ CINCINNATI — Stanley Johnson, co-owner of the China Town department store, was fined \$25 and costs in Municipal Court here on charges of violation of Ohio's Sunday closing law. Judge William Keating granted Johnson a stay of execution pending an appeal.

◆ WASHINGTON — The District of Columbia Public School Superintendent has endorsed school religious holidays and the opening of each school day with a prayer. Carl F. Hansen gave his support to these proposals in a speech to George Washington University students on religion's place in the public school. "There is a place for prayer in recognition of the presence of the Supreme Being—if care is taken to avoid instruction in denominational theories," he said.

◆ ALLIANCE, Ohio — Fourteen Dominican nuns are learning to detect nuclear fallout in preparation for establishing Civil Defense units in the Stark County Civil Defense course. When they have completed the course, the Federal Defense agency will turn over radiation detection equipment to them to measure radiation levels.

◆ BROOKLYN, N.Y. — Kings County Judge Samuel S. Leibovitch advised a grand jury here to investigate the authors, publishers and distributors of pornography, rather than the small store owners who sell such publications. The grand jury was impaneled to prove pornography in Brooklyn.

◆ NEW HAVEN — Two leaders in the move to establish a birth control clinic here pleaded innocent in Circuit Court to charges of violating Connecticut's anti-birth control laws. The pleas were entered by Mrs. Estelle E. Griswold, executive director of the Connecticut Planned Parenthood League, and Dr. C. Lee Bunker, medical director of the clinic and chairman of the obstetrics and gynecology department at Yale University.

◆ PHILADELPHIA—District Attorney James C. Crumlish, Jr., said here that anyone selling or distributing the novel "Tropic of Cancer" in Philadelphia is "liable to arrest and persecution." Crumlish said his opposition to distribution of the controversial novel applies to the Free Library of Philadelphia as well as to book-sellers.

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ORTHODOX LEADERS PRAISE POPE JOHN

STRASBOURG, France — Two Orthodox leaders here paid tribute to His Holiness Pope John XXIII at a series of conferences on Christian unity here.

Archbishop Cassien of the Saint Serge Divinity School said His Holiness John XXIII has seen what others have not seen, and more than he thought he would see himself. He has seen Christian unity, and the supreme effort that is demanded of our faith in the path leading to it.

Mr. Evdokimos, professor at the Faculty of Orthodox Theology in Paris, expressed the hope that Pope John would obtain the "miracle" of Christian unity.

About 1,500 persons attended each of three conferences on ecumenical problems organized here by "Christian Humanities."

PAPAL VOLUNTEERS CHICAGO—A total of 112 Papal Volunteers here will be working in Latin America by early 1962. Father John J. Conscience, M.M., director of the Latin America Bureau, National Catholic Welfare Conference, said here.

can, either in money or goods, to refugees from neighboring countries. Since the beginning of October close to 25,000 refugees, the victims of intertribal strife, have arrived in Uganda.

◆ BANGUI, Central African Republic—Mission and other private schools in this African nation have been placed under government control and granted a government subsidy. According to a new education law, private schools may be opened with government permission if they meet government standards. They will be granted a subsidy of 80 per cent of their operating expenses. Missions will continue to own the school buildings. Religious instruction may be given in school buildings outside of class hours. The Central African Republic is a French possession nearly as large as Texas which became independent in 1960, has 125,000 Catholics in a total population of 1.5 million. The Church operates some 150 schools with more than 20,000 students.

◆ KAMPALA, Uganda—The head of the Catholic Hierarchy in Uganda has appealed to the Catholic people to play an active role in shaping the future of the nation and to avoid internal tribalistic political opponents. Archbishop Joseph Kiwuka, W.F., of Rubaga issued a long pastoral letter dealing with the political situation in this British East African protectorate which is scheduled to become self-governing next March 1962. Uganda has 10 different tribal positions in Uganda has brought with it attacks and mistreatment of Catholics by its opponents, he said.

◆ BERNAKULAM, India—Almost 20,000 Latin Rite Catholics from five dioceses of Kerala State marched through Ernakulam to demand a bigger voice in state and national affairs. The speakers asked for more representation in the state civil service and national affairs. The ruling Congress party include Catholic candidates in the coming state election to India's Lower House of Parliament, the Lok Sabha.

◆ SEOUL, Korea—With lectures to doctors, nurses and midwives in nine major cities, the Korean military government has launched its national birth control program. The program, which contemplates that Korea's population is growing faster than the economy, has decided to enact a birth control law, but it is doing everything possible to encourage family limitation practices.

◆ HONG KONG—Long queues of needy families are lining up for a monthly quart of cottonseed oil from Catholic Relief Services under a pilot program at the Bishop Ford Memorial Mission. Relief officials said that the distribution will be expanded to a refugee resettlement center and later to 78 other Hong Kong agencies.

◆ MELBOURNE — Australia's major political parties and saw campaigning hard for the December 9th national elections, offer little in the way of concrete promises for increased government services to private schools. Prime Minister Robert G. Menzies, leader of the Liberal Party, has made no pledge any direct aid to help to the independent schools. His school policy simply says the government would continue to the limits of its capacity. Its sympathy and practical interest in the question of improved education.

◆ VIENNA—An optimistic view of the Church's future in Yugoslavia was supplied here by a prelate who leads both Eastern Rite and Latin Rite Catholics in that country. Archbishop Gabriel Bukalo referred to the fact that there are three priests—one diocesan and two Religious—for every

1,000 Byzantine Rite Catholics in the country, which has been under communist rule since World War II. Another sign of hope, he said, is the large number of young men now studying for the priesthood in Yugoslavia.

◆ BERLIN—The Bishops of East Germany have urged Catholics to keep their hearts free of hate in that Red-ruled land. "We need not call justice what is injustice, but at no price should we fall into hatred," the Bishops said in a joint pastoral letter read in all churches of the Soviet Zone. Former prime minister Dom Mintoff had invited the socialist leaders to Malta to investigate what he has been calling the Church's interference in politics.

◆ VALLETTA, Malta — About 100,000 people from throughout Malta assembled at the Valletta suburb of Floriana to protest the arrival of an inspection team from the Socialist International. Former prime minister Dom Mintoff had invited the socialist leaders to Malta to investigate what he has been calling the Church's interference in politics.

◆ KAMPALA, Uganda — Msgr. Joseph Stebanyiga, archbishop of Rubaga cathedral and former Bishop of the East African archdiocese, was arrested and jailed by officials of the provincial government of Uganda who alleged that he was responsible for his archbishop's pastoral letter concerning political questions. He was released within an hour. Archbishop Joseph Kiwuka, W.F., of Rubaga had already left for a visit to the United States.

◆ LIMA, Peru—Priests of the Lima archdiocese have launched a campaign of protesting against social problems ranging from the need for land reform and for organization of workers into unions to the evils of prostitution. Archbishop Juan Landauri, O.F.M., of Lima has prepared detailed outlines for 23 sermons, to be delivered during the coming five months. Among the social reforms needed in Peru, he lists the following: breaking up large land holdings and distributing them to the landless; abolition of absentee landlordism; improvement of standards of living in the rural areas; and improvement of conditions in prisons.

◆ TORONTO — Catholic spokesmen have joined in protesting a recent Ontario court decision upholding interfaith adoptions. Auxiliary Bishop F. A. Marrocco of Toronto warned that the ruling, if it became policy for the entire province, would undermine the public's confidence in adoption agencies and adoption procedures. The court judgment was made by County Judge Walter Little of Parry Sound, Ont., who upheld the ruling of a Provincial court to adopt a child baptized a Catholic.

NAMES MAKE NEWS

◆ Cardinal Francis Spellman, Archbishop of New York, received the Portuguese government's highest award, the Grand Cross of the Military Order of Christ "for outstanding services rendered in defense of the sacred principles of Christian civilization." Msgr. John J. Reilly, O.S.A.

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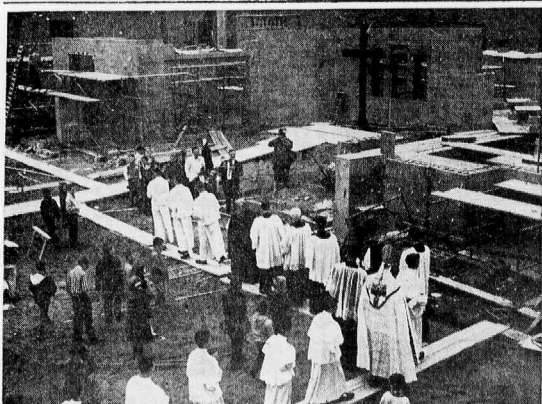
director of the National Shrine of the Immaculate Conception, Washington, D.C., from 1940 to 1950, died (Nov. 23) in New Haven, Conn. He was vicar general of the Norwich (Conn.) diocese. ... Father Henry Alban Bealwood, O.S.B., has been elected first abbot of St. Anselm's Abbey in Washington, D.C. St. Anselm's, which formerly was a priory, was raised to abbaty rank on October 23. ... Maria Luisa de Tena, daughter of the publisher of the Madrid daily newspaper ABC, has joined the staff of the Family Rosary Crusade in Hollywood. A member of the Spanish Scout Missioner secular institute, she will write television programs and prepare promotional material for the crusade in Latin America. ... The College of St. Elizabeth at Convent Station, N.J., will award its sixth Mother Superior Award to Miss Kathryn W. Hayes of Waterbury, Conn., dean of students and director of guidance at Crosby Public High School there since 1947. ... Mother Marie Damien Lelievre of the Sisters of St. Paul of Chartres, who had worked nearly 50 years among the lepers on Culion island in the Philippines died in Manila. She was 80. ... Very Rev. Walter Schmitz, S.S., a member of the Catholic University of America faculty since 1929, has been named dean of the university's School of Sacred Theology.

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AT LITTLE FLOWER CORNERSTONE RITE—A large crowd attended cornerstone blessing ceremonies for the new Little Flower Church, Indianapolis, last Sunday afternoon. In the main picture, Archbishop Schulte and the procession of priests and acolytes move toward the site of the altar, which is marked by a large cross in the background. (Staff photo)

Hits Catholic apathy in anti-bias fight

TOLEDO, Ohio — Catholics should be leading the fight for interracial justice, but by and large they have failed to do so, a leader in the interracial movement said here.

Deplored the "gradualist crawling race toward interracial justice," Davis declared that for Catholics "nothing short of a total commitment" to ending racism can be squared with their religious beliefs. "For if we truly believe that in Christ and in His Church we have as children of God, then we must never permit any of God's children anywhere to be deprived of the fully human dignity that is their due," he told the annual Communion breakfast of the Toledo Catholic Interracial Council.

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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.

San Diego affair

We commented (November 10) on the cancellation of a series of lectures organized by the Catholic Action group in San Diego, California. As a result, we received an official statement, issued by the Right Reverend Monsignor Michael J. Byrne, Vicar General of the diocese of San Diego. In order to give it exactly the same prominence as our editorial, we publish it here in this column as follows:

"Re: The San Diego Incident—Partial Cancellation of Cardijn Center Program.

"In view of the false assertions, appearing in a number of periodicals, it is a matter of justice to those who have been libeled, to state herewith the truth.

"The letters and phone calls protesting certain speakers on the Cardijn Center program do not extend to the cancellation of the lectures written by sincere Americans suggested an investigation. Accordingly, His Excellency appointed a committee composed of priests and laymen, aided by experts, to explore every angle that could cause reasonable objection. The related facts and records were subjected to analysis and scrutiny.

"After three days of research, the committee came up with irrefutable evidence more than sufficient to warrant cancellation of the program. We reserve the names of the committee, their report and other confidential circumstances.

"Following the cancellation, a campaign against the Bishop started over TV and other news media. While the N.C., together with reputable Catholic papers and the local secular press, ignored the incident, enemies of the Church exploited it and rehashing it to non-Catholic news agencies, which sent out a garbled and slanted version.

"The N.C. and several papers contacted this Chancery to get 'the other side' of the story. Editors not interested in verifying the truth, ignored us and published stupid drivel about the Birch Society, dominating our decision. These writers based their stories and their editorials on unreliable and incomplete information. Ignorant of the vital issue, they allowed seeds of distrust and confusion to be played into the hands of the communists, bent on agitation and discord. Flippantly, disregard for decency, the spreading of vicious lies and shallow generalities are unworthy of the press.

"His Excellency did commend the members of the Cardijn Center, not because their program committee erred in selecting speakers, but because the Cardijn Center has done ninety-nine other things right. When, however, it became obvious that a mistake had been made, the only alternative was to revoke the approval and correct the mistake."

We are never reluctant to print different viewpoints on any public matter but we have printed this with some considerable reluctance. It casts serious, although unspecified, suspicion on the good faith and integrity of nine speakers previously announced for the series of lectures. If not against all the speakers, then against whom was discovered the "irrefutable evidence—more than sufficient to warrant cancellation of the program?"

"If there is anyone 'libeled' here, we fear it is the speakers who are all blanketed together under a cloud of suspicion.

In our editorial of November 10, we expressed anxiety at the surprising power of what seemed to be clearly an organized campaign of telephone calls and letters. The above statement does nothing to allay our anxiety.

Divorce

A divorce, whatever a person's religious beliefs may be, is always a personal and private misfortune. In this sense, the announcement of the forthcoming divorce of Mr. and Mrs. Nelson Rockefeller calls for no comment here, unless, perhaps, it is an expression of our charitable sympathy with them—and not only in their divorce, but in another grievous sorrow at this time.

We hope, however, we may refer with propriety to some public aspects of the divorce. Most political commentators seem agreed that Nelson Rockefeller, Governor of New York State, strong candidate for Republican nomination to the next presidential election, has been hurt in his political prospects. The reasons for the divorce are irrelevant. The mere fact of his being involved in a divorce is held to be enough.

Why should this be? We have here the highest divorce rate in the world; some 26 1/2 per cent of all marriages. Divorce is a widely established and widely accepted social procedure carrying, in general, no immediately observable stigma in the community.

The divorce statistics are not quite so alarmingly high in England, but the public attitude to divorce is much the same there as here. Yet the English public, time and again, has revealed a political bias, inarticulate but effective, against public men who have been involved in a divorce one way or another. The marriage plans of Edward VIII were not the sole cause of his dethronement. But most English people readily agree that the attitude of the "Non-conformist middle-class conscience" to divorce was the political mainspring for the actions of Prime Minister Stanley Baldwin on that occasion.

It is not necessary to cite here the names of political figures of lesser prominence, either here or in England, whose careers have appeared to be damaged by a connection with a divorce. We have no doubt our readers will likely be able to recall a few.

The basic question is: can it be that, underneath everything, there somehow exists in human society a communal distrust of divorce as an acceptable social institution, a distrust subconscious or conscious, that is, that a divorcee becomes involved in a divorce? Can it be that marriage, in spite of everything, is still regarded as an essential and vital stabilizing element in organized society? Can it be that a person involved in a broken marriage contract becomes suspected, fairly or unfairly, of having a trace of instability somewhere in his make-up? Or that a degree of instability accepted among ordinary citizens is still not acceptable in those who propose to guide a nation in its decisions—the higher, more subtle, less obvious and more far-reaching levels?

Every man is unique. Circumstances alter cases. It is unprofitable to attempt to draw a generalization on the stability of character, or lack of it, in anyone involved in a divorce. It is sufficient here to observe simply that the stability of a man's marriage contract is still a most important matter if he is being considered by the general public as a possible leader.

Art and the patron

At the White House recently, an official guest was entertained with a concert of chamber music. The occasion raised very much the question of the patron, principally because it was such a new thing in official circles.

We do not share the boyish enthusiasm of Gian Carlo Menotti, the well-known opera composer who was among those present at the concert. He is reported as having said that it showed the U.S. was now ahead of Europe in culture and that, whereas the British court received mere filmstars, the White House was receiving serious artists.

For one thing, comparisons are odious—and uncultural.

But we do think this country has done well in its general support of the Arts within its borders. It is time this activity was acknowledged and reflected as it being reflected in the White House. After all, the international image of the country depends very much on what its representative citizens show themselves to be interested in.

QUESTION BOX

Asks about Index of Forbidden Books

By MSGR. J. D. CONWAY

Q. I would like some information about a thing known as the Catholic Index. I understand that it is a list of books forbidden to the general reading public, how can such restriction possibly apply to someone like a graduate student.

A. The Index of Forbidden Books, which is published by the Congregation of the Holy Office, under the authority of the Pope, lists a number of books which may not be "published, read, retained, sold, translated, or given to others without proper permission." These three final words show that it is an effort at control and supervision rather than a total elimination of these books. The local bishop can give a special dispensation when he is shown the good reasons and the qualifications of a particular reader to handle the books in question. These good reasons and qualifications are usually found in a graduate student working in his own field—and often, indeed, in an undergraduate.

The Index causes severe hardship to those who reject any kind of restraint or regulation—who feel that their liberty should be unlimited, and vaunt themselves on their ability to handle any book on any subject without danger to themselves. These are precisely the people who need the Index most. It would serve to bring order, discipline and prudence into their lives, if they would observe it, and the solid thoroughness of their education would suffer not a whit. There are a number of books on the Index which are required reading for schools in certain fields, but permission for such reading can be obtained readily; and their humility in asking it will alert them to a careful distinction between truth and error—one of the basic qualifications of a scholar.

Q. How can the Church in the United States justify its opposition to government aid to education in public schools, in the light of the Church's obligation to support that which is for the greatest common good?

A. The Church in the United States is not opposed, in any formal or official way, to federal aid to education.

We have seen statements by individual bishops in opposition to such aid; they consider it an unjustified centralization of power and functions which should be left in the hands of state and local authorities. These bishops oppose federal aid because they consider it contrary to the common good.

Presumably there are other bishops—less vocal—who are in favor of federal aid. Certainly many Catholic educators favor it strongly because they see no evident danger to themselves. State and local authorities are not doing the job; in some cases do not want to do a proper job, and in others are literally unable to do it. These people consider federal aid a requisite for the common good.

There is the position taken by the National Catholic Welfare Conference, which presumably represents the attitude of the majority of our bishops: it neither favors nor opposes federal aid in itself, but demands that it be a fair and equal aid to all children, so far as possible, can be accomplished under our Constitution. And it opposes any federal aid which eliminates, in principle, all concern for Catholic schools. The NCWC is realistic enough to recognize that we cannot hope for equal aid at this time, but it opposes the principle that no aid of any kind is possible under the Constitution—that the First Amendment demands discrimination against those who insist on attending parochial schools.

I hope you have read the recent statements of Cardinal Cushing on this point. He is concerned about the right manner His Eminence asks that prelates should not determine our stand on this question; we should be honest. If we are firmly convinced that all aid to parochial schools violates the Constitution, or is opposed to the best interests of the country, we must oppose it; but opponents should be sure that they are not simply trying to prevent all aid and advantage to the Catholic Church—not simply trying to destroy parochial schools.

Conversely Catholics must not try to obstruct legislation which supports the rights of our people merely "because they do not get their own way." His Eminence advances a campaign to prove our right to such assistance rather than the use of political influence in such manner to disrupt our national unity.

Q. Which is the most valuable for souls: Masses before their death, Masses after their death, or enrollment in a perpetual Mass membership, or Georgian Masses. Please list in order of importance.

A. 1. Masses before death are most beneficial of all, especially on the person so concerned as at that time and receives Holy Communion. 2. Masses for the repose of the soul, after death, should not be omitted. But in these too it would be profitable that we assist at them ourselves, and offer them with the priest. 3. Gregorian Masses are not bad unless we link them with superstition—and there is a tendency to do just that. They represent an ancient and venerable custom which shows the out-in-my-opinion. 4. Enrollment in societies which offer Masses perpetually for members is a good way of helping pious causes, like missionary societies. But the value of such "membership" can hardly be compared with one low Mass which you join with your own priest in offering devoutly for your loved one.

and this applies as much to the Arts as it does to political and economic matters.

There still persists in Europe that impression of puzzled amusement created by a U.S. President performing the Missouri Waltz at the Potsdam Palace some years ago. That impression has been fortified by the astonishing degree to which the State Department has been subsidizing Jazz combos and sending them abroad to exemplify American culture. As a correction of this, the new White House precedent has a very great significance.

But it is not only in the creation of favorable publicity that our President and his lady have done the country a service. They have also shown in many ways a personal knowledge and real understanding of art and artists. In this way, they have shown how to provide that real patronage and personal encouragement from fellow human beings which every dedicated artist needs.

Government subsidies for the arts merely provide money, and the private foundations, good as they are, can do little more. If he is not to retire into an ivory tower of

personal isolation, an artist needs the personal contact of a patron just as much in these democratic times as in past centuries.

We have very many people in this country with ample personal financial resources. Many do well in writing checks to help the funds of art museums and orchestral institutions. They would all do better, for themselves as individuals and for the country in which they are leaders, if they took the trouble to extend their personal knowledge of the arts as an expression of the more real and permanent joys of living.

If they did, they could easily find themselves in the position of the great private patrons of the arts in Europe in the 17th and 18th centuries and, in time, they might well find themselves, in the world they live in, as amply and generously rewarded.

Besides, reduced to its lowest level, it may be argued that to entertain a large group of friends with a concert of music is likely to be no more expensive than to anaesthetize them with gallons of booze at a cocktail party!

STRAY LEAVES

Dual purpose halls 'hurt' orchestras

By MICHAEL BOWLES

There is a theory held by wagish-minded musicians that every symphony orchestra program should begin with an overture and that the overture should be performed in the privacy of the orchestra room. Then the orchestra might make its appearance before the audience and begin the concert proper with the second item on the program, whatever it may be.

Pause, dear reader, before you decide the notion is crazy. It could have some merit. To play the first piece in private could ensure that everyone, whether they be a string or wind instrumentalist, would have got over "starting post" nerves before appearing in public and, besides, the wind instruments would be properly warmed up and in tune.

The suggestion came into my mind a couple of weeks ago, at a concert in Cleveland. The first item was the Mendelssohn "Midsummer Night's Dream" overture which, as all my readers undoubtedly know, begins with a succession of simple, but very exposed, chords played by a few wind instruments.

In the performance I heard, the intonation was an eeny-teeny bit off color; the flutes just a wave under the note; the oboe, when it joined in, a wave over, and a bit too prominent also; the bassoon scarcely audible, which upset the chord balance. The strings, when it came to their turn, were more than a little tense and gave an impression that the fairies in Titania's Palace were highly regimented rather than lighthearted.

The rest of the program gave no trouble to anyone. It included two Mozart piano concertos, (played by Robert Casadesu) with that lovely limpid simplicity that comes only from hard thinking and long experience, and the Schubert "Unfinished" Symphony.

The Schubert work was not a bit refreshing. It was impeccably played as to notes, intonation and musicality, but the overall effect was dead, as if the players had said to themselves, "Shucks. We all know this old thing. We can play it in our sleep. We don't need to rehearse it."

Admittedly, this is a bit ungracious and hampered, but I felt aggravated to find a really first-class orchestra performing less than the virtuoso quality we are entitled to expect.

Severance Hall, the home of the Cleveland orchestra, is heavily endowed. It would need to be; it seats only 1,200. The foyer, with its uniformed and white-gloved ushers, gives an immediate impression of security dignity. Inside, the decoration is rich and handsome but does not distract the listener by over-elaboration. The seats are comfortable, but not excessively luxurious or, as might be, conducive to slumber.

In these gargantuan times, there is an economic justification for large concert halls seating 3,500 and upwards, but there are disadvantages. Many musical effects have to be given a "larger than life" treatment, and there is too much pressure on players to strive for an ever bigger tone, with a consequent loss of subtlety and finesse. The small intimacy of that support between audience and players which contributes so much to any performance of music.

But, in connection with many permanent orchestras in this country, the Cleveland orchestra is presented under a makeshift. Its platform is a stage, complete with proscenium.

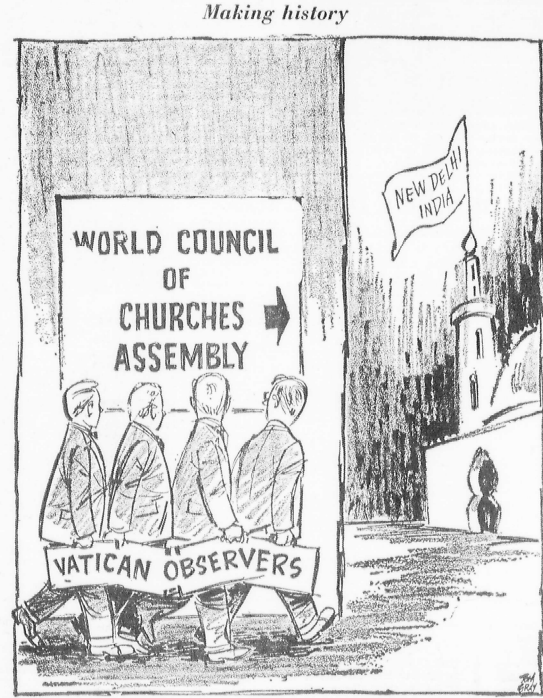
No matter what clever adjustments are made by acoustic experts, whether by reflectors behind the orchestra or otherwise, a proscenium acts as a sound baffle and takes some of the "edge" off the resonance. There is an unavoidable loss as compared with an open platform. The tone rises freely from an open platform, with little need for adjustment between the different sections of the orchestra. Musical climaxes of tone can be realized without strain.

Those who have never heard an orchestra playing on a platform open to the auditorium do not know what they are missing. The difference, in a way, is akin to that between vegetables that are fresh from the garden and vegetables that, although still fresh, have been processed, by quick freezing or otherwise.

Except the Boston orchestra, all the—admittedly not very many—orchestras I have heard in this country play from a stage with proscenium; in Philadelphia, Chicago, Cincinnati, Cleveland, Indianapolis, at Indiana and Purdue universities, many other places. This is deplorable in this wealthy country. Dual purpose halls—for both theatre and music—are but a makeshift. Purely orchestral or choral music cannot sound at its best in them.

It is gratifying to learn that the new building going up at Butler University in Indianapolis, through the generosity of the Clowes family, is to seat no more than 1,000. It is gratifying in the maximum, I think, which reconciles the need for intimacy and audience participation with the need to sell tickets in large quantities. It seems, however, the building is to be used for stage presentations as well as concerts and music. It is gratifying, therefore, that it will not obviate the need for a properly constructed concert hall in which orchestral and choral music

(Continued on page 9)



OPINIONS

'Power problem' draws more reaction

To the Editor: The editorial in the Nov. 17 issue of The Criterion was due to us readers as well as to the general public of rural Indiana. You should be complimented for this fine editorial. What the power companies said in all newspapers did not ask us at all. It was what they did not say in their shrewd wording for merely a selfish motif, if for no other reason. It makes me feel we have a newspaper that gives honest views and is not reluctant to do so.

Frank Walther, St. Meinrad, Ind.

Liked editorial

To the Editor: Thanks for your editorial of November 17, "The Power Problem." It is always good to hear both sides of the story. Being a farmer and R.E.A.C. member I value my small investments in many farmers. Thanks.

John C. Stumph, Elizabethtown, Ind.

Against R.E.A.

To the Editor: Since reading your editorial about the "Power Problem," I have tried many times to put into words the strong feelings I have on this matter. After many years of pleasant and cordial relationships with many priests, both on a religious and a professional basis, I was most incensed by your editorial that any editorial I have ever read in any publication. My only thought was that my church was approving practices that were attempting to destroy my means of earning a living and to take away from me the value of my small investments. I asked myself if my church was saying that it was all right for a few to "steal" my goods.

But after careful deliberation, I have come to the conclusion that the editorial was motivated by a high regard for social justice. However, I also concluded that the editorial expressed the views of those who have had the opportunity of studying this and related matters over as many years as I have. It can be proven beyond any shadow of doubt that the questions raised by the proposal to build an R.E.A. generating plant in Southern Indiana is not just a question concerning the people

of Indiana. This plant is one of many proposed for construction throughout the nation aimed at a giant Federal power grid that would bring about the complete nationalization of all electric power companies in the country. Each step along the route has been fostered on the basis of such laudable programs as flood control, reforestation, irrigation, farm electrification, etc.

Thus, it is apparent that you have supported this R.E.A. policy and thus have expressed, perhaps unwittingly, an open support for socialistic practices rationalized in terms of moral principles.

In the November, 1961, issue of "The Sign," the editor states, "confronted with such questions of the Holy Father has asked us above all to be realistic." Taking a realistic view of the so-called

SERMONETTE Piety

By REV. RICHARD MADDEN, O.C.D.

Piety is a strange, funny word. Personally, it has always made me think of marshmallows, whipped cream, honey, sugar, and everything else that is soft and sweet. In terms of usage, it has always made me think of folded hands and downcast eyes, the lily in the hands of St. Joseph and the rose in the hands of St. Theresa. To be called "pious" was certainly not my idea of a compliment; to be called a "pious Joe" was just about the lowest type of an insult. And all this, simply because the word piety is one of the most grossly misunderstood words in the English language.

Actually, the word "piety" in its original meaning describes the attitude of a child towards his parents. It really conveys a mixture of love, confidence and reverence. It is not a slushy word at all. What made it such, I'll never know.

On this earth there are men who are skilled in the science of mob psychology. There are men who are diplomats, heroes who are Dale Carnegies. They all know how to get along with people. But far more important than getting along with people is getting along with God. And the man who knows how to get along with God is the man who possesses the gift of piety.

Love is a part of piety. Certainly there is nothing or no more love for man than God if we could get to know Him. And it is this love of God that could change our lives. It is the love of God that could change us from the blind crawling to the giants of heaven.

Confidence is also a part of piety. You can count on trust if you walk with God. We worry too much. We worry about sickness and poverty because we forget that God made this world and runs it, and without any question, He knows what He is doing, what His will is.

Reverence is a part of piety. Especially, reverence for His name and for His laws. In His name and His laws we are walking on very sacred ground. Let us walk gently and softly.

All this adds up to a strong piety. And piety, rather than making us a soft, willowy nothing, will transform us into His likeness.



By REV. LEO J. TRESE

EXPLAINING THE FAITH

Seven sacraments?

If each sacrament gives (or increases) sanctifying grace in the soul, then why did Jesus institute seven sacraments? ...

Yes, one sacrament would have been enough, if sanctifying grace were the only kind of grace God wanted to give us. ...

But God, from Whom all parenthood takes its meaning, did not choose simply to give us spiritual life and let us shift for ourselves. ...

God gives us the spiritual life which is sanctifying grace and then dies all that He can (short of taking away our free will) to make that life operative within us. ...

Consequently, in addition to the sanctifying grace which is common to all the sacraments, there are other special helps which God wishes to give us. ...

At this point it might be interesting to pause and ask ourselves, "Now, if God had left it up to me to decide how many sacraments there ought to be, how many sacraments would I have designed?" ...

The first thing that happens to us in the natural order, is that we are born. In birth, we not only receive life but also the power to renew life. ...

It would seem to us very appropriate, that there should be a sacrament which not only would give us spiritual life (sanctifying grace) but also would confer upon us the power (sacramental grace) to preserve and ceaselessly to renew that life. ...

The Fingerprints of God

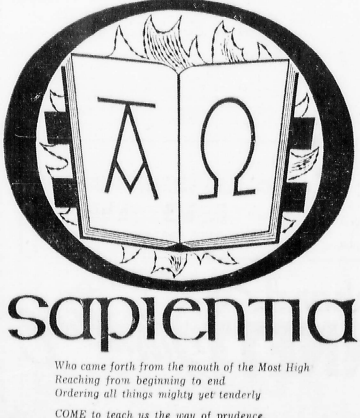
Ethics alone will decide whether atomic energy will be an earthly blessing or the source of mankind's utter destruction.

Where does the desire for ethical action come from? What makes us want to be ethical? I believe there are two forces which move us. ...

In our modern world many people seem to feel that science has somehow made such "religious ideas" untimely or old-fashioned. ...

Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation! ...

Nothing disappears without a trace. —Werner von Braun



preserve and extend that grace by the practice of the virtues of faith, hope, and charity. ...

After birth and maturity the third great phenomenon of our physical being is death. We are born, we grow up, we die. ...

To prepare us to meet with confidence that inevitable moment of physical dissolution, we have the sacrament of Extreme Unction, with its own special sacramental grace.

The Liturgical Week

By REV. ROBERT W. HOVDA

DECEMBER 3—First Sunday of Advent, Christian public worship during Advent, as we see it in the Masses of this season, directs our minds and our faith toward the final event in the Mystery (the saving acts) of Christ. ...

This is the story of a passage from death to life, from slavery to freedom, which is uniquely His own. ...

Some would say that every man must make a choice between being just-worldly and other-worldly, between emphasis on the values and duties of life on earth and emphasis on a future life. ...

MONDAY, December 4 — St. Peter Chrysologus, Bishop, Doctor. This Mass of a great teacher in the Church complements yesterday's urgent exhortations to be ready for eternity. ...

THURSDAY, December 7—St. Ambrose, Bishop, Doctor. The examples of salt and light in the Gospel of this Mass of a great teacher of the western Church tell us that as long as time lasts the business of lending favor and of illuminating must go on. ...

FRIDAY, December 8 — The Immaculate Conception of the Blessed Virgin Mary, Holyday of obligation. This Mass in honor of Mary's freedom from original sin makes us aware of the communion of One who was both God and man and is not only a striking witness to God's loving intervention but also a part of the mystery of grace for whom the Advent promise is still a matter of faith and hope. ...

SATURDAY, December 9 — Mass as on Sunday. We return to the Mass of the First Sunday of Advent again today and try to make our own its sense and union in relation between earth and heaven, between time's events (which loom so large) and the fulfillment of God's purpose for which we have events constitute a preparation. ...

When you go into a house from the cold and at the entrance feel a warm glow that grows as you go farther inside, you believe there is a fire in the hearth giving out heat, although you do not see it. ...

God's beauty

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grace which comforts us in our sufferings and, by supporting us in any final temptations that may assail us, enables us to face eternity unafraid. ...

BESIDES the three great epochs of life there are three great states in life which impose upon us grave responsibility for the souls of others: the priesthood and marriage. ...

Behold, we do have two sacraments which do for us spiritually what food and medicine do for us physically: the sacrament of the Holy Eucharist, whose special sacramental grace is the growth in supernatural charity (love for God and neighbor); and the sacrament of Penance — inoculation

clothing, education, and so on — but also its value as time for sharing the light (Christ) and for sharing the life (grace) of God.

TUESDAY, December 5—Mass as on Sunday. Besides the Gospel promise of the "Parousia" (the coming of the Son of Man), Epistle and Collect, too, have the same message. Time is seen as a preparation for the final event, which is the coming of the Son of Man.

So, whether in the world or in heaven, the imperfection of man's sin, mars the stability we long for. The Lord incorporates us into His Mystery, makes His saving acts ours (in Baptism, in every Mass, in the liturgical year). And we must be satisfied with progress, instead of becoming embittered because the perfect order and harmony are to be known only when the last event occurs.

WEDNESDAY, December 6 — St. Nicholas, Bishop, Confessor. One cannot separate for long the mysteries of Christ, the events by which He saved us. They are all one Mystery, one divine intervention in human history. ...

THURSDAY, December 7—St. Ambrose, Bishop, Doctor. The examples of salt and light in the Gospel of this Mass of a great teacher of the western Church tell us that as long as time lasts the business of lending favor and of illuminating must go on. ...

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against sin — whose special sacramental grace is to cure us of sin, to liberate it and to help us resist temptation. ...

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by a sacrament will confer grace. ...

Besides the bestowal of grace (sanctifying and sacramental) there should be mentioned another effect peculiar to three of the sacraments. This is the character imprinted on the soul by the sacraments of Baptism, Confirmation, and Holy Orders. ...

Although in teaching catechism to children we sometimes say that in these sacraments God puts a "mark" on the soul, we know that the soul is a spirit and cannot be marked as you might rub-

Our interior dispositions will, however, have an effect on the amount of grace we receive. The more perfect is our sorrow in the sacrament of Penance, the more ardent our love in receiving the Holy Eucharist, the more lively our faith in receiving Confirmation — then the greater will be the grace we receive. ...

Our dispositions do not cause the grace; they simply remove the obstacles to the free flow of grace and, in a sense, make more room for grace. We might illustrate this by saying that the more sand we empty out of the pail, the more water the pail will hold. ...

The person receiving the sacrament would receive the same amount of grace, regardless of whether the priest was a saint or a sinner. All that is required of the one who administers a sacrament is that he have the power to give it — this means the power of the priesthood (except for Baptism, which may be administered by laymen). ...

INSOFAR AS its effects on the political communities, still relying on statistical data, it is clear that the rapid spread of hygienic measures and of appropriate medical remedies will greatly reduce the death rate, especially among infants, while the birth rate, which in such countries is usually high, tends to remain

What infallibility means

Some non-Catholics have an imperfect conception of what infallibility (of the Church and the Pope) means. It is not an infallibility "over against" Scripture, but includes the Word of God in Scripture; nor is it an infallibility of the Pope as distinct from the whole Church. ...

Nothing now remains but the Last Supper, then the Passion and death. We shall have to consider one problem, Christ as the Passover meal on the Thursday night, so the first three Evangelists tell us. ...

Observe that the officials answered his question "How much?" by giving "Thirty." But "Thirty silver" (Exodus XXI,32) had appointed this sum to be paid to the owner of a slave who had been zotved. ...

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Richmond, Salem, and Shelbyville.

stamp a piece of paper or cloth. The individual mark imparted by Baptism, Confirmation, and Holy Orders is defined by theologians as a "quality" which imparts to the soul powers which it does not previously possess. ...

"Quality" is a rather vague word — easier to understand than to define. If we say, "There is a difference in the quality of sunlight and electric light," everyone understands what we mean. ...

It may be helpful to compare the characters of the three once-in-a-lifetime (because their effect is permanent they can be received only once) sacraments to talents.

MOTHER AND TEACHER

(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)

In recent years the problem concerning the relationship between population increase, economic development and the availability of the means of subsistence, whether on a world plane or at the level of the economically developing political communities, is very much to the fore again. ...

On a worldwide scale, some observe that according to sufficiently reliable statistics, in a few decades the human family will reach a quite high figure, while economic development will proceed at a slower rate. ...

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Radio & TV Apostolate

Presenting... "Chapel Door"

FATHER EDWARD SMITH'S CATECHISM CLASS WISH-TV (8), 7:30 A.M. Monday, Dec. 4 through Friday, Dec. 8

ROSAIRY RADIO PROGRAM WIRE-1430 on Your Dial—Mon-Fri.—7:45 P.M.

FRIDAY, Dec. 1—(Tape) Rev. Robert Hartman. MONDAY, Dec. 4—(Live) Rev. Robert Borchertmeyer and members of K of C, Fatima Council No. 3228. TUESDAY, Dec. 5—(Tape) Rev. Kevyn C. Sweeney and members of the Catholic Daughters of America. WEDNESDAY, Dec. 6—(Tape) Rev. Charles Kostel. THURSDAY, Dec. 7—(Tape) Rt. Rev. Msgr. Bernard J. Sheehan. Friday, Dec. 8—(Tape) Rev. Charles Kostel.

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SAME OLD FELLOW

'Bachelor in Paradise' natural for Bob Hope

By JAMES W. ARNOLD

The essential innocence of the old-fashioned Hollywood approach to sex has always been typified by Bob Hope. The character Bob plays is usually a leering, wise-cracking man of the world, at least on the surface. But in the clutch Bob is clumsy, scared, flustered, virtuous. At the root of his comedy is that basic contradiction: the Nice Guy Who Pretends to be a Rascal. Some girl usually calls his bluff.

In "Bachelor in Paradise," Bob is the same old fellow. This time he's supposed to be a writer of sensational books (kind of a cross-

breed between John Guntler's "Inside" books and the Kinsey reports). He's assigned to do an expose on American movies, and sets up his tape recorder in a fancy Los Angeles suburban tract called "Paradise Villages." THE FILM'S advertising gets all hopped up at the prospect of painter Bob being turned loose on lonely, attractive suburban housewives. And for the first 15 minutes of the picture, Bob snarls, ogles the girls, tosses sophisticated barbs (sample: "My cabdriver didn't know how to get to Paradise—he's an atheist!"). The audience stifles itself for a technician "La Dolce Vita."

But when Bob is finally alone with a pretty girl (flaunting redhead Janis Paige), the truth comes out. Bob stutters, backs away, falls over things—while she pursues him. Bob is himself again. From

then on he does nothing but good (like baby-sitting, patching up marriages). As co-star Lana Turner points out, Bob is less of a satyr loose in a harem and more like Bear ABBY in britches.

No one, incidentally, is complaining that the movie is not wicked enough. What disturbs is that Hollywood insists on having it both ways: to pretend in the ads and even for a while in the picture that the audience is going to be shocked clear down to its marrowlines, then to back down so completely that the girls seem almost frigid and the men impotent. The approach is not only dishonest, but in an odd sort of way, unhealthy.

THE ONLY temptations in "Paradise," anyhow, are provided by a few perspired-over double meanings in situational dialogue and by some baroque vamping of the reluctant Hope by the airtight Miss Paige. Any of it would be rejected by an distinctly simful-minded European director.

As entertainment, "Paradise" can be highly funny, especially when it is spoofing suburbia. Valentine Davies ("Miracle on 34th Street," "Glen Miller Story") is a man who obviously knows what he's doing, did the screenplay with help from gag-writer Hal Kanter. Hope is a champion with a quip, but his best moments are sight gags. For example:

- Hope trying gamely to stuff a broom handle down an angry kitchen garbage disposal.
- Hope, frustrated in efforts to cook at home, eating at a drive-in in the back of a taxi cab.
- Two milkmen driving identical trucks, stop opposite each other. Each takes his load of bottles and walks past the other's house on the other side of the street.
- A speeded-up sequence (resembling jerky silent era comedies) showing a typically frigid suburban morning, from hastily sloshed coffee to jammed freeway. It ends with two young mothers chatting, one of them constantly tugging her little girl's thumb from her mouth while each tries the little girl stubbornly stuffs it back.
- Hope being conducted through an enormous supermarket by a knowing child (the poor guy can't find the eggs or separate one cart from another). Unfortunately these bits of insight are rare. Most of the foot-age labors the business about Bob teaching the housewife how to regain the art of romance (putting dresses, candles on the table, kids stashed next door) and about the husband's misunderstanding. It all winds up in a painfully tedious court scene that cannot be saved even by Agnes Moorehead's delightfully decajan judge.

DIRECTOR Jack Arnold, taking a respite from teen-age science fiction epics, is responsible for the taste, both good and bad. Henry Mancini contributes one of his bouncy jazz background scores, an essential these days for a sophisticated comedy.

Actress Turner, who prances about in a splendid Helen Rose wardrobe, can be as charming as ever when she is not required to be an icy, lighted-jammer girl (as she is for half the film). Paula Prentiss and Carole Hutton, destined whether they like it or not to be a comedy team (most recently in "Honeymoon Machine"), have little to do as young marrieds but mug and wave their arms.

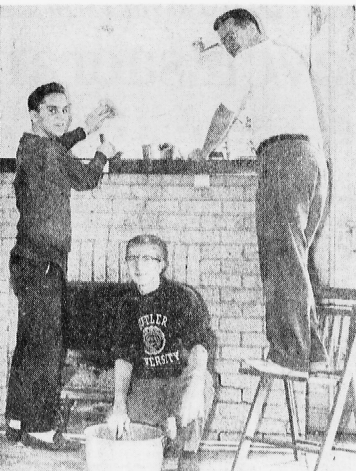
The film takes a swipe, by the way, at people who sign petitions to ban sexy books. The petition signer is an obnoxious type who spends most of her time pecking through her curtains at the neighbors. In this context, the argument is hardly fair. As my old daddy told me, when a man tries to make a sale while squeezing your lapels, say no. (Legion of Decency A-3)

Play is scheduled by Theatre Guild

INDIANAPOLIS—"Night Must Fall" will be presented by the Catholic Theatre Guild of Indianapolis on Friday, Saturday, and Sunday, December 1, 2 and 3, at the Knights of Columbus hall, 1305 N. Delaware St., Indianapolis. Curtain time is 8:30 p.m. Tickets can be purchased at the door.

The leading roles will be portrayed by Mike Dixon, Agnes Mancus, Judy Miller and John Griffin. Others in the cast are Dave Barron, Rita Johnson, Kathy Hurley, Thomas Luckett, and Harriet Johnson. The director is Charles Johnson.

Lutheran movie honored again VIENNA—First prize in Austria's new International Religious Film Festival has gone to the American Lutheran movie, "Question Seven."



REMODEL BUTLER NEWMAN HOUSE—Assisted by volunteers from neighboring St. Thomas Aquinas parish, Indianapolis, Catholic students at Butler University have started a remodeling program at the Newman House on Sunset Drive. Three members are shown above working on the interior decorating. Father Howard X. Quinn is chaplain.

BOOKS OF THE HOUR

Bishop Sheen Missal

By D. B. THEALL, O.S.B.

Two new publications for the everyday life of the Catholic may be mentioned first today. Hawthorn Books has just brought out The Fulton J. Sheen Sunday Missal (two bind-ings, at \$7.50 and \$12.50).

A fairly rapid inspection of the missal makes it clear that this reviewer somewhat more favorably disposed toward it than he was when he saw the initial dummy copies.

To begin with, the publishers have been able to make use of the most recent regulations about the ranking of feasts, so they are able to claim that this is the only Sunday Missal containing all the Masses that might possibly be offered on Sundays—that is, besides the Sunday Masses themselves, all those of feasts which might supplant the Sunday.

Next, they have made the Missal easy to use (though I am not at all sure that use of a "regular" Missal is as heartbreakingly difficult as they seem to think), by printing the Ordinary of the Mass along with each Mass text, with

the exception of the centrally-placed Canon.

On each Sunday, then, the user reads straight through, following the priest, from the prayers at the foot of the altar to the Canon; and after the Communion returns to the complete text finishing the Mass.

But one wonders whether the comparatively slight gain in ease of use is not offset by the number times the Mass ordinal must be reprinted, with a consequent expenditure of paper, typography, and, ultimately, the purchaser's money. Is it really so difficult to learn to use the more conventional Missal?

With the exception of a series of introductory essays on the Mass by Bishop Sheen, and black-and-white drawings of the vestments and the chalice, paten, etc., there are no explanatory or historical notes to provide background for the user of the Missal. This is one of the great advantages of the St. Andrew editions.

Typographically, this missal is very well done, though I think a bit inferior to the so-called "Knox Missal," with the Epistles and Gospels translated by Msgr. Knox. The Sheen Missal uses the English Westminster version of the Scriptures, which reads pleasantly enough, and, I think accurately. The whole editorial task,

by the way, has been performed by the Jesuit Fathers Philip Caran and James Walsh.

The other "everyday" book now appearing is Kay Toy Fenner's American Catholic Etiquette (Newman, \$3.95), which libraries will almost certainly acquire. I think that Mrs. Fenner, who has written and lectured much on American Catholic external deportment in church and at the sacranents, has perhaps tried to do too much.

She has given us an etiquette book, centering about our life in Church, whether at Mass or the Sacraments, but she has also attempted to delineate ideal Catholic family life, the training of children in deportment, and so on. Finally, she attempts to make her book more useful than the title might indicate by giving some hints to Catholics on Protestant and Jewish religious etiquette—but this must necessarily be selective.

Beginning with the arrangements for the celebrating of the administration of the sacranents, Mrs. Fenner moves on to such general chapters as "The Duties of a Parishioner," "Behavior at Mass," "Fast and Abstinence" (because special problems are posed here, as the obligation or

(Continued on page 9)

Radio and Television

LOOK UP AND LIVE (CBS-TV)—Sunday, Dec. 3. A thoughtful analysis of the effects on the world of Christ's Incarnation will be undertaken in a four-part Christmas Season series. Part 1, "Greek Echoes," will present and analyze the Age of Pericles in the Athenian democracy of the fifth century before Christ. A dramatic excerpt from the play-which Aristotle's "Poetics" will help establish the Adventual yearning of the Ancient World for a greater union with God.

Presentation of the architecture, sculpture, political theory, drama and philosophy of Phidias, Pericles, Euripides and Socrates will portray graphically the spirit of a Grecian Age that in many ways pre-figures the contemporary Western World. Recently discovered and recorded music of the Ancient World will help recapture the mood of those ancestors of modern thought and action.

SACRED HEART PROGRAM (TV)—Sunday, Dec. 3. Father Francis L. Filas, S.J., of the University of Loyola, Chicago, will speak on "Authority." He reminds his audience that they really do want and need authority.

CATHOLIC HOUR (NBC-Radio)—Sunday, Dec. 3. "Medieval and Early Renaissance Music" is the first of a three-part study of sacred music from medieval times to the present. Guest narrators for the series, entitled "Sacred Music Through the Ages," will be Father Peter Peacock, O.F.M., of Oxford, England, and composer and conductor C. Alexander Pelouquin.

DIRECTIONS '62 (ABC-TV)—Sunday, Dec. 3. A new television

technique will be explored in this premiere program by the National Council of Catholic Men. Called "The Curious Island," the program will combine the use of still photographs and film footage with a sound track of unrehearsed interviews. Both the pictures and the people are of New York City. Interviewees will include a subway token seller; Father L. C. McHugh, S.J., of America magazine; abstract painter Fritz Kuttman; a telephone operator; composer Douglas Moore; and 20 others. According to NCCM Radio-TV Director Richard J. Walsh, "The Curious Island" will attempt to find Christ in the City and show the Catholic in action "in this most contemporary of all environments."

SPECIAL REPORT (NBC-TV)—Sunday, Dec. 3. "Decision at New Delhi" is the title of a special report on the World Council of Churches assembly in New Delhi, India. News correspondent Frank McGee will be host of the program. A live discussion by McGee and Dr. Kenneth Maxwell, of the National Council of Churches' Department of International Affairs, will follow the on-location film footage.

HOOR OF ST. FRANCIS (TV)—Sunday, Dec. 3. "A Boy Named Joe," contemporary fiction, will be presented by Macdonald Carey. The story is about a normal, fun-loving American boy who leaves home, football and girls to become an artist. Much of the film was shot at a Franciscan Seminary in Santa Barbara, Calif., and at the world-famous Old Mission Santa Barbara, Calif. Paul Picerni, Paul Engle, Jr., Pat McGeehan and Peggy Webber, (WFBM-TV, channel 6, Indianapolis, 10 a.m.)

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Tic Tacker

Looking over that Christmas gift list? It's about time you know. Here's a suggestion. Why not add the names of your friends and acquaintances who live outside the Archdiocese of Indianapolis to the mounting number of Criterion readers, both lay and religious, from throughout the country who are faithful followers?

Instead of clipping and mailing your favorite editorial, feature stories or other interesting material that appear in The Criterion, tell your friends each issue from cover to cover the same as you do. The subscription rate is \$4 a year. (The Circulation Department will be happy to hear from you, and will send an attractive gift card in your name.)

SCHOLARSHIP WINNER—Miss Barbara Russell, a member of St. Michael's parish, Indianapolis, and a graduate of St. Mary's Academy, is one of the young ladies in the Indiana-Kentucky area who have received \$1,000 scholarships to finance their nursing education. Barbara is a student at St. Vincent's School of Nursing. The scholarships are awarded annually by the All-State Life Insurance Company.

LOURDES WATER—The ladies of St. Mary's parish, Indianapolis, have secured a supply of Lourdes Water from the famous French shrine. They are distributing it, free of course, after Sunday Masses in the parish church to those interested.

NAMES IN THE NEWS—Miss Patricia Humphrey, a member of St. Peter and Paul Cathedral parish and a photographer in the L. S. Ayres and Co. Downstairs Studio, took the photograph which was judged the top winner in the 27th annual Children's National Photography Contest. . . . In addition to the two students announced here last week as receiving citations of excellence in the recent Archdiocesan One-Act Play Festival, the other winners are: Tom Treman of Cathedral High School; Irene Drastink of Our Lady of Grace Academy; Mary Anne Barth of St. Mary's Academy; Cathy Schlenk of Ladywood; and Jay Lawrie of Sacred Heart Central.

THANKSGIVING OBSERVANCE—Thanksgiving Day held special significance for 37 couples at St. Philip Neri parish, Indianapolis. They gathered in the parish church to renew their wedding vows, have their rings blessed and to receive the nuptial blessing. According to Father Lawrence Frey, assistant pastor who performed the ceremony, all the couples were validly married originally but without benefit of the nuptial Mass because one partner was non-Catholic. Since their weddings all 37 non-Catholic spouses have been converted to Catholicism. The Sunday School Club of the parish purchased corsages for all the ladies in Thursday's ceremony. At the festive occasion, **Sonneters** threw rice upon the couples as they emerged from the church after the rite.

NEW GUINEA REPORT—Our New Guinea correspondent reports that Sister Mary Annala, O.S.F., will head the second mission of the Sisters of St. Francis in New Guinea. She and the two fresh mission "recruits"—Sister M. Lorraine and Sister Thomas Ann—opened a mission school and dispensary at Tari, 150 air miles inland from Mendi, the Sisters' first mission. Remaining at Mendi are Sister Mary Norreen, Sister Mary Clever and Sister Mary Martine. Reverend Mother Mary Cephas, superior general of the Oldenburg community, and Sister Mary Hortense, are on the return home after spending 30 days in New Guinea.

Sister Muriel, 38, dies at Oldenburg Group organized to fight hunger

OLDENBURG, Ind. — Funeral services will be held this morning (Friday) at the Motherhouse of the Sisters of St. Francis here for Sister Muriel, 38, who died Tuesday after an extended illness. Sole Burial will be in the convent cemetery.

The former Rosemary Ernst of Cincinnati, Sister Muriel taught English and French at Immaculate Conception Academy here for nine years. Other teaching assignments included two missions at Our Lady of Angels High School, Cincinnati, and five years at St. Louis School, Batesville. She taught during the 1959 summer session at Marian College.

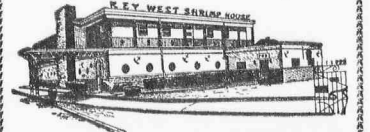
She is survived by her parents, Mr. and Mrs. Richard A. Ernst, two brothers—Richard and John, and a sister, Mrs. William Farrell, all of Cincinnati.

WASHINGTON — President Kennedy has appealed to Americans to support the new Freedom from Hunger Foundation which will work with a United Nations agency to combat hunger and malnutrition.

In a White House ceremony, the Chief Executive announced establishment of the private agency whose 33 founding members include Bishop Edward E. Swannstrom, executive director of the Catholic Relief Council, and Cardinal Catholic Welfare Conference.

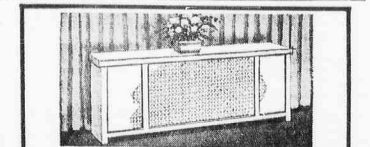
BIBLE GUILD FOUNDED—SYDNEY, Australia—A Catholic Bible Guild has been organized here to promote the reading and study of the Scriptures by Australian laymen and foster the practice of family Bible reading.

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Movie

(Continued from page 1) there will be no further article about the statistics.

THE BISHOPS' committee cited these reasons:

- This year the Legion of Decency condemned eight foreign films, three more than the previous year.
- Prostitution receives sympathetic attention in several major films.
- Immoral characters or behavior were glorified in seven films.
- Fifteen films were found objectionable because of violence, brutality and sadism.
- Six films presented improper and dangerous standards for teen-agers.

"The partial recitation of film offenses," the bishops said, "is not pretty, but it should be adequate indication to film-makers that when the public clamors for censorship controls, they do not do so without cause."

The bishops then stated that "public resentment toward the film industry is for further aggravation by the very practice of its advertising departments."

They stated that "trailers which bring out every ounce of shock value for the films they advertise are not only repulsive and frequently dishonest, but also have done more to keep good people and their families out of theaters than any other single factor."

THE STATEMENT stressed the one factor which has caused parents, religious groups and legislators to look favorably in the direction of mandatory film classification by the states: "It is the indiscriminate exhibition of adult films in a mass medium of entertainment."

The bishops' committee noted that last year it had called for some level to be set to safeguard young people from viewing subject matter which they are not yet mature enough to handle.

"We wish to repeat," the bishops stated, "that we deem classification of films necessary; we would urge self-imposed classification by the industry as the most feasible but also as the sole preference of free men. We clearly envision, however, an understanding of the demand for mandatory classification should the industry refuse to regulate itself."

The bishops asserted that the subject of film classification has been aired sufficiently through various media "to enable the public to form an opinion on where the industry stands." They also noted that the Legion of Decency has reported "12 incidents last year where distributors voluntarily imposed a classification on their product."

But they pointed out that however commendable such proposals and practices may be, "they do not constitute industry policy."

STATING THAT they "regret the organized industry's intransigence," the bishops took issue with the assertion "that classification is censorship because it is essentially a surrender of parental authority."

"The sobriety of this assertion," they declared, "is exposed first by the equation of voluntary industry classification, which should be the subject of discussion, with mandatory classification imposed by the states; secondly, by the suggestion of censorship and distortion of the reasonable expectancy of parents that in an era of adult films they be assisted by the guidance of a responsible and dependable industry classification in the very exercise of their right and duty to decide what is best for their children."

The bishops also remarked on the recent revision of the Production Code which permits references in movies to sex abstinence if such references are treated with discretion and restraint.

"This latest revision of the code," they said, "also contributes nothing to halting the advent of censorship. . . . In exhibitor circles there is general agreement that the code has been stretched to the breaking point; stronger, rather than weaker self-regulation, they feel, is demanded in order to offset growing demands by the public for censorship."

"The mutual cooperation of film-maker and public," the bishops concluded, "is the best guarantee of a free but responsible screen."

(Continued from page 4) apolis Power and Light Co. have in Marion County, or the other privately owned electric power corporations in the districts where they operate? What competition do they ever get to have?

If these companies continue in other things as well as they combine in advertising against the R.E.A., they are going to own up all the electric power business of the state between them.

Maybe the R.E.A., and the rural populations to help themselves, is doing no more than providing the privately owned companies with the only sort of competition they can get in order to better preserve our American system of free enterprise.

Opinions

Farm Owner
Bloomington, Indiana

School of Nursing slates open house

INDIANAPOLIS — Open House will be held at the St. Vincent's School of Nursing on Wednesday, December 6, from 2 to 5 p.m. and Friday, December 8, from 2 to 5 p.m. It has been announced by Sister Virginia, director.

The purpose of the open house is to provide an opportunity for high school students to take a look behind the scenes, learn how a student nurse lives, and discover the advantages of preparing for a career in professional nursing.

Guests are asked to come to the hospital and campus. They may bring a friend, parent, or high school advisor, Sister Virginia said.

Bishop Pursley urges titling

SOUTH BEND, Ind. — Bishop Leo J. Pursley of Fort Wayne-South Bend added his voice to those favoring Catholic support of parishes through the practice of titling—the pledging of a percentage of a family's annual income to the Church.

In an interview reported in the December 2 issue of Ave Maria, national Catholic weekly magazine published here, Bishop Pursley said he opposes rallies, bingo, bazaars and carnivals as parish fund-raisers.

Catechist

(Continued from page 1) and served in our own particular environment: the home imposes this obligation on us for the members of our family, and so, too, the parish. It is a duty in common to provide for the household and members all that is vital and essential."

IN REPLY TO the question, "What can I do?" Cardinal Cleggman reminded his audience of a Pope's words that the CCD be in every parish.

"Our parishes, it is true, are composed mostly of simple people of ordinary education: mothers busy with their household tasks, fathers and sons engaged in their daily occupations and jobs that are hard and often monotonous," Cardinal Cleggman said.

"Yet all of these can contribute greatly to the development of the Confraternity of Christian Doctrine, perhaps incidentally more than they themselves believe," he added.

Next in the order of "What can I do?" Cardinal Cleggman said: "It is clear that your efforts must aim principally at raising the standard and the training of the teaching personnel."

"The first and fundamental prerequisite must always be a solid spiritual formation, which will make the catechist not merely a teacher, but an educator and an apostle in the true sense of the word," Cardinal Cleggman said.

PLAN UNITY JOURNAL

AMSTERDAM, The Netherlands—Eucumenes, a voluntary Dutch Catholic bimonthly journal devoted to the problems of Christian unity, will start publication here on January 1. It will be edited by Father Jan C. Groot, the Dutch Bishops' delegate for ecumenical matters.

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Books

(Continued from page 8) not of a Catholic to obtain on Fridays or certain other days, even though the hostess has prepared an elaborate meal of which meat is a central feature); "Correct Modes of Addresses," and so on.

Under the last heading, one is glad to find her insisting that one may never, never address a clergyman, Catholic or Protestant, as "Reverend," and that the use of the title without a first name or initials is wrong.

A little more careful proof-reading would have helped this book; the semi-formal type of headgear is called a "bombier," and there are references to hypothetical Religions called "Brother Barnabus" (and though this last is perhaps an inspired stroke of the author's "Brother" Donatist Joseph.)

The book is aimed, incidentally, not only at a Catholic audience, but at readers of Protestant and Jewish denominations who wish to know about points of etiquette practiced in Catholic ceremonies.

One can always make gentle fun of etiquette books, and perhaps some passages herein give grounds for this, but on the whole, it may well prove a useful book in areas not covered by Emily Post, et al.

St. Roch's slates pancake breakfast

INDIANAPOLIS — A pancake and sausage breakfast will be held in St. Roch's school cafeteria, 300 S. Maryland St., on Sunday, Dec. 3, from 8 a.m. to 12 noon.

The breakfast, sponsored by the parish Athletic Booster Club, is open to the public.

SPECIAL TRAIT

BETTENDORF, Iowa—Cloistered Carmelite nuns here marked the 50th anniversary in Iowa in a special way—by talking during meals for three days. Ordinarily the Carmelites may speak during meals only once a year.

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Entrance exams set for Brebeuf

Entrance examinations for Brebeuf Preparatory School, under construction at 2801 W. 86th St., Indianapolis, will be given to prospective students at two Indianapolis centers on Saturday, December 9. Brebeuf will be conducted by Jesuit Fathers and Scholastics of the Chicago Province. It will open with a freshman class in September, 1962.

Simultaneous examinations will be given at Cathedral and Sacred Heart Central High Schools at 9:30 a.m.

Bowles

(Continued from page 4) may be heard to its truest advantage.

Some day, perhaps, an architect may succeed in working out the details of a proscenium, flies and wings, which, at the touch of a button, will disappear into thin air. Then we should have a perfect dual-purpose hall.

In the meantime, perhaps the protagonists of a concert hall for Indianapolis ought not to rest. It would be fine if there were at least one center in the State of Indiana with a hall in which the effects of great music may be fully realized, in which the growing audiences may be brought to know what a good orchestra really sounds like.

CONVENTION SET

PATERSON, N.J.—The Mariological Society of America will study the theological significance of Mary's virginity at its 100th annual convention, January 2 and 3, at Notre Dame Seminary, New Orleans.

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CALENDAR

DECEMBER 1
The First Friday Card Party at Sacred Heart begins at 8 p.m. in the school annex, 1509 S. Meridian St. All games played.

DECEMBER 2
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

DECEMBER 3
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal.

DECEMBER 4
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

DECEMBER 5
The Men's Social at Little Flower parish begins at 6:30 p.m. in the church auditorium, 14th and Bosart Sts.

DECEMBER 7
Our Lady of Greenwood Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

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AROUND THE ARCHDIOCESE

Schulte Mothers schedule card party, style show

TERRE HAUTE, Ind.—A "Holiday For Fashions" theme has been selected for the Schulte Mothers' Club style show-card party which will be held on Thursday, December 7, at 8 p.m. in the gymnasium at Schulte High School.

Attractive individual awards as well as many other gifts will be presented during the evening. Homemade candies and soft drinks will be served by a group of students from Schulte High.

The event will be open to the public and the proceeds will be used for the educational airborne television installation in the school.

Mrs. Verne Potter and Mrs. William Serban are chairmen of the affair. Mrs. John Gieger is club president. Tickets may be obtained from any member of the

Mothers' Club or by calling Mrs. Earl Humphrey at H-1553.

A Chili Supper and Bazaar will be held in St. Joseph's School Hall, Fifth and Ohio Sts., Terre Haute, on Friday, December 8. This affair is sponsored annually by St. Joseph's Altar Society.

Besides chili, the menu lists pie, ham sandwiches, coffee and soft drinks. Serving time is from 4:30 p.m. to 8 p.m.

A parcel post booth, fancy work, and home made candies will be featured at the bazaar.

RICHMOND

The women of Holy Family Church and their guests from St. Mary's and St. Andrew's, will participate in a Day of Prayer and Contemplation at Holy Family Church on Sunday, December 3. The spiritual exercises will begin at 1:30 p.m. and end at 4 p.m., followed by luncheon in the parish hall.

Forty Hours Devotions will be held in Holy Family Church Friday, Saturday and Sunday, December 8, 9, and 10.

The Men's Club of Holy Family parish will serve a turtle soup supper from 6 to 8 p.m. on December 8.

The annual Christmas party of the V.M.I. auxiliary will be held Sunday, December 3, at 2 p.m. in the V.M.I. building.

NEW ALBANY

All fraternities of the Third Order of St. Francis in the Falls Cities area will hold a day of recollection on Sunday, December 3, in St. Anthony's Church, Louisville, Ky. Conferences will begin at 1 p.m. A chartered bus will leave East 8th and Elm Streets at 12:30 p.m. The public is invited.

Ygodik Poweschny asked that his questionnaire be returned by the end of 1961. It said those replying could remain anonymous. The questionnaire asked opinions in 10 categories: spiritual care, especially pastoral methods; liturgy, including use of the people's language in the Mass; relations between clergy and laity; attitudes of Catholics towards non-Catholic Christians; attitudes of Catholics towards non-Christians; recommendations for deepening the Catholic's realization of universal brotherhood; organization of parish life, including the place of today's Catholic in the parish; ecclesiastical legislation in such fields as the index of forbidden books and fasting; the renewal of the diaconate as a permanent office, and "other problems."

The Western world, he contends, is living on its religious heritage and that heritage is rapidly being depleted. The all-important question, he says, is whether or not we are still capable of the "spiritual and moral strength" required to renew and to strengthen our religious heritage. His own answer to this question, like that of Pope John XXIII, is on the optimistic side.

There are some statements in Professor Heilmann's book with which Catholic readers cannot be expected to agree. Nevertheless, the book as a whole is a remarkable achievement and I recommend it enthusiastically.

Providence High to give tableaux

CLARKSVILLE, Ind.—An hour of Gospel readings, hymns and tableaux will be presented by Our Lady of Providence High School here Wednesday, December 6, at 8 p.m. Entitled "Our Lady in the Gospel," the program is dedicated in memory of the tragedy of Pearl Harbor, 30 years ago.

Members of the Sodality of Our Lady, the Glee Club and others will participate in the program. Directors include: Sister Mary Alma, S.P., choral groups; Sister Mary Lee, S.P., verse-speaking choir; Sister Janet, S.P., and Sister Gregory Ann, S.P., tableaux.



PLAN MARIAN ALUMNI DANCE—"Silvertime" is the theme of Marian College's Winter Alumni Dance to be held Thursday, December 7, in the Indiana State Teachers' Building in downtown Indianapolis. The theme is occasioned by the college's 25th anniversary year. Dance chairman is David Foley, standing above, assisted by Robert Moran, center, and William Brady. (Staff photo)

Scores ill treatment of migrant workers

ERLANGER, Ky.—Exclusion of two million American workers from the protection of law is "al most incredible" a Chicago prelate said here, referring to migrant farm workers who have been "completely ignored" in the Farm Labor Standard Act.

Msr. William J. Quinn, executive secretary of the Bishops' Committee for Migrant Workers, said there is no national minimum wage for migrants.

"They rarely participate in local welfare programs, the education of their children is at best haphazard, and enforcement of laws for their protection—few though these laws are—is virtually nonexistent," he said.

INTERVIEWED at Marydale Retreat House here, Msr. Quinn emphasized that the plight of migrant workers should be the concern of all citizens.

Hospital Guild slates meeting

INDIANAPOLIS—The St. Francis Hospital Guild will meet Tuesday, Dec. 5, at 12 noon in the hospital auditorium. Following a covered dish luncheon, birthdays for the months of October, November and December will be honored.

Mrs. Matilda Hill is birthday chairman, assisted by Mrs. William Hill and Mrs. John Harr. Mrs. C. E. Baas will preside.

Polish paper polls readers on hopes for coming Council

BERLIN — Poland's leading Catholic newspaper is polling its readers to get an idea of why people's hopes concerning the coming Second Vatican Council.

Tygodnik Poweschny, weekly published in Cracow, published a questionnaire asking readers to write their views about what changes are needed in Church administration and policy. The paper cited statements on the council's needs by Fernando Cardinal Cento, president of the council's preparatory commission for the lay apostolate; Cardinal Franziskus Koenig, Archbishop of Vienna, and the Dutch Bishops.

Tygodnik Poweschny asked that his questionnaire be returned by the end of 1961. It said those replying could remain anonymous. The questionnaire asked opinions in 10 categories: spiritual care, especially pastoral methods; liturgy, including use of the people's language in the Mass; relations between clergy and laity; attitudes of Catholics towards non-Catholic Christians; attitudes of Catholics towards non-Christians; recommendations for deepening the Catholic's realization of universal brotherhood; organization of parish life, including the place of today's Catholic in the parish; ecclesiastical legislation in such fields as the index of forbidden books and fasting; the renewal of the diaconate as a permanent office, and "other problems."

Yardstick

(Continued from page 5) holds that the secularist belief in scientific religion divorced from religion "splits society and is incapable of healing it."

The Western world, he contends, is living on its religious heritage and that heritage is rapidly being depleted.

The all-important question, he says, is whether or not we are still capable of the "spiritual and moral strength" required to renew and to strengthen our religious heritage. His own answer to this question, like that of Pope John XXIII, is on the optimistic side.

There are some statements in Professor Heilmann's book with which Catholic readers cannot be expected to agree. Nevertheless, the book as a whole is a remarkable achievement and I recommend it enthusiastically.

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FARMER'S VIEW On the right track

By DANA C. JENNINGS In recent generations the papacy has come to be recognized increasingly by men of good will of every faith and of no faith at all as the fountainhead of truth and justice. They have come to learn that when the Pope speaks he speaks for right and in fear of none but the Creator of the world. The world listens when the Pope speaks.

As an example, most of the gains that the working man and his family have made in wages, working conditions, and living conditions over the past 70 years can be traced directly to the influence of the great social encyclicals beginning with Rerum Novarum of Pope Leo XIII in 1891. Some of the encyclicals which followed, written by his successors, notably the immortal Quadragesimo Anno of 1931 by Pius XI, have so benefited the working man and his family that they have come to be known as "The Great Labor Encyclicals."

They could just as well have been known as "the great agricultural encyclicals" had agriculture had the foresight, gumption and initiative to lead them to the problems of agriculture as labor applied them to the problems of labor. More accurately, they are known as the great Social Encyclicals.

THE NATIONAL Catholic Rural Life Conference with headquarters at 3991 Grand Avenue, Des Moines 12, Iowa has in its nearly 40 years of teaching been found-

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ing away at the need for farmers to work together to solve their own problems through cooperatives, credit unions, bargaining associations, and neighbor-helping-neighbor in field and barnlot as well as in the political arena and on the economic battlefield. The NCRLC has reiterated the nobility of farming as a vocation, the opportunities for holy family life on the land, the spiritual advantages enjoyed by the farm family as they work in partnership with God bringing new life from the soil in yearly repetition. The Conference has, with extremely limited personnel and resources, gone a long way in teaching the nation that the farmer is worthy of his hire and is being denied full recompense for providing the abundance which this country enjoys as no other country in all history has enjoyed abundance. Repeatedly the Conference has pointed to the simultaneous storing up vast supplies of food to rot while our brothers in Christ go hungry.

other to your diocesan rural life director (Father Raymond Moll, Leopold, Ind.) or directly to the Conference. The Conference needs you and we all need NCRLC.

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St. Pius X parish

INDIANAPOLIS — The Women's Club of St. Pius X parish is sponsoring a candy drive from now until Christmas. Proceeds from the drive will be used for school equipment. Mrs. Marilyn Lotz is chairman.

St. Pius X parish

Mrs. Virginia Pratt is president of the St. Pius X Women's Club. Other officers are: Helen Heaton, vice president; Mrs. Martha Utter, secretary; and Mrs. Jo Sheehan, treasurer.

3RD ORDER TO MEET

INDIANAPOLIS—A Carmelite Third Order Conference for members and interested persons will be held at the monastery 2500 Cold Spring Road on Sunday, Dec. 3, at 2:30 p.m. For additional information call WA. 3-2875.

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AT NEW DELHI

Non-Catholic body hears pleas for unity

NEW DELHI—Appeals for Christian unity have risen from both Orthodox and Protestant leaders at the third assembly of the World Council of Churches, which bands together virtually all the world's non-Catholic Christian faiths.

Dr. Joseph A. Sittler, Jr., professor of systematic theology at the University of Chicago, in a keynote address to the assembly.

WCC's general secretary, Dr. W. A. Visser 't Hooft, declared before the vote that Russian membership would be "a tremendous opportunity for real spiritual dialogue between Eastern and Western churches."

finding more accurate methods of ascertaining periods of sterility and fecundity so periodic continuation would be more reliable.

director of the Institute for Social Order in St. Louis.

VATICAN CITY—Participants in the general assembly of the World Council of Churches at New Delhi have assurances from the Vatican of the help and prayers of the world's Catholics.

THE ETHIOPIAN statement, read to the assembly by Bishop Theophilus, suggested close study of the traditional doctrines with a view to defining them more clearly.

THE QUESTION of the world's accelerating population growth, although not on the assembly's agenda, was dealt with at length in one session.

THE CATHOLIC Church is represented at the WCC assembly by five official observers.

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This show of fraternal interest in a major assembly of Protestant and Orthodox churches came in a Vatican Radio news commentary.

Bishop Theophilus also deplored "shop stealing" or proselytizing among Orthodox Christians by other Christian denominations.

He asserted that Mater of Magistra, the social encyclical issued by His Holiness Pope John XXIII, is not clear on the question of family planning.

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The Vatican Radio news commentator said: "Although, as is evident from the regularity of the meetings of the World Council of Churches, the New Delhi meeting has no reference to the Second Vatican Ecumenical Council, Catholics, watch with sympathy the efforts which the separated brothers are making in their attempt to recover lost unity. They willingly unite their prayers in invoking from Christ the Light of the World the grace to find again the way of return to the only fold under the custody of the only shepherd."

He warned that Christianity is in danger of being regarded as a "white man's religion" in Africa.

Many Protestant commentators have been critical of the encyclopedia's section dealing with population because it gives the impression, he said, that the Catholic Church is relying on economic miracles and not sufficiently stressing the need for responsible limitation of procreation.

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EYES EXAMINED PRESCRIPTIONS FILLED

PATRIARCH Alexis said the Greek Orthodox Church is aware of the difficulties all Christians, but is prepared to do what it can in that direction within the WCC.

Some groups within the WCC act on "the quest of our times, which is our unity in Christ."

FAGLEY SAID, however, that the Catholic approach to family questions had been brought much closer to Orthodox and Protestant traditions under Pope Pius XI and Pius XII.

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The ranking prelate of the Greek Orthodox Church said in a statement read to the assembly: "It is in our own unity that the world will be enabled to evaluate the real meaning of brotherhood and hope and assurance of a new epoch in Christ."

Holy See expands aid to refugees

Many Protestant commentators have been critical of the encyclopedia's section dealing with population because it gives the impression, he said, that the Catholic Church is relying on economic miracles and not sufficiently stressing the need for responsible limitation of procreation.

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A U.S. Protestant theologian echoed the Patriarch's call, and asked for emphasis on unity of faith rather than mere unity of organization.

VATICAN CITY—The Holy See has decided to extend its aid to refugees from Europe only, to the world in general.

He said that unless solutions are found to the problem of the displaced, that science would succeed in

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"THE CHURCH has found a melancholy variety of ways to express her sorrow," commented

THE decision taken by the Holy See, he said, was prompted by the fact that world events have increased the problem of refugees, and that the Church's mission of charity has, therefore, required that it broaden its efforts.

He said that unless solutions are found to the problem of the displaced, that science would succeed in

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DAVID FIELD

Procedural rules for Council issued

VATICAN CITY—A subcommittee set up by the Central Preparatory Commission for the Second Vatican Council to work out rules governing the council meetings has held its first meeting.

He said that unless solutions are found to the problem of the displaced, that science would succeed in

Cardinal Francesco Roberti, Prefect of the Supreme Tribunal of the Apostolic Signature, high Church court—and president of the subcommittee, presided at the meeting.

It was further explained by the authority in the Secretariat of State that the Holy See's charitable effort in favor of refugees has, for all practical purposes, been concentrated all along.

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The creation of this subcommittee was announced early in November at the second meeting of the Central Preparatory Commission.

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The submission, using the directives of the central commission as a basis, began working out details of the convocation and procedure of the council. Its solution to the problems involved will be submitted to His Holiness Pope John XXIII for final approval.

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