the CRITERION

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Pope, observers will join in historic unity service

VATICAN CITY—Pope Paul VI announced during the November 30th meeting of the Vatican Council that on December 4 he will take part in an historic unity service with non-Catholic Christian council observers.

The event, which will take place at the basilica of St. Paul Outside-the-Walls will mark the first time since the Reformation that a pope has joined non-Catholic Christians to pray for unity in a major Roman basilica.

At the same council session, the 165th general meeting, the proposal to completely reorganize the Church's top office for missionary activity was rejected, but the modification approved by the council Fathers still establishes a new body to handle specific problems submitted to it by the pope.

The modification was approved in a series of 10 votes taken after a week's recess.

The votes completed the council's review of the revised schema on the missions, thus readying the document for final adoption at the plenary meeting of December 7, the day before the solemn closing of Vatican II.

By the time the day's rather uneventful business agenda closed, the results of only three of the 10 votes were available to the press. Specific results of the vote dealing with the reorganization of the Congregation for the Propagation of the Faith, the Church's top administrative office for the missions, were not immediately available. But council officials said there was no doubt that the modification proposed by the commission in charge of the missions schema to limit the deliberative power of a new body had been accepted by a large majority.

EARLIER, it had been proposed that a commission composed of representatives of national bishops' conferences, of mission-sending societies and of national directors of pontifical missionary organizations be given a deliberative vote on the operation of the policy decisions of the Congregation for the Propagation of the Faith.

In effect, this would have meant a complete reorganization of that congregation as it exists today. However, Father John Schuette, S.V.D., superior general of the Divine Word Fathers and an official of the commission which revised the schema, explained that this had been modified in view of suggestions made during council debate.

The modification was voted by the revision commission in light of the fact that the propagation congregation is an office of the Roman Curia and as such is an executive organ of the pope.

As this section now stands the representatives who will make up the new body will have "an active part with a deliberative voice" in the direction of the congregation. But the new body's deliberative power will be restricted to matters which are proposed to it by the pope for its decision, execution or implementation.

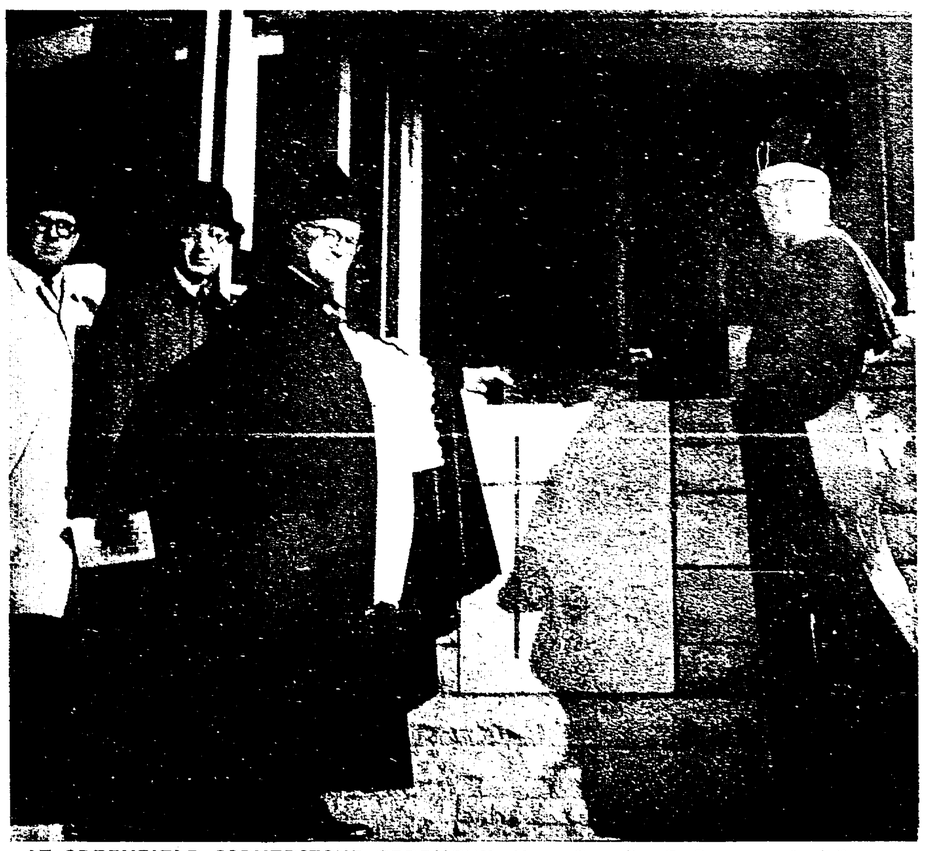
ANOTHER modification approved during the day's voting is that the bishops who are to be representatives on this new commission will not be elected by national bishops' conferences, but rather will be chosen by the pope after consultation with the bishops' conferences.

In other words, the pope retains full control over the propagation congregation as one of his executive offices. But at the same time a larger role in policy decisions is guaranteed to those persons and organizations most concerned with the Church's missionary activity.

Pope Paul was present for the day's Mass, which was that of St. Andrew the Apostle. The ceremony was a Maronite-rite Liturgy concelebrated by the Maronite-rite patriarch of Antioch, Cardinal Paul Meouchi, and eight other Maronite-rite bishops.

THE FIRST vote of the day concerned the definition of the concept of a mission. Father Schuette said in his report that a large number of Fathers had asked that it be enlarged to make it applicable to a specific type of work, no matter where in the world this might be undertaken. Most of the suggestions favoring this expansion of the definition came from Latin America. Father Schuette reported the commission had decided that an expansion of this type would offer an unduly vast concept of mission activity and would give rise to obscurity and impreciseness.

It was obvious that the council Fathers agreed since they voted 2 209 to 20 to retain the restrictive definition.



AT GREENFIELD CORNERSTONE CEREMONY—Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor (right), officiated during cornerstone ceremonies held last Sunday at St. Michael's Church, Greenfield, now under construction. Father Daniel Nolan, left, is pastor of the Greenfield parish. Shown at left are two members of the parish finance committee. The 484-seat church, featuring fan-shaped seating, is being constructed by Cord Brothers of Shelbyville for $130,000. Charles M. Brown of Indianapolis is the architect. (Staff photo)

FATHER HANS KUENG

Sees council scoring a major breakthrough

By PLACID JORDAN, O.S.B.

ROME — No ecumenical council in the history of the Church has accomplished a breakthrough into a new era as far-reaching as the one achieved by the Second Vatican Council.

This opinion was voiced in an interview by Father Hans Kueng, Swiss-born dean of the theology faculty of Germany's Tuebingen University and a council expert.

"The breakthrough is evident," Father Kueng said, "not only in the relations of the Church with Protestants, Orthodox, the Jewish people and other major religions, but also in respect to the modern world, to the whole of contemporary society.

"FORMERLY we maintained a defensive attitude and engaged mainly in polemics aimed exclusively at asserting our own point of view. Now we are prepared to search our own conscience and to admit the mistakes we made. We are willing to develop an understanding for the views of those who differ with us.

"This means we have emerged from what has appeared to many as a Catholic ghetto and that we are now eager to engage in a real dialogue."

Father Kueng was asked: "What will be the immediate consequences of the new climate in the Church?" He answered:

"Above all, the renewal of the Church from within now rests on a solid foundation formally established by conciliar decrees. Naturally they are not enough by themselves, for they must be applied in practical life, as Pope Paul clearly intimated in his notable address to the council at its last public meeting (Nov. 18). The council is not an end in itself. It is a beginning, a beginning of renewal.

"To pursue it we are all called to uphold bravely our dedication to the ideals of Pope John. The flame he kindled must continue to shine brightly in the Church and for the benefit of all society."

"Do you not think there will be obstacles that are difficult to remove?"

"Of course," Father Kueng replied. "But obstacles are there to be overcome. After all, those adhering to the status quo of the precouncil period are not motivated by ill will but rather by a lack of understanding of the needs of this day and age. Such tendencies toward inertia, however, need not be feared. They can and will be conquered by patiently applying ourselves to the ideals we believe in."

FATHER KUENG was asked for his opinion of statements by some council observers that the Second Vatican Council has achieved the things that were sought by the Protestant Reformation.

"I agree," he said, "for in many respects this council has brought about what Martin Luther and the other Reformation leaders aimed at 400 years ago.

"Five points are to be made in this connection:

"1. The renewed interest in and appreciation of holy Scripture in worship, theology and the whole life of the Church.

"2. The desire to bring about an active participation of all the faithful in the liturgy.

"3. A much better understanding of the role of the laity and its calling.

"4. A suitable adaptation of the Church to the need of various nationalities and races.

"5. The proper definition of the ministry as one of service and of the Church as the community of the people of God."

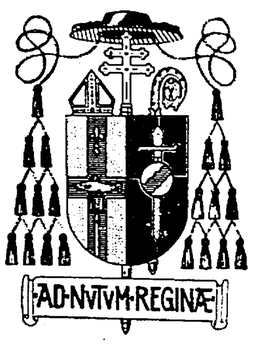
"Would you go even further," Father Kueng was asked, "and visualize the tasks arising for the Church in the future?"

"No doubt there are still a good many imperfections to be eliminated and a great deal remains to be done," he answered. "But the accomplishments of this council are a challenge for other Christian churches to cooperate with us Catholics in a truly evangelical spirit in realizing our common task."

FATHER KUENG added that Pope Paul has proven to be a leader toward this goal. "There are many who stress the handicaps a pope has to face," he said, "but Pope Paul has the best intentions to overcome them. He has said he will not relax his good efforts. His recent announcement, for instance, that the reform of the Roman curia is impending and his establishment of the world Synod of Bishops are both heartening moves. Other reforms stemming from conciliar decisions will follow in due course.

"As the council is about to adjourn, we have every reason to be full of hope and confidence."

Official



In keeping with the Holy Father's request for a Triduum of Prayer at the close of the Vatican Council, we encourage the clergy, Religious and laity of the Archdiocese to perform personal acts of devotion on December 6, 7 and 8, asking God's blessings on work accomplished and the work which remains to be done.

+ Paul C. Schulte

Archbishop of Indianapolis

Unity move miffs Greek Primate

ATHENS—The Primate of the Orthodox Church of Greece has decried alleged plans—reported in the press here to be imminent—for the papacy and the Orthodox patriarchate of Constantinople to lift the counter-excommunications of the year 1054.

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Archbishop Chrysostomos of Athens issued a statement reiterating his traditional byword: "We do not want to be subjected to the Vatican." He said that Orthodox Ecumenical Patriarch Athenagoras I of Constantinople has no right to revoke the anathemas pronounced nine centuries ago by his predecessor, Patriarch Michael Cerularius, because such a decision must be agreed to by the heads of all the Orthodox Churches.

THE ARCHBISHOP spoke out when all the Athens newspapers headlined the meeting at the patriarchal headquarters in Turkey of a five-man delegation of the Vatican Secretariat for Promoting Christian Unity with representatives of the ecumenical patriarchate.

Athens dailies reported that the two-day session in Istanbul prepared all the details for ceremonies in which Pope Paul VI and Patriarch Athenagoras would rescind the excommunications which resulted in the "great schism" between the

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Adult Confirmation

Archbishop Schulte will confer the Sacrament of Confirmation on adults living in the Indianapolis area Sunday, Dec. 12, at 3 p.m. in SS. Peter and Paul Cathedral. Registration cards must be obtained from a parish priest.

Placement tests slated Dec. 11, 18 for eighth graders

Placement tests for eighth grade pupils who wish to attend a Catholic high school in the Archdiocese will be given on Saturday, Dec. 11, and Saturday, Dec. 18, the Archdiocesan School Office has announced.

Private schools will test at 9 a.m. Saturday, Dec. 11. Included in this group are: Brebeuf, Cathedral, Ladywood, Our Lady of Grace Academy, St. Agnes Academy, St. Mary Academy and Immaculate Conception Academy, Oldenburg.

These schools will administer the test at 9 a.m. Saturday, Dec. 18: Chatard, Chartrand, Latin School, Sacred Heart Central and Scecina, all in Indianapolis; Our Lady of Providence, Clarksville; Schulte, Terre Haute; and Shawe Memorial, Madison.

The School Office also announced that admission to a diocesan high school is dependent upon the placement test. If a pupil is considering a private school and a diocesan school, he must take the test at both places. A fee of $1.25 will be charged at all schools.

Open drive for tuition in arrears

Efforts to collect $23,946 in delinquent tuition payments to five diocesan-owned high schools in Indianapolis is being made by the Indianapolis Deaneries School Board.

Notification was given by mail this week to 140 families in Marion County who are more than one semester in arrears on tuition payment, according to Charles Fleetwood, school board president.

In the letter, Fleetwood cites the recently-adopted policy regarding tuition:

"Any pupil owing over a semester's tuition without a satisfactory explanation by a parent or guardian will be requested to leave. No pupil will be excluded whose parents can show that they are really unable to pay. They may give this information in person or through their pastor to the (School) Board."

Payment or an explanation is requested within 30 days of receipt of the letter. The schools involved are: Chatard, Chartrand, Ritter, Sacred Heart Central and Scecina Memorial.

At council closing

VATICAN CITY — An estimated 80 nations are sending special diplomatic missions here for the closing of the Second Vatican Council on December 8. Many will be headed by chiefs of state or ministers of foreign affairs, according to the Vatican press office.

Birth control laws are still applicable

By REV. JOHN P. DONNELLY

VATICAN CITY — "Although theological teaching on birth control is still in doubt on a theoretical level, in practice Catholics are bound to follow the Church's present legislation unless the pope decides to change it."

This opinion of the birth control controversy's present status was agreed on by three theologians and a Church historian who is also a member of the Pope Paul VI's special commission on the subject.

They expressed their consensus at the U.S. bishops' press panel (Nov. 30), following completion by a council subcommission of a statement on marriage which will be part of the text of the schema on the Church in the modern world. Final voting on the schema was scheduled for December 4 before its promulgation on December 7.

The Pope removed discussion of contraception from the council's competence last year and set up a special papal commission composed of theologians and scientists. The council subcommission charged with the statement on marriage, therefore, has kept its text neutral regarding the controversy.

It was in the framework of explaining the council's forthcoming statement that the three panelists and a guest speaker gave their view.

FATHER JOHN L. King, O.M.I., superior of the Oblate Fathers' Rome house of studies, said the current questioning of the Church's traditional view "has not a sufficiently intrinsic value or sufficiently wide acceptance among theologians to date to constitute a practical doubt."

This means, he continued, "that thus far, after years of questioning, we have not yet arrived at the point where the doctrine of the Church on contraception can be considered theologically doubtful. This is a practical norm. The Church must therefore propose according to its present lights, a norm for all Catholics to follow. This does not mean, however, that the Church has closed the subject to further discussion."

On the contrary, he said, theologians are free to discuss it and

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Official

The Faithful of the Indianapolis Archdiocese are hereby dispensed from the laws of fast and abstinence on Tuesday, Dec. 7, vigil of the Feast of the Immaculate Conception.

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Dispensation from fast and abstinence laws is also granted for Friday, Dec. 24, and Friday, Dec. 31, the vigils of the Feasts of Christmas and the Octave of Christmas.

●

Father Louis T. Gootee, pastor of Nativity parish, Indianapolis, is hereby appointed Archdiocesan Director of the Cursillo Movement.

THE CHANCERY OFFICE

OLDSTERS HELP FUND CAMPAIGN

New therapy program launched at Little Sisters of the Poor

By FRED W. FRIES

A new occupational therapy program is adding an exciting dimension to the lives of the elderly residents at the Little Sisters' Home for the Aged in Indianapolis.

Aside from its therapeutic value, the program is making it possible for the senior citizens to make a tangible contribution toward the new St. Augustine's Home, now under construction on Road 100 in Northwest Marion County.

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It all started a few months ago when Fran (Mrs. Joseph) Kenney, of St. Joan of Arc parish, consulted the local superior, Good Mother Marie Mathilde, about the possibility of starting some kind of therapy program.

On her visits to the institution, Mrs. Kenney had noticed the dearth of activities outside the daily routines of meals and chapel services and watching television.

"I felt that the old folks needed some kind of challenge . . . something that would occupy their minds in a constructive way," Mrs. Kenney explained in an interview with The Criterion.

"I was quite aware" she added "that the good Sisters had all they could do to provide for the physical and spiritual needs of their guests, and that any such program would have to be handled with volunteer help."

MOTHER MARIE Mathilde greeted Mrs. Kenney's offer with enthusiasm.

There was one hitch: Mrs. Kenney needed professional guidance. Her experience in occupational therapy was confined to work with a parish Girl Scout troop.

Mother Marie Mathilde had the answer to that problem. She had heard of the success of an apostolic laywoman in the Order's Cleveland Home for the Aged in establishing a highly developed therapy program among the residents. Would this lady be willing to come to Indianapolis to help get a similar project off the launching pad? The answer was a fervent "yes."

Mrs. Betty Greene—an effervescent, dedicated 51-year-old widow with the vitality of a teen-ager—arrived a few days later.

That was three weeks ago. Today dozens of elderly residents at the Indianapolis Home are busying themselves — with guidance from Mrs. Greene and Mrs. Kenney — turning out attractive and useful artifacts of every description.

"Right now the emphasis is on holiday items," Mrs. Greene explained. "Candles, Christmas tree ornaments and centerpieces. The finished products are on display at the Little Sisters daily, including Sunday, from 10 a.m. to 4 p.m. and may be purchased at nominal charges."

"That's how the old folks are doing their bit for the new St. Augustine's," she added.

HANDMADE SANTA—Fran Kenney, left, Mother Marie Mathilde and Betty Greene admire a stuffed Santa made by one of the residents of the Little Sisters' Home for the Aged in Indianapolis. Mrs. Greene and Mrs. Kenney helped launch the new occupational therapy program. They have sounded an appeal for volunteer workers and materials.

We noted that most of the therapy activity was confined to women residents.

"This is typical," Mrs. Greene said. "The men are the hardest to convince, but once the program gets rolling, more and more of them will join in."

Mrs. Greene then took us to the men's dining room, where we found Gene Witchger, of Immaculate Heart of Mary parish, working with a couple of septuagenarians in making hanging Christmas "trees" from coat hanger wire.

"As suitable projects are started and additional male volunteers like Mr. Witchger, offer their services, more and more of the men will be attracted to the program," Mrs. Greene said.

"We never use coercion," she added. "There is, of course, a natural diffidence among the oldsters which often takes time to eliminate."

WE ASKED the vivacious and attractive Betty Greene what prompted her to get into the field of occupational therapy for the aged.

"A few years after my husband's death in 1955," she answered matter-of-factly, "I suddenly realized that I was wasting my life in club work and social activities. I was groping for a challenge that would fill the void of widowhood and give me a chance to serve my fellowman. I have found that challenge in my work with the aged —the most neglected of God's children. It has been most rewarding."

Last Sunday Betty Greene returned to her home in Cleveland . . . but not for long. Soon the gregarious Mrs. Greene will be off again to help launch a therapy program in one of the many other homes operated by the Little Sisters across the country.

WITH THE DEPARTURE of Mrs. Greene the Indianapolis program is in the hands of Fran Kenney.

To get the program into high gear she needs two things: volunteer help and materials.

"We can use volunteers of all ages—even high school students," she said. "Just one day a week or even a few hours would be a God-send. The only qualification is a desire to be helpful."

Those who wish to join the "apostolate" are asked to contact Mrs. Kenney at 3644 N. Park Ave., Indianapolis, telephone 926-6743.

Major material needs at present include old-fashioned treadle sewing machines ("They strengthen weak legs") and kilns for baking ceramics and tile. In addition, crocheting and embroidery needles, patterns and yarn, ribbon, beads and old jewelry are among items that can be put to good use.

Contributed materials can be left at the Home at 520 E. Vermont St. daily from 10 a.m. until 4 p.m.

Summary of decree on the lay apostolate

By JAMES C. O'NEILL

HISTORY was made at the November 18 public meeting of the Second Vatican Council when an ecumenical council for the first time voted to accept a decree dealing exclusively with the nature, character and types of the duties of laymen and their active role in the Church's mission of preaching Christ to all people.

By an overwhelming vote of 2,305 to 2, the Fathers gave their approval to a 9,000-word decree dealing with the apostolate of the laity.

Then Pope Paul VI solemnly approved and promulgated the decree which is looked upon as a Magna Carta for the future activity of laymen, not only those working in professional fields, but for all Catholics wherever they are.

The decree states basic principles and gives pastoral directives to guide the lay apostolate. It derives the duty and right of laymen to participate actively in the Church's mission from the fact that all the faithful are the People of God and that their share of responsibility for spreading the Kinglom of God on earth is "proper and indispensable. . . . In fact modern conditions demand that their apostolate be broadened and intensified."

The decree consists of an introduction and six chapters.

CHAPTER ONE deals with the vocation of the laity to the apostolate. Chapter two treats of the objectives of this apostolate. Chapter three reviews in general terms the various fields of the apostolate. Chapter four discusses various forms of the apostolate. Chapter five treats of the relationships among the forms of the apostolate in the world. Chapter six sets down principles to guide the formation of lay apostles.

In chapter one it is observed that just as parts of a living body cannot be merely passive, so too the parts of the Body of Christ—which is the Church—cannot be passive.

"Indeed, the organic union in this body and the structure of the members is so compact that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself."

Noting that in the Church "there is a diversity of ministry but a oneness of mission," the decree states that "the laity derive the right and duty to the apostolate from their union with Christ, the Head" through baptism into the Mystical Body and confirmation.

At the outset the decree notes that because individual laymen are united with Christ in the Church, the success of the apostolate depends upon their living union with Christ which is nourished by the liturgy, frequenting the sacraments and their constant striving for individual perfection and holiness.

Moreover, it is stated that the "plan for the spiritual life of the laity should take its particular character from their married or family state or their single or widowed state, from their state of health and from their professional and social activity. They should not cease to develop earnestly the qualities and talents bestowed on them in accord with these conditions of life, and they should make use of the gifts which they have received from the Holy Spirit."

CHAPTER TWO notes that the laity, in sharing the Church's mission, "exercise their apostolate both in the world and in the Church, in both the spiritual and temporal orders. . . . In both orders, laymen, being simultaneously believers and citizens, should be continuously led by the same Christian conscience."

It is stressed that the Church's mission—the salvation of men—is in a special way entrusted to the clergy who preach the word of God and administer the sacraments. Yet, "there are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification."

Because of the conditions of the present day in which new problems are arising and serious errors tend to "undermine the foundations of religion, the moral order and human society itself," the decree of the council exhorts laymen according to their capacities "to be more diligent in doing what they can to explain, defend and properly apply Christian principles to the problems of our era in accordance with the mind of the Church."

The decree outlines objectives of the lay apostolate and takes into account that "God's plan for the world is that men should work together to renew and constantly perfect the temporal order."

As a consequence of this, the decree recognizes the good things that are to be found and promoted in the world. "All those things which make up the temporal order, namely the good things of life and the prosperity of the family, culture, economic matters, arts and professions, the laws of the political community, international relations and other matters of this kind . . . not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value."

WHILE acknowledging the good things of this world, the decree does not ignore man's fallen nature and the errors that follow from it. It observes that some persons in the present day "who have trusted excessively in the progress of the natural sciences and technical arts have fallen into an idolatry of temporal things and have become their slaves rather than their masters."

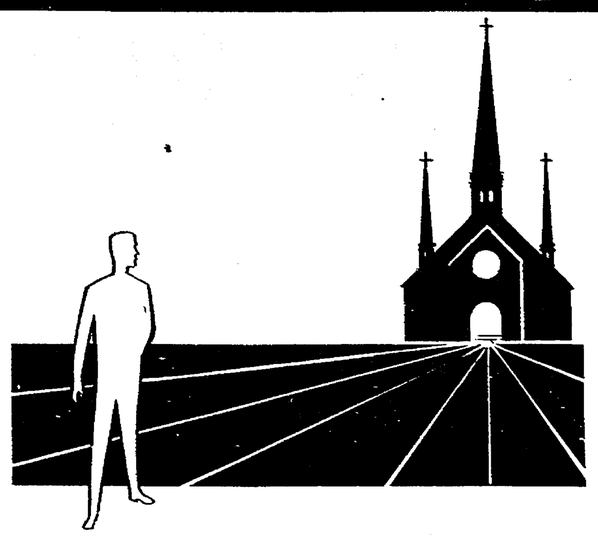
To counterbalance this tendency, the decree declares that the laity "must take up the renewal of the temporal order as their own special obligation."

The first means of this renewal to be accomplished by laymen is the undertaking of more charitable works. "These charitable enterprises can and should reach out to all persons and all needs," it is stated.

"Wherever there are people in need of food, clothing, housing, medicine, employment, education; wherever men lack facilities necessary for living a truly human life or are afflicted with serious distress or illness or suffer exile or imprisonment, there Christian charity should seek them out and find them, console them with great solicitude and help them with appropriate relief. This obligation is imposed above all upon every prosperous nation and person."

The second chapter concludes by stating that in promoting these charitable works the Catholic laity "should cooperate with all men of good will."

The third chapter, dealing with the various fields of the apostolate, considers the following fields of action: church communities, the family, youth, and the social milieu on the national and international levels.



Regarding Church communities, it is taken into account that lay activity is so necessary "that without it the apostolate of the pastors is often unable to achieve its full effectiveness."

On the parish level the decree urges that laymen become accustomed to working together with their priests, "bringing to the Church community their own and the world's problems as well as questions concerning human salvation—all of which they should examine and resolve by deliberating in common."

But the laity's cooperation in Church communities should not be limited only to the parish. It should extend when necessary to the inter-parochial, inter-diocesan, national and international fields."

TURNING TO THE subject of the family, the decree stresses that today it is the greatest part of the apostolate of married couples to affirm the right and duty of parents and guardians to educate children in a Christian manner and to defend the dignity of the family.

To achieve these aims, it is necessary for Catholics to cooperate "with men of good will to ensure the preservation of these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, education of children, working conditions, social security and taxes; and that in policy decisions affecting migrants their right to live together as a family should be safeguarded."

Acknowledging the role that young people can and should have in the lay apostolate, the decree states "they should become the first to carry on the apostolate directly with other young persons, concentrating their apostolic efforts within their own circle according to the needs of the social environment in which they live." Adults are encouraged to engage in dialogue with young people.

In social relationships, Catholic laymen can bring the influance of the teaching of Christ to bear on their surroundings, "especially by conforming their lives to their faith so that they become the light of the world as well as by practicing honesty in all their dealings so that they attract all to the love of the true and the good, and finally to the Church and to Christ.

"They fulfill their mission also by fraternal charity which presses them to share the living conditions, labors, sorrows and aspirations of their brethren, with the result that the hearts of all about them are quietly prepared for the workings of saving grace."

Lastly, there is a vast field for the lay apostolate on the national and international levels where Catholics can "make the weight of their opinion felt in order that civil authority may act with justice and that legislation may conform to moral precepts and the common good."

Those skilled in public affairs should not refuse to put their skills at the service of the community, thus working for the common good and preparing the way for the Gospel.

THE FOURTH chapter deals with various forms of the apostolate. It begins by noting that the apostolate of the individual person "is the origin and condition of the whole lay apostolate, even of the organized type, and admits of no substitute."

The document states that there is a "very urgent need" for the individual apostolate in those places where the Church's freedom is seriously infringed and where Catholics are few in number and widely separated, since individuals can do many things which priests may not be able to do.

Yet, because man is social, it is natural that a group of lay apostles join together to accomplish their aims. Quite often this achieves "much better results than can be expected if each member were to act on his own."

The decree acknowledges the laity's "right to found and control" their lay associations for apostolic activity as long as the "proper relationship to Church authority" is maintained. The text pays special tribute to those associations which have received the title of "Catholic Action" and which in the past have been "described as the collaboration of the laity in the apostolate of the hierarchy."

But whether these associations bear the name of Catholic Action or another name, they have four characteristics in common, the decree affirms.

First, their immediate aim is that of the church—the evangelization and sanctification of men and the formation of a Christian conscience to prepare the way for Christ's message.

Secondly, the laity cooperating in their own way with the hierarchy contribute the benefit of their experience to these organizations and assume responsibility for their direction.

Third, the laity act together in an organic body so that the Church community is more fittingly symbolized and the apostolate is made more effective.

Lastly, whether they offer themselves spontaneously or are asked to cooperate in the apostolate of the hierarchy, the laity function under the higher direction of the hierarchy which can sanction this cooperation by explicit mandate.

The fourth chapter ends with a special recognition of "those lay people, single or married, who devote themselves with professional experience, either temporarily or permanently, to the service of associations and their activities." It urges pastors to make sure these people receive what is demanded by justice, equity and charity "particularly as regards the proper support for them and their families."

Discussing the external relations of the lay apostolate, considered either on an individual or organized basis, the decree stresses in its fifth chapter that the spirit of union and cooperation is required for the common good of the Church. "The hierarchy should promote the apostolate of the laity, provide it with spiritual principles and support, direct the conduct of the common good of the Church, and attend to the preservation of doctrine and order."

One section of the fifth chapter specifically declares that "no project may claim the name 'Catholic' unless it has obtained the consent of lawful Church authority."

Observing that bishops may choose to work more closely with some forms of the lay apostolate than with others, the document states just the same that the laity "must not be deprived of the possibility of acting on their own acord." It is also noted that the hierarchy can give laymen functions closely allied with pastoral duties, such as teaching catechism, performing some liturgical actions and caring for souls. "By virtue of this mission the laity are fully subject to higher ecclesiastical control in the performance of this work."

THE DECREE calls for the creation of diocesan councils composed of diocesan and Religious clergy as well as laymen to work both for evangelization and sanctification and in the charitable and social spheres. Provision is also made for a secretariat to be established by the Holy See to serve and promote the lay apostolate.

Finally, the document approves the cooperation of Catholics with other Christians and even non-Christians in various temporal matters. "By this dynamic and prudent cooperation, which is of special importance in temporal activities, the laity bear witness to Christ, the Saviour of the world, as well as to the unity of the human family."

The last chapter, dealing with the training of lay apostles, calls for a spiritual preparation accompanied by "solid doctrinal instruction in theology, ethics and philosophy, adjusted to the differences of age, status and natural talents." It is urged that the training should not lose sight of the temporal character of the lay apostle.

Training for the lay apostolate should begin in the family, be continued in higher schools and colleges and in the apostolate itself. It is recognized that training will differ according to the kind of work and local circumstances.

Negro pastor gets provincial post

LAFAYETTE, La. — Father John W. Bowman, S.V.D., pastor of Immaculate Heart of Mary church here, has been named provincial of the Southern Province of the Divine Word Fathers.

He succeeds Auxiliary Bishop-designate Harold R. Perry, S.V.D., of New Orleans, and is the second Negro named provincial of the Southern Province. Bishop Perry was the first.

A native of Washington, D.C., ordained in 1939, Father Bowman has been pastor in Lafayette since 1961. He was an Army chaplain in World War II, being discharged with the rank of major. He has served in Divine Word parishes in Louisiana and Mississippi.

11TH WEEK'S SUMMARY

'Behind scenes' work marks council action

By PLACID JORDAN, O.S.B.

VATICAN CITY—As the council entered its final phase, following a week's recess, surface calm belied a good deal of behind-the-scenes activity.

Committees were kept busy in their last attempts to straighten out discrepancies, especially in the schema on the Church in the modern world. That document, together with the one on religious liberty already adopted and those on the priesthood and the missions will come up for final balloting during the last week of the council and be solemnly promulgated on December 7. Meanwhile, attention was still centered on three crucial aspects of this so-called Schema 13.

- **Communism:**

A rather vociferous group of council Fathers have been insisting on a renewed formal condemnation of communism within the context of this schema. Since Pope Paul VI, in various recent public addresses, left no doubt that the Church remains opposed to all Marxist ideologies, no further reference is considered necessary in a document which is primarily pastoral in nature. According to reliable sources, however, the Holy Father is considering referring to the matter once more in one of his two concluding council speeches.

- **Atomic weapons:**

Because some council Fathers, for whom Archbishop Philip M. Hannan of New Orleans has become the spokesman, do not believe it would be politically wise to entirely rule out nuclear stockpiling and the possible use of nuclear arms as legitimate means at defense, the committee has again considered this vital question at length. Its conclusions will be known in days.

- **Family planning:**

Because the extensive consultations which were in progress all last week raised a question as to whether it would be desirable to express the schema's views on this subject more explicitly than they are now cautiously formulated, Pope Paul personally intervened. Upon his recommendation a number of experts, including some lay people who are members of his special committee on birth control, took part in discussions of the conciliar subcommittee concerned with this matter. The Holy Father himself is understood to have "suggested" that the pertinent paragraph which already reaffirms the traditional teaching of the Church on responsible parenthood be rewritten so as to include specific references to such fundamental pronouncements as Pius XI's encyclical Casti Connubii, and Pius XII's famous address to the Rome meeting of obstetricians.

Were this done the emphasis of the schema would be on the unconditional ban against artificial contraception. The draft already says that Catholics should adhere to the teachings of the Church in this respect, but does not go any further.

THE PROBLEM is delicate not only because of its substance, but because it had been formally removed from the council's competence and reserved to the Holy Father personally. Many council Fathers are known to be reluctant to vote for a document which in a sense would mean a final commitment on an issue which to a vast number of the faithful is of primary importance.

At the same time the Pontiff is reported to be hesitant to make a pronouncement right now when further medical research would seem to be indicated.

Should the council decide to chart a course now which later on might have to be corrected, the resulting confusion certainly would not be helpful. However, if conjugal love as a primary purpose of marriage and the right of parents to determine the size of their families, while guided by the precepts of the Church, remain as unchanged principles in the draft, then the Fathers may find it acceptable and give some emphasis to them, while the overall decision on this whole issue is left for future decision by the Pope.

MEANTIME, however, the Holy Father is expected to issue a pastoral instruction that would be helpful to the faithful without taking a stand as yet on the medical aspects involved.

Meanwhile, the mission schema also has undergone a revision in the light of amendments offered which aim at a clearer definition of the rights and competence of bishops to be appointed to the central executive branch of the Congregation for the Propagation of the Faith. The text about to be submitted for council approval appears acceptable to those who insisted these responsibilities should be more clearly defined.

Married man, 33, seeks diaconate

BUENOS AIRES—A 33-year-old father of two children is studying at San Miguel major seminary here with the hope of becoming the first married deacon in the Latin-rite Church in modern times.

The married diaconate was approved in the ecumenical council's Constitution on the Church last year, and a preliminary decision to ordain married men in Argentina has already been made by the Catholic bishops of this country. However, final guidelines for the married diaconate are still being worked out by the Argentine hierarchy.

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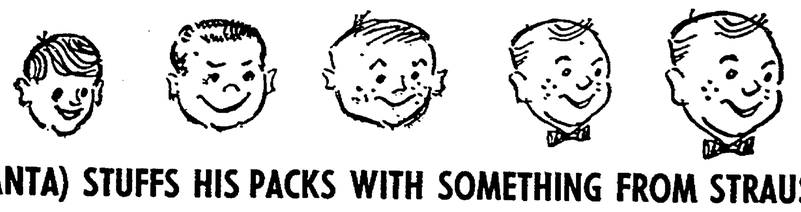

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MARIAN QUEEN CANDIDATES—The four young ladies above are candiadtes for the title of 1965 Homecoming Queen at Marian College. Campus-wide election is set for Friday, Dec. 3, with the crowning slated during the student-alumni dance Friday evening at the college. From left are: Miss Geri Sanna of South Bend; Miss Beverly Freije, of Indianapolis; Miss Rosie Thomas of Indianapolis; and Miss Martha Gorman, of Evansville. A full day of homecoming events is planned Saturday, starting with brunch at noon in the campus dining hall and concluding with a Homecoming Ball in the evening.

THE CHURCH AND THE WORLD

Thousands sign beatification appeals—Prayer for immigrants

The Vatican

♦ Pope Paul has asked God to reward the "Catholics of the U.S. who contribute so generously" to the poor of the world and thanked the U.S. government and other officials for collaborating in this work. He spoke at an audience which included officials of Catholic Relief Services from all over the world.

♦ Almost a million people have signed petitions for the beatification of Pope John XXIII while more than 700,000 have signed petitions to beatify Pope Pius XII, according to the Vatican City daily newspaper. In announcing the initiation of the beatification processes by Pope Paul, the newspaper's editor, Raimondo Manzini, called the Pope's decision "a religious fact and not a political one." Manzini described as the real foundation of Pope Paul's decision "the fact of the holiness of the two servants of God, already recognized and decreed in the common sense of popular sentiment."

♦ The Catholic Church stands ready today to be "a lighthouse of guidance and salvation in the social and spiritual transformation going on in Latin America," Pope Paul told an audience of some 500 South American bishops. He recommended "a broad and intelligent use of sociological data already gathered and evaluated concerning religious conditions" there, and "an extraordinary pastoral effort" designed by a secretariat for coordination of the apostolate and aided by national episcopal conferences.

♦ A unique parish church which is part of the big International Center for Working Youth has been dedicated in Rome by Pope Paul. The church of St. John the Baptist is part of a complex of buildings and athletic grounds built on orders of Pope John XXIII with funds collected for the 80th birthday of Pope Pius XII. Staffed by Opus Dei, a secular institute, the center features a boarding trade school for men and women and has a library, social center and hostel for foreign workers visiting Rome.

♦ Cardinal Carlo Confalonieri has asked bishops of countries with a major influx of immigrants to insert into the Mass Prayer of the Faithful an invocation for "brother immigrants of various cultural and ethnic origins." The prefect of the Consistorial Congregation, charged with the spiritual care of migrants, sent a letter to episcopal chairmen of national migration committees in anticipation of the worldwide observance of "emigration day" on the First Sunday of Advent.

♦ Three of four priceless items stolen from collections in the Vatican Library were found less than 48 hours later abandoned in a field on the outskirts of Rome. Recovered by Italian police were manuscripts of 14th century Italian poet Francesco Petrarch and 16th century Italian poet Torquato Tasso. Also found in the bundle was a copy of the ancient Hungarian crown of King St. Stephen. Still missing was a small copper and enamel chest with the blood-stained message held by President Gabriel Garcia Moreno of Ecuador at the time of his assassination in 1875.

At home

♦ SAN ANTONIO, Tex.—Participation by churches in the federally sponsored war on poverty will be challenged soon in a test case by the American Civil Liberties Union. Lawrence Speiser, director of the ACLU's Washington office, declared here that the suit would be filed to find out if the churches' activity is a violation of the U.S. constitution's First Amendment provisions on separation of church and state. "The war on poverty should be carried out through public agencies," he said.

Abroad

♦ MANIZALES, Colombia — A catechetical institute will be opened here in January to serve the Caribbean area, Central American and northern South American countries. The institute, to be directed by Father Richard M. Quinn, M.M., of San Jose, Calif., will operate an information bureau and publish a monthly newsletter and quarterly magazine for the teaching of Christian doctrine.

♦ LONDON — Some 25 local churches have made plans to secure decent housing in a district where thousands of families live in one-room dwellings. The Paddington Churches Housing Association is the first concrete project established by the churches whose representatives have been meeting for the past year. The "interdenominational conference" includes Catholic, Anglican, Orthodox, Methodist, Congregational, Baptist and Presbyterian clergy.

♦ VIENNA—The head of the Austrian Evangelical (Lutheran) Church has predicted "the beginning of a new epoch in Evangelical-Catholic relations." Bishop Gerhard May told the Synod of the Evangelical Church of the Augsburg and Helvetic Confession that the Austrian Roman Catholic hierarchy had met his request for increased cooperation between the churches "with great understanding and brotherly frankness." The synod then approved the appointment of a commission to prepare for joint discussions with the Catholic hierarchy.

♦ SANTO DOMINGO — The bishops of the Dominican Republic warned that a decline in respect for authority can frustrate the government's "well-motivated plans for reform." In a joint statement to the Catholic people, the bishops said that all men should work for the "reestablishment of respect" for law and order. But they also urged Catholics to "place themselves in the front line of events" and to help "guide the historical changes that will take place." The bishops' statement followed repeated rumors of a coup d'etat supposedly being readied by conservative and rightist groups in the nation.

♦ The Independent Confederation of Christian Trade Unions has protested against the use of its headquarters by U.S. soldiers attached to the OAS truce enforcement team in Santo Domingo. The Catholic organization said American troops occupied its headquarters for three months and forbade anyone else to use the building.

♦ ROME—The Catholic hierarchy of Poland has made a move to end the years of bitterness between their country and Germany by formally inviting German Catholics to take part in Poland's millenium celebration as a Christian state next year. The official invitation to the bishops of Germany was made public here while Church leaders from both countries are attending the ecumenical council. The Polish prelates admitted that tensions still exist between the two countries, but they said a gradual reconciliation is possible with God's help.

♦ MADRID — Europeans tend to pay too much attention to racial problems and disturbances in the United States, Bishop Thomas K. Gorman of Dallas-Fort Worth told a Spanish audience here. "I naturally am against racial segregation and believe it will soon begin to disappear, though from time to time some agitation will still take place," he said. At the same time Bishop Gorman declared that the "Catholic Church has always maintained a clear line of conduct on this matter."

♦ TOKYO—"One of the most remarkable features of . . . Christianity in Japan is an invigorated ecumenical climate," Dr. Yokoyama Ichiro, a non-Catholic leader, declared here. In a statement issued in a special bulletin published by the Church of Christ in Japan, Dr. Yokoyama said the increased contact between Protestants and Catholics is "a new phenomenon in the history of Christianity in Japan."

Priests in Atlanta See directed not to give 'conditional baptism'

ATLANTA, Ga. — Priests of the Atlanta archdiocese have been instructed against "rebaptizing" or giving "conditional baptism" in convert cases under a set of new directives prepared by the Archdiocesan Commission for Religious Unity.

Father John Mulroy of Athens, Ga., the commission chairman, said the directives which cover eight fields are effective immediately. He gave the following summary of the directives:

1. **Priests and Other Clergymen**—Catholic priests are encouraged to become acquainted with and meet with clergy of other churches in the neighborhood. They are likewise urged to seek membership in ministerial associations unless special denominational reasons would preclude this. Priests have for some time been attending the Metropolitan Atlanta Council of Churches and Georgia Council of Churches as observers, upon invitation of these bodies.

2. **Services For Religious Unity**—are highly recommended on occasion ssuch as the Chair of Unity Observance in January, neighborhood "Ecumenical Days," etc.

(a) For these services, so important now to all forms of Christianity, a hall or auditorium is preferable to the church proper. When this is impractical, permission will be granted by the archbishop to hold them in the church itself.

(b) At these services, priests may join other clergymen in the reading of Scriptures (each using the Bible version of his choice) preaching and recitation of the Lord's Prayer (including the phrase "For Thine in the Kingdom and the Power and the Glory").

(c) These services are not to take place in the setting of the Eucharistic Liturgy in either church nor is the interchange of pulpits permitted except as indicated in 2, paragraph (a).

3. **Baptism**—is held by most Christian churches to be necessary for salvation, either explicitly or implicitly. Christians validly baptized in other faiths who seek membership in the Catholic Church are to be received after proper instruction and formation, but are not to be rebaptized nor given "conditional baptism." Such "conditional baptism" is permitted only when a prudent doubt exists as to the fact or validity of a previous ceremony. In case of doubtful baptism, proper authorities should be consulted.

4. **Eucharist**—is the Sign of Unity, and our doctrinal disagreement a sign of our "separateness." The guidelines issued by the U.S. Bishops' Commission on Ecumenism direct that inter-communion in the Eucharistic Liturgy not be practiced at the present time.

5. **Mixed Marriages**—The directive of the archdiocese published August 4, 1965, still retains its validity. (This direct permits a Mass and nuptial blessing at mixed marriages.)

6. **Visiting Other Services**—When clergymen of other churches attend any Catholic service to witness their own good will, or for civic or social reasons, they are to be welcomed and given a place of honor. If vested in their customary choir robes, they may be given a place in the sanctuary.

Priests and lay Catholics may attend Protestant services, certainly not out of curiosity, but to witness their good will and religious unity, or for civic or social reasons (weddings, funerals, etc.). Under no circumstances, may Catholics receive communion in another church, nor absent themselves from Sunday Mass.

7. **Exposition of Ecumenism**—Catholics are to be instructed frequently on Ecumenism so that both they and those of other faiths will be spared serious misunderstanding about those new and welcome changes in Catholic practice.

8. With the millions of unchurched in our nation and the world, our witness and our preaching must be directed mainly to those who have not in any manner acknowledged Christ as Lord and Savior. Baptized and practicing members of other Christian churches are not to be regarded as proper subjects for "conversion" or proselytization."

St. Meinrad artist to address nurses

LOUISVILLE, Ky. — Father Donald Walpole, Benedictine artist of St. Meinrad Archabbey, will address the Louisville Archdiocesan Council of Catholic Nurses on "Religious Art" on December 9.

The organization's meeting will take place at Our Lady of Peace Hospital here at 7:30 p.m.

Cathedral alumni to honor Dienhart

INDIANAPOLIS — Joseph Dienhart, former Cathedral High School football and basketball coach, will be honored by the alumni of the school at an Appreciation Dinner on Thursday, Dec. 9, in the Msgr. Downey K of C hall, 511 E. Thompson Rd. The Cathedral High School Lettermen are sponsoring the event.

Dienhart, currently assistant athletic director at Purdue University, began his coaching career at Cathedral in 1928. The national Catholic baskeball tournament was won by his 1933 Cathedral team.

Alumni of all Cathedral classes are invited to attend the dinner at 7:30 p.m., preceded by a social hour at 6:30 p.m. Bob Collins, sports editor of the Indianapolis Star, will be toastmaster.

Reservations can be made with Jim Kiesle, 4421 N. Central Ave., Indianapolis.

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I promise not to cooperate by my patronage with theatres which regularly show objectionable films.

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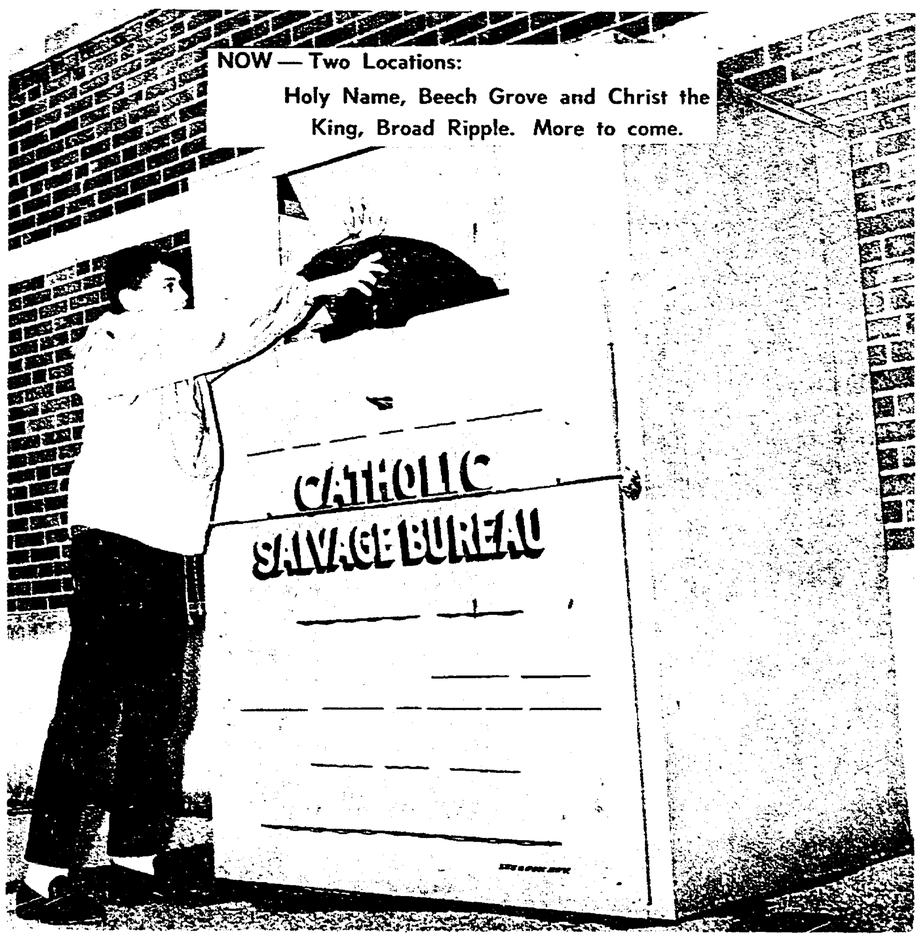

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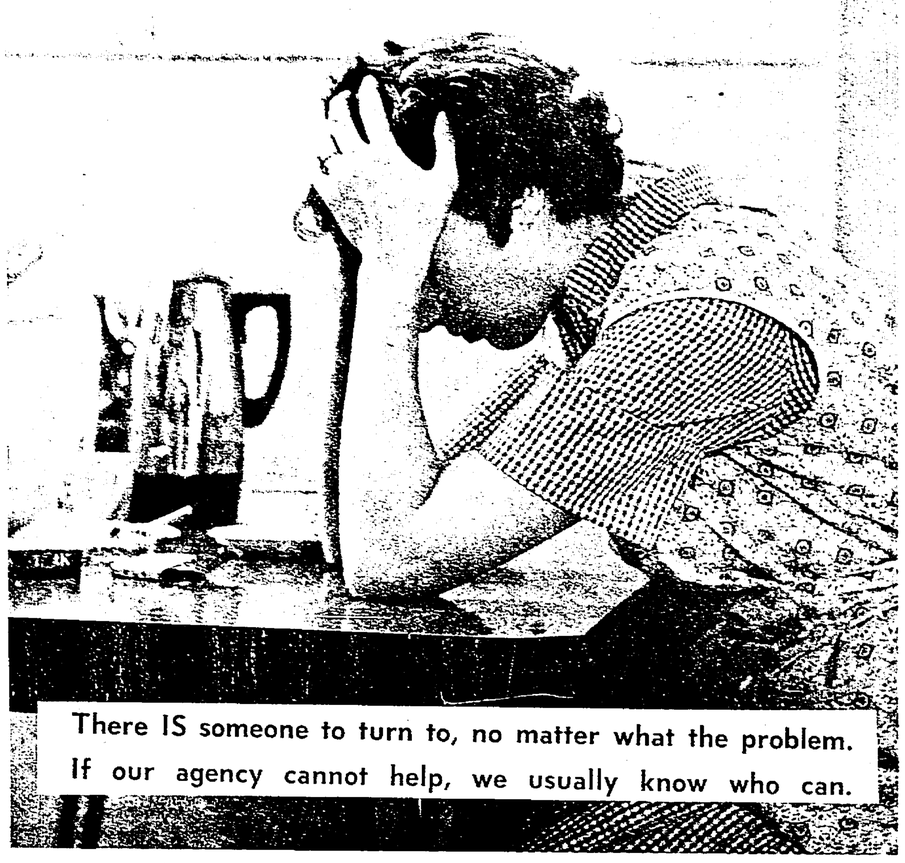

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Comment

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.

Still a bargain

Parents of youngsters attending the five archdiocesan high schools in Marion County are not likely to erupt in cheers at the news that tuition will be increased next autumn. Like nearly everything else, the cost of Catholic education is going up.

There is, however, no available and reasonable alternative to the increase.

As Paul G. Fox, news editor of The Criterion, reported last week, parishes in the Indianapolis area are shouldering a heavy burden in subsidizing the diocesan-owned high schools' operating costs.

In the past five years the parishes have contributed $1,070,950 to those costs. This year 42 parishes are paying $356,900 in pro-rated shares of the previous year's deficit. Next June the deficit for the current year is expected to exceed $400,000.

Clearly, something or somebody has to give—and the fair and logical choice is the parents.

One problem, a serious one beyond the financial factor, is the disproportion of Religious to lay teachers in the newest high schools. In two particularly—Chatard and Chartrand—the ratio of lay to Religious far exceeds the traditional Catholic economy brought about by the donated services of the Religious.

There is no ready solution to this problem. To shift a number of teaching Sisters from parish schools to the high schools would be merely to impose new burdens on parishes, which then would have to hire additional more highly paid lay teachers.

Nobody likes to have his living expenses hiked, but parents can find comfort in the knowledge that Catholic education remains one of America's great bargains. The present $120 tuition in the five Marion County diocesan high schools, for example, is just about the annual cost of one pack of cigarettes a day from a machine, and there are generous reductions for younger pupils from the same family.

And this is for a system that provides quality education. A timely report just made on a three-year "Study of Catholic Education," financed by the Carnegie Foundation, shows that academic achievement in Catholic schools is "significantly higher than national norms."

Full results of the study, based at the University of Notre Dame, are to be published early in 1966. Reginald A. Neuwien, director, said in a Cincinnati speech the other day that the study also showed Catholic pupils to be "significantly above" the national norm in mental ability tests.

Meanwhile, the obvious long-range answer to the increasing trials of Catholic schools in the Archdiocese and all over the country is an equitable share of federal school aid money.

The federal education aid act of 1965 provided only an infinitesimal measure of indirect aid to Catholic schools, and even that is expected to be challenged in the courts.

In coming elections and sessions of Congress, hard-pressed Catholic parents should be in the forefront of the battle to get genuine federal aid for a first-rate educational system which has enriched this nation beyond measure ever since the founding of the Republic.

Late vocations

The older seminarian is such a **rara avis** that he often commands the attention of the secular press. You know—the pleasant little feature story on an inside page about the 45-year-old widower starting on the road to the priesthood.

Many in the Church have wondered why the realization of a late vocation, the delayed calling to the priesthood, is, indeed, such a comparative rarity. Most of the answers seem obvious, and can be reduced to the world, its obligations and its allurements.

But the Church, too, has erected barriers. Too often, too little encouragement has been given the mature man with a priestly vocation.

Now, however, a substantial exploration into the problems and promises of late vocations is being made. Boston's Cardinal Cushing, at the request of the late Pope John, has built and staffed the only Seminary for Delayed Vocations in this country. Its operating principles are being closely watched and may serve as guidelines for a global network.

As Father John Doran points out in his Criterion column this week, there still are many years of valuable service to be had from these "over-age ordainees."

A secular approach to a somewhat similar problem is proving quite successful. Universities across the country are rechanneling successful professional people into diametrically different careers. The programs have been born out of a demand by middle-aged persons, already well-established in one career, who for a variety of reasons find little satisfaction or fulfillment in their present work.

How much more promising are those would-be priests who for the most part, have nourished aspirations for many years, but have been denied fulfillment. The Church needs them and should make every effort to bring them into service.

Childish oaths

The University of Texas has just managed to rob itself of the services of an outstanding professor by insisting he sign a loyalty oath.

Dr. Howard Mumford Jones, who retired from Harvard in 1962 after a distinguished career, was all set to go back to Texas, where he once had taught for 10 years. Then the oath business came up, and he refused to sign. He called the practice "thoroughly vicious" and "insane." Which it is.

Just why so many states and their institutions retain this practice is something of a mystery. In the case of the federal Taft-Hartley Act and its requirement that union officers (but not corporation officers) take an oath, it takes on labor-baiting overtones.

Why should any good American be made to swear he is a good-American? What does it prove? Swearing one's loyalty doesn't make one loyal. On the other hand, no Communist would think twice before taking any sort of an oath that advanced his purpose.

It is time to get rid of these childish relics of hysteria.

Catholic Birchers

Maybe we Catholics should be flattered by the persistent claims of Robert Welch and his associates in the John Birch Society that 40% of the Birch membership is Catholic.

The seeming reason for repeatedly making the claim is that such representation gives their organization a certain respectability which they feel is needed.

Welch bandied the 40% figure about recently on a visit to Indianapolis, where he was feted by 1,300 affluent admirers at a lavish $50-a-plate dinner. As usual, though, he provided no supporting evidence.

Even though four-tenths of the Birch membership were Catholic, we don't know exactly what it would prove, except perhaps that this is a free country and everybody to his own taste.

On the face of it, however, the figure seems wildly improbable, even on a statistical basis. Catholic make up less than one-fourth of the nation's population. Why should they make up nearly one-half of the Birch Society, with its Protestant, Anglo-Saxon image?

In context of all this, it should be remembered that in 1961 Welch charged that one-half of 1% of the Catholic clergy in the United States are "comsymps," his word for Communist sympathizers. When challenged by Boston's Catholic newspaper, the Pilot, to come up with the facts, he eluded the challenge and dropped the whole issue.

We herewith ask that he either submit documentation about Catholic membership in his society, or also drop that issue.

End and Beginning

● QUESTION BOX

Raps religion text quote

By MSGR. J. D. CONWAY

Q. We send our public high school children to a religion course in which "Christian Living" is their text. In it, on page 3, there is a paragraph which is causing much discussion and resentment in our family groups. In an age of ecumenical movements our youth rightly ask, "Why don't we practice what we preach?" We are supposed not to discriminate against people because of race or creed. But here is the quotation:

"Remember! This is God's plan for you. At Baptism you were changed. God came to dwell within you, enabling you to live his kind of life. He made you different from your non-Catholic friends. You became Superior to them, for you were made Supernatural so that you belong to God in a very special way. That he loves you more than others is evident from his allowing you to be born into the life of God."

A. I hope your quotation is false; but even if it is half correct this book must go. Ban it! Let it be burned! It is heretical!

Your Protestant friends are raised to a supernatural life and made children of God when they are baptized. In their decree on Ecumenism the council Fathers tell us:

"Whenever the Sacrament of Baptism is duly administered as our Lord instituted it and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life . . ."

Baptism should make us truly Christian: filled with love and humility and respect for the dignity of our brethren. We fail to accept its graces if we become proud or feel ourselves superior. Jesus was the Son of God, but He came to minister to them.

"So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us. . . . The Sacred Council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism."

●

Q. The new translation of the Gospel for Autumn Ember Wednesday deletes the word "fasting" at the end. Has fasting gone out of the window also now?

A. The deletion of this word from the English translation of Mark 9, 28 (29) implies no change in the Church's discipline of fasting. It simply means that the scholars who did the translating do not believe that this word was found in the original Greek text; but that it was a later addition to the text.

The disciples had been unable to cure an epileptic boy possessed by the devil. Jesus cured the boy and explained to the disciples that this kind of devil is driven out only by prayer (and fasting). The words translated "and fasting" are not found in the best Greek manuscripts; I know of only one critical Greek text which retains them without question. They appeared in both the King James and the Douay, but most modern English translations leave them out.

Father Raymond Brown, SS, an outstanding American biblical scholar, in reviewing the new Catholic edition of the Revised Standard Version, notes that its anonymous English editors saw fit to restore the words "and fasting" which are not found in the RSV text. He states frankly that in his opinion they erred in doing so. This is only one of many "unhappy" changes they judged "necessary in the light of Catholic tradition." True Catholic tradition would require that we have an accurate translation into English idiom of the original Greek text. In this we were encouraged by Pope Pius XII in his encyclical **Divine Afflante Spiritu.**

●

Q. What is the difference between an auxiliary bishop and a coadjutor bishop without right of succession?

A. Not very much really, and less now than formerly. In principle a coadjutor bishop receives jurisdiction from the Pope in his letters of appointment, while an auxiliary bishop is merely a helper who gets whatever jurisdiction his bishop wishes to give him. A coadjutor bishop is often given to a diocese whose bishop is incapacitated; in this case he has full episcopal jurisdiction.

The Vatican Council decree on The Pastoral Office of Bishops requires that both auxiliary and coadjutor bishops be made vicars general, and be given "those faculties necessary for rendering their work more effective and safeguarding the dignity proper to bishops." The auxiliary bishop retains his authority when the diocesan bishop dies, and in most cases is to be appointed the administrator until a new bishop is named.

●

Q. Most of the questions I read about the changes in our Church concern the Mass. Perhaps this is very important to most people, but to me there is another change that is far more important. Until this past year I didn't realize how cold and indifferent we really were. There was no warmth in the Church. I am sure when our dear Pope John opened the window to let in fresh air he meant for the sunshine to enter too.

The change I speak of concerns people: accepting them for what they are. No more prejudice, no more resentments, no more holier-than-thou attitude: just loving our fellow man for what he is.

I am 43 years old and I suppose more than half my life is over. I have one bitter resentment which I hope the good Lord will help me to overcome: WHY DID IT TAKE SO LONG?

A. The sunshine is flooding in, along with the fresh air. Both elements are essential to growth, and I am confident that we will now see a rapid growth in love, tolerance and community spirit. Maybe someday people will be able to say: See those Catholics, how they love one another!

●

Q. Can a Mason be buried in a Catholic cemetery with his Catholic wife and family?

A. If he can't then the law should be changed. "What God has joined together let not man put asunder." There is no problem about it in our diocese.

OPINIONS

Backs Birchers

To the Editor:

In regard to Rowland Allen's letter (Nov. 5th issue) about Robert Welch's Testimonial Dinner in Indianapolis. There were about 1300 present and not 750 as predicted. I know for I was there!

Robert Welch did not try "by incredible slander" to dishonor Dwight Eisensower. No one questions the contents of his private letters.

Welch after having written letters about Eisenhower's years in office, came to three conclusions as to why Eisenhower acted as he did. 1. Either he just didn't know what he was doing, 2, he was just a clever politician or, 3, he was a conscious agent of the Communist conspiracy.

One seldom hears of his other two reasons, so for this reason Welch had his letters compiled in a book called "The Politician." Anyone can read this book and judge for himself. What someone writes in his own private letters is his own business. It has nothing whatsoever to do with the beliefs of the JBS.

Now, as to Msgr. Conway's reply (Nov. 5th issue) to a question asked about the Church's attitude towards the Society.

Why in the world wouldn't he simply tell the truth and let it go to that? The Church, of course, has no official attitude. His hate and prejudice surely must be harmful to him. Believe me, any stench that emanates does not come from WITHIN the Society, only from the unsavory things that must be brought to light.

It is no pleasant task. One need not be like the Serpent, only as wise. I think the flyer that Msgr. Conway mentions, "What's wrong with Civil Rights," goes on to say "the answer is nothing!" "But there is a great deal wrong with what is being done in the name of Civil Rights." He made no effort to say what he considered lies. I consider our own Judge Davis, J. Edgar Hoover or the Council of the JBS far better authorities on Communism than the Monsignor, but I certainly wouldn't consider them an equal authority on the Catholic Church.

How can the Monsignor DARE equate the JBS with those hooded bigots the KKK! The JBS has a $1000 scholarship fund for a worthy colored student, is offering $1000 reward for the killer of Mr. Smaw. To say nothing of the fact it has colored members and brilliant writers and speakers.

I would rather think that it's the people like poor Msgr. Conway who from their abysmal ignorance of what's really behind the Civil Rights Movement that is most inimical to sound American principles. The very idea that the distinguished men on the Council or most of its members would not know what sound American principles are is just absurd. The people I saw at the Testimonial could hardly be referred to as a Gang as Monsignor called them. I do not belong to a Gang!

Yes, I agree that the Catholics that have joined the JBS certainly will need to say their prayers fervently in order to have the courage to withstand all the lies spread about them by the Socialists and their sympathizers.

The Catholics in the JBS are the best informed about their religion as well as their government. Love one and you usually love the other. Msgr. Conway says the members of the JBS depart from the spirit and teaching of Christ. THEY DO NOT! Perhaps some members as individuals do, but to blame the Society is unreasonable. But, as Sidney Smith said, "Never try to reason prejudice out of a man—it was not reasoned into him and cannot be reasoned out."

Msgr. Conway does not substantiate a thing he says about the JBS with anything but his own prejudice. So he can speak for himself—not the Church!

Mrs. Earl P. Reasoner, Jr.
Bedford, Ind.

Editor's Note: In the first edition of his book, "The Politician," Robert Welch wrote: "My firm belief that Dwight Eisenhower is a dedicated, conscious agent of the Communist conspiracy is based on an accumulation of detailed evidence so extensive and so palpable that it seems to me to put this conviction beyond any reasonable doubt."

In subsequent editions this was altered. On Page 279 of an edition bearing a November, 1963, copyright (fourth printing) Welch wrote this after having discussed Presidents Roosevelt and Truman:

"In the third stage the Communists have installed in the presidency a man who, for whatever reasons, appears intentionally to be carrying forward Communist aims . . ."

"With regard to this third man, Eisenhower, it is difficult to avoid raising the question of deliberate treason. For his known actions and apparent purposes certainly suggest the possibility of treason to the United States no matter how he may rationalize it to himself as loyalty to an international dream."

Dilemma

To the Editor:

R. L. Brynes' letter in your newspaper (10/19/65) leaves me a bit confused. Is he "fer" or "agin" the UN?

For one thing, the letter is full of non sequiturs. Nobody, to my knowledge, said anything to the effect that one had to agree with Pope Paul's opinion of the UN, so why bring up the subject?

However, The Criterion was right to the point—and used a gentle needle rather than a bludgeon to get it across—in showing that many old UN foes such as Father Doran are indeed on the horns of a dilemma as a result of the Pontiff's generous praise and high hopes for the UN.

Amusingly enough, Byrnes—after boldly proclaiming his independence to disagree with the Pope—finds himself impaled on the same horns. He repeatedly calls the UN a "failure" and "hypocritical," then "agrees" with the Pope that the same UN has a key role to play in world affairs and world peace.

J. Kelly
Indianapolis

YOUR WORLD AND MINE

A revised concept of priestly mission

By GARY MacEOIN

ROME — Withdrawal of the Holy Office's various condemnations of the worker-priest movement is not simply a victory for the French hierarchy in a drawn-out and bitterly contested battle. Nor is it merely a recognition of the pastoral need for experimental types of apostolate in regions where the traditional parish has lost its meaning. Beyond all this, it reflects the triumph of one theological interpretation of the meaning of the priesthood over another.

As happened several times during the council, in a manner fully consonant with a special illumination of the Holy Spirit, a quite unanticipated consensus of conciliar opinion suddenly developed on this issue.

"Who could have dreamt as recently as a year ago" a French newsman commented, "that the worker priests would be so much as mentioned in a council decree? Even the most optimistic did no more than suggest timidly that perhaps six months or a year after the council the French bishops' conference might get a grudging permission from Rome to revive this kind of apostolate."

Instead, the French bishops announced here in Rome approval for an experimental revival of the condemned practices. And almost immediately afterwards, a clause was added to the decree on the priesthood. "The priest," it read, "may exercise his parish or superparish ministry by dedicating himself to research, to teaching, or to manual work in which he participates in the life of his fellow workers, subject to the approval of his superiors." The vote on this addition showed 2,016 in favor, only 84 opposed.

●

Humanly speaking, the credit for that amazing conversion is due largely to a French priest, Father Paul Gauthier, who settled in Nazareth in 1948. An Australian newsman, Desmond O'Grady, who lived with him in the Holy Land, describes Gauthier's work in a fascinating book, "Eat From God's Hand," not yet available in the United States.

Gauthier was horrified by the gulf that separated the institutionalized Church from the poor in the town in which Christ grew up. Many missionaries barely spoke the language of the people. They looked like foreigners, protected and subsidized by foreign nations. They were divided among themselves, even the Catholics of different rites criticizing and despising each other.

Greek Melchite Archbishop Georges Hakim approved Gauthier's plan to work as a laborer and try to develop a community spirit and organization among the very poor. Others gradually joined him and the work flourished. As quickly as one small section of the town built homes for its poor and began to develop sources of employment for them Gauthier started in another.

When Pope John summoned the Vatican Council, Gauthier wrote a memorandum for Archbishop Hakim. Its theme was that the council should bring the Church closer to the poor and the workers. The Archbishop took Gauthier with him to Rome, and there

(Continued on page 12)

LI'L SISTERS By Bill O'Malley

"MY HUSBAND GAVE AT THE OFFICE."

Says Pope weakened opposition to UN

MUNICH, Germany—Senator Eugene McCarthy of Minnesota said that Pope Paul's recent address to the UN weakened, and perhaps even destroyed, the last vestiges of American Catholic opposition to United States membership in the assembly of nations.

In a paper delivered at a symposium on "The Catholic Church in the U.S." at the Bavarian academy here, the Minnesota senator said Catholics in America had gradually evolved from an isolationist position into the thick of the quest for international unity.

HE SAID this change in attitude was supported by papal encyclicals and traditional Church teaching on social justice but had been given renewed emphasis by men like Pope John XXIII and Pope Paul VI, and by the growth of the ecumenical movement.

He commented favorably on Pope John's encyclical Pacem in Terris for making a distinction between "communism as an ideology, which the Church must oppose, and the communist nations and persons, which the Church must attempt to influence."

Senator McCarthy claimed that the election of the first Catholic to the presidency in 1960 was "one of the most decisive events in American political history." He said it also marked "the political coming of age of Catholics in the United States."

IN HIS TALK, Senator McCarthy stressed the fact that it was possible for Catholics to hold differing views. "A Catholic is not necessarily in favor of sending an ambassador to the Vatican or in favor of federal aid to parochial or private schools.

"Some Catholics, fully convinced of the constitutionality of federal aid to parochial schools, oppose it on the practical grounds that distribution could not be worked out without discrimination or preferment of their Church.

"Even when convinced that this practical problem could be met, some . . . oppose federal aid because they believe that such aid would be accompanied by undesirable federal control, or that pressing for the program would again cause religious dissension detrimental to the common good," he stated.

Senator McCarthy added that "while Catholics generally believe in the separation of Church and state, they do not hold that religion and politics can be kept wholly separate and apart since they both meet in the conscience of man."

REHEARSAL FOR 'SISTER SAYS'—Six eighth grade boys at St. Michael's School, Indianapolis, will have speaking roles in the forthcoming "Sister Says" program next week on WISH-TV, Channel 8, with Sister Ramona Lunsford, O.S.F. Shown above practicing for the five-part television series, to be shown December 6 to 10 at 7 a.m., are (from left): Mark Haag, Duane Fricke, Sister Ramona, Pat Hennessy, Mike Fleetwood, Chris Crockett and Jay Koffskey. Theme of the program is "A Tour Through a Roman Catholic Church." The boys will also perform as a choir. (Staff photo)

Professor to aid in breviary work

BOSTON—Dr. Joseph Szoverffy, Hungarian-born modern language professor at Boston College and a leading authority on Church hymnology, has been named an advisor to work on the hymnology of a new Roman Breviary.

His services were requested by Dom Agostino Lentini, O.S.B., of Monte Cassino Abbey, Italy, the scholar in charge of revision of the Breviary, a project expected to take five years.

● *THE YARDSTICK*

Unity, freedom and charity

By MSGR. GEORGE HIGGINS

Vatican Council II, which will come to an end just a few days after this column appears in print, has been almost completely free of political and/or nationalistic overtones. As a matter of fact, I don't recall having heard a single political speech either on the council floor in St. Peter's basilica or in any of the pre-conciliar or conciliar commission meetings I have been privileged to take part in during the past seven years.

The Fathers, one and all, have leaned over backward to preserve the unity of the council, and, while on a number of issues they could not help but reflect their own cultural values and their own national and even political loyalties and traditions, they have scrupulously refrained from saying or doing anything that smacked of cultural intolerance or narrow-minded nationalism.

In a word, they have conducted themselves in Rome as they rightly expect the clergy and the faithful to conduct themselves at home—i.e., with sincere respect for legitimate difference of opinion, not only in economic and political life, but also within the life of the Church itself.

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Their advice to the clergy and the faithful in this regard is to be found in several different sections of the Pastoral Constitution on The Church in the Modern World, which is now being redrafted for the last time and will be promulgated by Pope Paul on December 7.

In the chapter on "The Life of the Political Community" in the second section of this important constitution, which is better known as Schema 13, the Fathers remind us that legitimate differences of opinion with regard to temporal affairs are to be acknowledged and that those citizens who, either as individuals or as members of groups, honestly defend their own legitimate opinions in the temporal order are to be respected.

Similarly, in the chapter on "The Community of Men," the council Fathers state that "reverence and charity are to be extended to those who, in social and political matters or even in religious matters, think and act differently than we do; the more intimately, in reverence and charity, we come to understand their way of thinking, the more easily will we be able to enter into dialogue with them."

Finally, in the round-up chapter of the schema, we are told that "above all in the Church itself we are to promote mutual esteem, reverence, and harmony, acknowledging every legitimate difference of opinion . . ." We are to do this for the purpose of developing "an ever more fruitful dialogue among all those who make up the People of God, whether they be pastors (bishops and priests) or members of the faithful. The things which unite the faithful are stronger than those which divide them. Let there be unity in essentials, freedom in those matters which are doubtful, and in all things charity."

●

The last injunction, referring, as it does, to the particular problem of unity within the Church itself, is most timely in view of the controversy which has arisen in recent days over the decision of the council Fathers not to condemn, or even to identify, Marxist or communist atheism by name in its general treatment, in Schema 13, of modern atheism.

Some 450 council Fathers have signed a petition calling upon the council to reverse this decision. They are of the opinion that communism should be clearly identified in Schema 13, and they have drafted an amendment which would put the council on record as solemnly rejecting communism by name "not only because it is contaminated by atheism, but also because it has been declared intrinsically perverse by the magisterium (official teaching authority) of the Church on account of the . . . most serious errors with which it is indissolubly connected."

The overwhelming majority of the council Fathers are convinced that it is unnecessary and would be unwise for the council to adopt this amendment. I happen to share this opinion, but I hasten to add that I respect the sincerity of those who drafted the amendment. Surely they have a perfect right to push for its adoption by every legitimate parliamentary means at their disposal.

On the other hand, I think they ought to disassociate themselves unequivocally from the wild extremists who have predictably jumped on their bandwagon and are saying point-blank that the council's decision not to condemn Communism by name in Schema 13 or in any of its other official documents is proof that the "heresy" of neo-modernism (in Italian, "progressismo") is widespread throughout the Church and even seems to have a stranglehold on the council itself.

●

This fantastic charge keeps cropping up in a variety of Italian and French newspapers and periodicals and is also being echoed in a number of American hate-sheets, including one particularly vicious newsletter which specializes in trying to destroy the reputation of a highly respected American bishop who happens to be too "liberal" to suit them.

Many of the extremists who are leveling the charge of heresy against the council or against individual bishops are cowards. They don't have enough courage to show their hand in public. What they really mean, but are afraid to say, is that Pope Paul—who, after all, could easily get the council to condemn communism if he so desired—has sold out to neo-modernism or "progressismo." I might add that they are less afaid to say what they really think about Pope Paul's immortal predecessor. Indeed their posthumous efforts to impugn the orthodoxy of Pope John XXIII are enough to turn one's stomach.

Thus far, thanks be to God, this sort of heresy-hunting—which could simply be laughed off as bad joke if it were not so vicious in tone—has been confined to a relatively small group of fanatics. Let us hope and pray that it will not become contagious. God help us all if it ever catches on among ordinary Catholics.

The post-conciliar Church is going to have enough trouble without being torn asunder by internal hatred and strife. What she will need more than almost anything else for the indefinite future is "unity in essentials, freedom in those matters which are doubtful, and in all things charity."

Fears Religious formation can lead to mediocrity

MILWAUKEE, Wis.—A Jesuit educator warned here that formation programs for Religious may consign them to mediocrity by forcing them into the mold of "normalcy."

Father Trafford P. Maher, S.J., director of the department of education and human relations at St. Louis University, urged an understanding and acceptance of the concept of the person in an address to the Milwaukee Archdiocesan Sisters Institute. Some 2,500 nuns attended.

"The principle of individual differences clearly states that in a group of individuals no two are alike in temperament, character, personality and talent. Similarly, the principle of individual uniqueness stresses the fact each single human being is individually and specially endowed by God with a particular potential," he declared.

But formation programs, he said, insist on making "normalcy" the foundation stone. To form or educate people for normalcy is to consign them to mediocrity, he stated.

● *WHAT OF THE DAY*

A delayed vocation

By REV. JOHN DORAN

Birthdays have a way of boring back into our past. Through the holes which are bored on those days through our vast accumulated past we can focus for a moment on some special place or person.

Last week I received a birthday greeting from Con Crowley, a lad who was a good friend of mine over 30 years ago when we began the junior seminary together. I remember him well. He had found his studies difficult at that time, eventually found them insuperable, and had left at the end of second year high.

But he sent his letter to me from a seminary.

Now, some 30 years later Con has gone back to the seminary, and is again preparing for the priesthood. He is at the Pope John XXIII National Seminary in Weston, Mass., which the far-seeing Cardinal Cushing has built for late vocations. Four years from now, and some 38 years after he first offered himself for the priesthood, Con Crowley will, please God, enter into it.

●

The subject of the late vocation is one about which there has been a god deal of argument over the years. Some maintain that there is no such thing as a group of people whom God will call into the priesthood later on in life. Others maintain that there is; they claim that nothing about a vocation specifically demands that it come in youth. I am inclined to agree with the second group.

The priesthood demands maturity. All of us older priests had the burden of trying to bungle our way toward maturity after we were ordained, and we look back with wonderment at the patience of those against whom we banged in those days our new-found wings. Now—with that balance which life so often brings—we find ourselves the ones against whom the wings are battered. We thought then, we think still, how wonderful it would be if a man came into the priesthood already mature.

●

It seems to me that there could be a rather sizeable number of mature men who—for one reason or another—could not or did not enter the priesthood in their youth, and yet could give to this priesthood of Christ many years of good and fruitful service. Con Crowley, of whom I speak, could probably look forward to at least 15 years of priestly ministry, no small amount of time. Think of the times he will offer Christ, our Brother, back to the heavenly Father in the sacrificial meal of the Mass; the times he will absolve the sinner, anoint the sick, console or consul the bereaved and confused.

Yes, it seems a very good thing that Cardinal Cushing has opened the door to these older men to enter into the priesthood. Many priests and many lay people will call him blessed for his hearty courage in answering this question of the late vocation in the concrete affirmative.

Pilgrimage

SANTIAGO Spain—More than 30 Frenchmen made a Holy Year pilgrimage on horseback to the shrine of St. James the Apostle, traveling 937 miles on the old pilgrimage route used in the Middle Ages.

CHRISTMAS: A PRIEST'S GRAVE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HE DIED FOR THEM

Simple tribesmen called Kemantis will go to the cemetery Christmas morning in Kerker, Ethiopia, to visit the grave of the priest who brought them Christ. His name was Father Theodore. He died more than 50 years ago, but the Kemantis do not forget. . . . The church and school Father Theodore built was destroyed in World War II, and the Kemantis have struggled to rebuild. The typical Kemanti, however, earns less than 20 cents a day—and there is no money for lumber, bricks, cement. "The chapel we need can be completed for only $2,850," writes Archbishop Asrate Mariam of Addis Ababa. "The school can be built for only $2,100. Won't you please ask people to help?". . . . The gift you make ($100, $75, $50, $25, $15, $10, $5, $2, $1) will be a Godsend where people are so poor. They will pray for you gratefully whenever Mass is offered. . . . You many name the church for your favorite saint, or the school, in memory of your loved ones, if you build it all by yourself. . . . Appropriately, at Christmas. . . . Please write to us. The Kemantis will do the construction themselves evenings after work.

A GIFT SHE WON'T FORGET

Something for the teacher at Christmas? . . . From Kalamazoo, Mich., E. S. suggests that parents have Mass offered for their children's teacher by a priest in the Holy Land. . . . Yes, E. S., we'll be pleased to send a Gift Card to the teacher in time for Christmas. . . . Mass stipends support Near East priests.

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for your carpet's beauty
Carolyn Says:
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For Spots and Stains

RUST: Best remedy is to consult your professional rug cleaner or tufted carpet dealer for advice. But, if you attempt the job yourself, proceed as follows. First, sponge spot with clear water, using clean cloth. Then sponge with solution of 2 ounces of Ammonium Biflouride in 1 gallon of water and let dry. (Ammonium Biflouride is obtainable in small quantities from your drug store, and is effective, but safe, on cottons.) If stain persists, seek professional aid. CAUTION: Rust removal preparations sold in your drug or grocery store might prove hazrdous to your carpet's color, so use caution.

Carolyn J. Hollcraft, Mgr.

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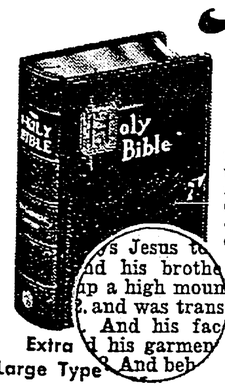

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Second round slated in Criterion Quiz

The second round of the CYO-Criterion Quiz Contest gets underway this week-end with 32 teams still in contention.

St. Joan of Arc No. 2 team led scoring last week with a total 130 points out of a possible 200. Meanwhile, St. Christopher became the only parish to have three teams still surviving. Seven other parishes have two teams left.

The second round questions will be taken from material contained on pages 1, 3, 4, 6 and 9 of the issues of November 12, 19 and 26.

The questioning will begin promptly at 7 p.m. at all sites except at Columbus where 6 p.m. is the scheduled starting time.

Parish moderators are reminded that even though the questions are mailed to them in advance the envelopes are not to be opened until contest time.

Starting next week, The Criterion will carry the complete pairings for future matches.

Cathedral High sets grid banquet

INDIANAPOLIS — Cathedral High School's invitational Football and Cross Country Banquet will be held Monday, Dec. 6, in the school cafeteria at 6:30 p.m.

Main speaker for the event will be Tommy Mont, head football coach at DePauw University for the past six years.

XAVIER MISSION SISTERS invite generous young women to help win souls for Christ in Japan and India. Write XAVIER MISSION SISTERS Fraser, Michigan

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(Write—giving your age—to Vocation Director, 767-30th St., Rock Island, Illinois for further details of this happy life.)

ND's cage team lacking in size

NOTRE DAME, Ind. — Irish basketball mentor, Johnny Dee, faces the 1965-66 Notre Dame basketball season with a team that is small and bothered by key injuries.

Last year's only returning starter, Bucky McGann, is hobbled with knee trouble, and Kevin Hardy is benched with a football injury.

Without the 6'7" Hardy, the center spot will be handled by 6'4" senior Tom Bornhorst. Starting forwards are Brian Keller and Jim Monahan. George Restovitch and Joe Vales will occupy the guard positions.

Notre Dame, who will play at Wisconsin in the season's second contest tomorrow, will be in Indianapolis at Hinkle Fieldhouse to play Butler University on Monday, Dec. 31.

Cy Cipher

CYO VOLLEYBALL — Entry blanks for the CYO Cadet Girls' Volleyball League have been distributed. Deadline date is December 20.

●

CYO WRESTLING — Monday, Dec. 20 is the deadline for Cadet Boy's Wrestling League entry blanks. A tournament will be held in March.

●

BASKETBALL SCORES — CYO basketball leagues in all deaneries of the Archdiocese are invited to send in their scores for publication in The Criterion. Scores should be in the CYO Office by Monday morning to insure publication.

MUSICAL ENTERTAINMENT—This is the Drum-and-Bugle Corps, of Holy Angels School, Indianapolis, a relatively-new aggregation which put on a half-time show for the crowd at the CYO Cadet Football Championship game on Sunday, Nov. 14. The group gave the crowd a stirring demonstration of marching and playing following its recent appearance in the Veterans' Day Parade through downtown Indianapolis.

'100' LEAGUE RUNNERS-UP—For a new parish, operating in only its third season of "100" League competition, St. Gabriel doesn't have to take a back seat to anybody. With their loss to Christ the King in the championship game on November 14, these lads ended up in the highly-enviable runner-up spot. St. Gabriel won the title in Division One, even with three ties on their record, then played two hair-raising scoreless ties with St. Catherine in the play-offs before winning the coin toss and advancing to the championship game, and finally, came from a 22-0 deficit in the final quarter of the title contest with two touchdowns to make the final score 22-14. Head Coach Rick Slowick is at the right in the back row, standing next to Father Carl Shumaker, St. Gabriel's Priest Moderator. Assistant Coaches Chuck Perry and Jack Berty are to the right of Father Shumaker.

Scores

INDIANAPOLIS DEANERY
CADET LEAGUE
Games of Saturday, Nov. 27

Division 1: St. Lawrence 28, St. Joan of Arc 19; Holy Name 47, St. Michael 18; Holy Spirit 28, St. Philip Neri 18; Our Lady of Lourdes "A" 40, St. Mark 25; St. Andrew "Blue" 49, Little Flower 23.

Division 2: St. Joseph (Shelbyville) 19, St. Pius X 17; St. Simon 28, St. Jude 23; St. Gabriel 40, St. Matthew 33; Christ the King 22, St. Monica 19; St. Rita, bye.

Division 3: Sacred Heart 53, St. Andrew "White" 20, St. Catherine 28, St. Bernadette 21; Immaculate Heart 31, St. Roch 22; St. Bridget 38, St. Thomas 37; Holy Trinity, bye.

Division 4: St. Luke 32, Holy Angels 21; St. Patrick 38, Our Lady of Greenwood 18; Mount Carmel 22, St. Christopher 20; Nativity 43, Our Lady of Lourdes "B" 28; St. Malachy, bye.

Division 5: St. Anthony 43, St. Susanna 20; Cathedral 28, St. Ann 25; St. Barnabas 27, St. James 10; St. Francis 37, Assumption 14; St. Joseph 46, Holy Cross 15.

"67" LEAGUE
Games of Saturday, Nov. 27

Division 1: St. Malachy 42, Cathedral 32; St. Gabriel 29, Holy Trinity 28; St. Monica 28, St. Ann 20; St. Christopher 45, St. Joseph 27; St. Michael, bye.

Division 2: St. Thomas 43, St. Francis 27; Christ the King 50, Immaculate Heart 19; St. Joan of Arc 23, Mount Carmel 15; St. Pius X 33, St. Matthew 23; St. Andrew "Blue," bye.

Division 3: Sacred Heart 39, St. Bernadette 4; Nativity 26, St. Jude 14; Holy Name 40, Our Lady of Greenwood 11; St. Mark "A" 28, St. Catherine 16; St. Patrick, bye.

Division 4: St. Mark "B" 23, Holy Cross 21; St. Lawrence 34, St. Andrew "White" 15; Holy Spirit 20, Little Flower 8; St. Simon 32, Our Lady of Lourdes 26; St. Philip Neri, bye.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Nov. 28

Division 1: Holy Trinity 28, St. Ann 16; St. Joan of Arc 49, St. Gabriel 46; St. Monica 34, St. Christopher 28; St. Thomas 31, Immaculate Heart 29; St. Michael, bye.

Division 2: Our Lady of Lourdes 60, Christ the King 25; Little Flower 46, St. Simon 32; Latin School "A" 42, Holy Spirit 24; Holy Cross 25, St. Lawrence 23, (triple o.t.); St. Philip Neri, bye.

Division 3: Latin School "B" 38, Our Lady of Greenwood 24; Holy Name 36, St. Barnabas 16; Nativity 29, Sacred Heart 16; St. Roch 24, St. Mark 19.

JUNIOR-SENIOR LEAGUE
Games of Sunday, Nov. 28

Division 1: Latin School "A" 54, Assumption 20; St. Malachy 29, St. Gabriel 17; St. Monica 29, St. Michael 24; Holy Trinity 48, St. Anthony 20; St. Christopher, bye.

Division 2: St. Luke 50, Mount Carmel 27; Christ the King 56, St. Matthew 22; Immaculate Heart 34, St. Thomas 20; Latin School "B" 38, St. Pius X 32; St. Rita 71, St. Joan of Arc 39.

Division 3: Sacred Heart 44, St. Jude 43 (overtime); St. Roch 27, Our Lady of Greenwood 11; Holy Name 42, St. James 26; St. Patrick 40, St. Barnabas 32; St. Mark 50, St. Catherine 26.

Division 4: Our Lady of Lourdes 57, St. Lawrence 25; St. Francis 36, Nativity 28; St. Philip Neri 46, St. Bernadette 40; St. Simon 32, Holy Spirit 30; Little Flower, bye.

NEW ALBANY DEANERY
5th and 6th GRADE LEAGUE
Games of Sunday, Nov. 28

St. Joseph Hill 43, St. Anthony, Clarksville 30; Holy Family, New Albany 22, St. Paul, Sellersburg 20; St. Mary, New Albany 24, St. Augustine, Jeffersonville 9; Holy Trinity, New Albany 30, Sacred Heart, Jeffersonville 25; St. Michael, Charlestown 15, St. John, Starlight 8; Our Lady of Perpetual Help, New Albany 29, St. Mary-of-the-Knobs 27.

CADET LEAGUE
Games of Sunday, Nov. 28

St. Joseph Hill 55, St. Anthony, Clarksville 47; Holy Family, New Albany 31, St. Paul, Sellersburg 29 (overtime); St. Augustine, Jeffersonville 37; St. Mary, New Albany 34; Holy Trinity, New Albany 56, Sacred Heart, Jeffersonville 36; St. Michael, Charlestown 28, St. John, Starlight 21; Perpetual Help, New Albany 35, St. Mary-of-the-Knobs 23.

JUNIOR LEAGUE
Games of Sunday, Nov. 28

St. Michael, Charlestown 31, Holy Family, New Albany 27; Perpetual Help, New Albany 61, St. Mary-of-the-Knobs 27; St. John, Starlight 31, St. Joseph Hill 27; St. Paul, Sellersburg 75, Sacred Heart, Jeffersonville 45.

RICHMOND DEANERY
Games of Sunday, Nov. 21

High School: St. Andrew's 106, Holy Family 64.

Eighth Grade: St. Andrew's 62, Holy Family 24.

Fifth and Sixth: St. Andrew's 29, Holy Family 15.

Reds permit visit

BERLIN—Archbishop Alfred Bengsch, bishop of Berlin who has his residence in communist-ruled East Berlin, has been given permission by the Reds to visit his faithful in West Berlin at Christmas time (Dec. 25-27).

Topic announced for Catholic Hour

NEW YORK — The Catholic Hour on radio will mark Advent with a three-part series on "Christ the Source," to be presented on the first three Sundays of December.

On December 5, Father Robert W. Gleason, S.J., of Fordham University, will discuss Christ as the source of hope; on December 12, Father Bernard Haering, C.SS.R., noted theologian, will consider Christ as the source of love; and on December 19, Father Frank Norris, S.S., of St. Patrick's Seminary, Menlo Park, Calif., will discuss Christ the source of renewal.

On December 26, Father Robert Tucci, S.J., editor of Civilta Cattolica, a Jesuit periodical published in Rome, will speak on the accomplishments of the Vatican council's fourth session, scheduled to end December 8.

Film on liturgy now in preparation

WASHINGTON—The national Liturgical Conference is preparing a film dealing with the parish Sunday Mass and its impact on the lives of parishioners.

The conference said the movie, now being edited, will be ready for distribution soon after January 1. It was filmed at St. Andrew's church in suburban Silver Spring, Md., and was produced by Richard Walsh, director of radio and television activities for the National Council of Catholic Men.

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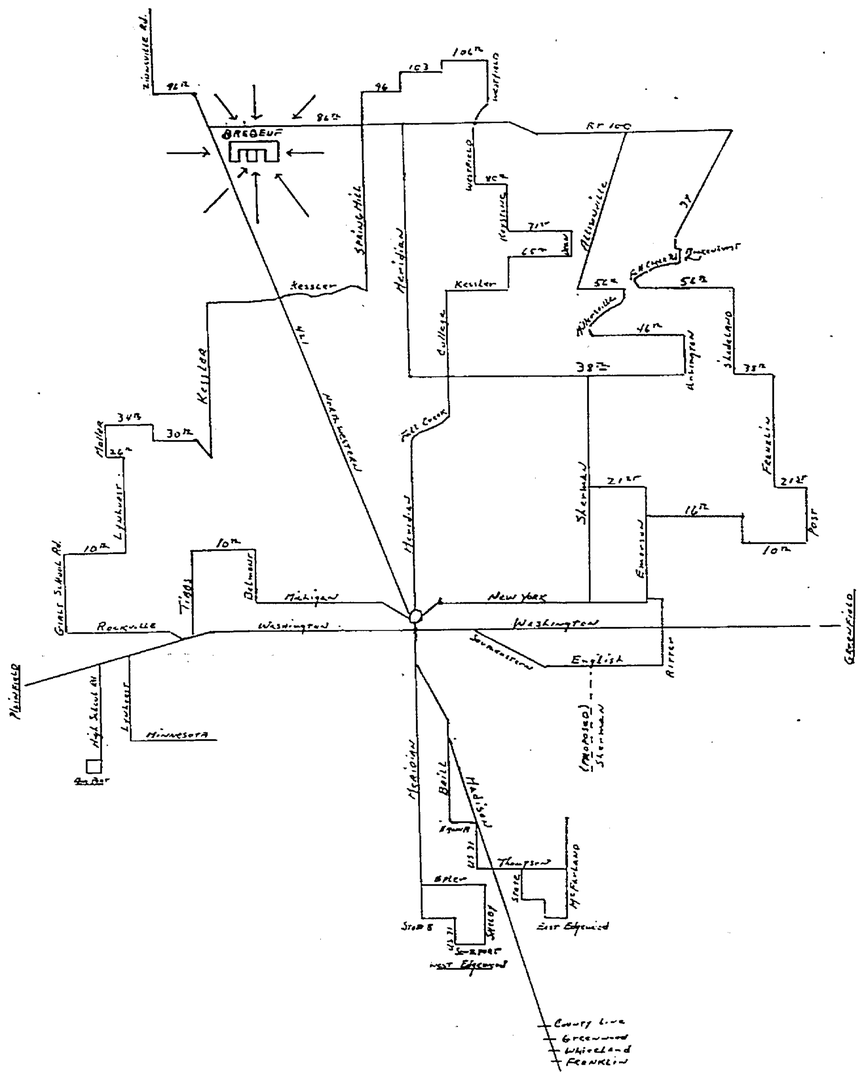

Read this Frank Wilson review which recently appeared in The Indianapolis News . . .

Pyne's Needle Is Deadly On WXLW Hour

By FRANK WILSON

Anyone with a taste for gall will lap up a guy named Joe Pyne.

This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.

Pyne, who has become something of a darling to the women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.

It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete with the big eye in the corner. Certainly persons recognize that what it does best is talk. But it must talk engagingly.

Pyne simply invites some controversial person, perhaps not of any particular stature, to submit to an hour's questioning. In wielding the questions, Pyne is somewhat like the executioner in the Tower of London.

Pyne argues, insults, antagonizes and spears people just for the sake of it. Sometimes there just isn't any point to what he says: he simply must cause trouble and that's what he does.

He's of conservative bent, but he'll argue with a conservative. He has such diverse guests as a Unitarian minister who's written a book decrying the extreme right wing, screen star Pat O'Brien, then a rock 'N' roll song writer who has penned a song with the inane title of "School's a Drag," or some such.

He literally tore the rock 'N' roller apart, talked show biz with O'Brien and argued with the Unitarian.

All in all, however, the show is a diverting offering. It is something different, and that's just why WXLW picked it up.

The show is heard on about 40 stations, originating at KLAC in Los Angeles. Pyne is pretty much top dog in his own area, and has provided the women with the old standby with friends "Did you hear what Joe Pyne did today?"

He's a World War II Marine with a wooden leg which got into drama school to overcome a speech impediment. He talks a blue streak. Insults are his stock in trade. As his publicity says, he often tell his victim to gargle with razor blades.

A cutting remark, but accurate.

FRANK WILSON

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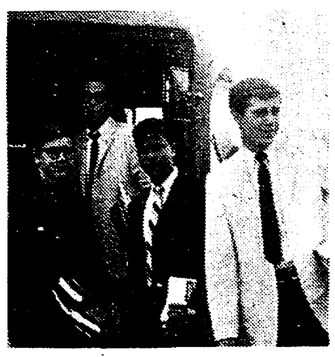
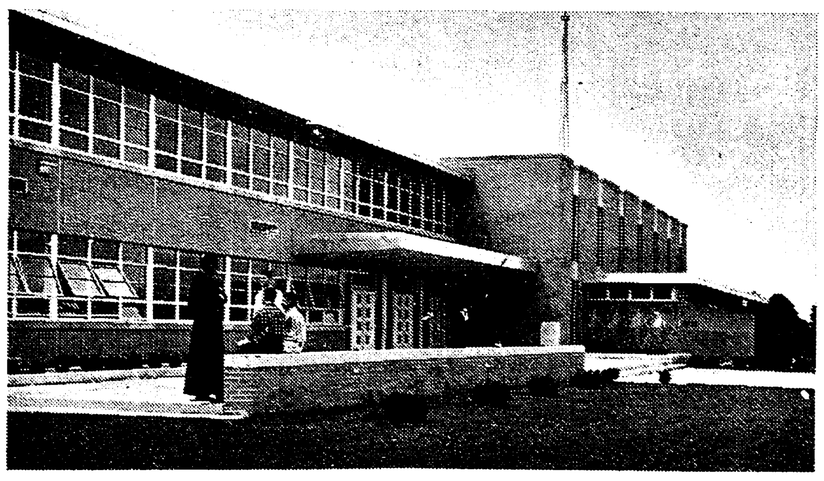
WXLW 950 ON YOUR DIAL



Seven Scholarships To Be Awarded

Based On Entrance Examination



Saturday, Dec. 11th, 9:00 a.m. at

BREBEUF COLLEGE PREPARATORY SCHOOL

JESUIT HIGH SCHOOL FOR BOYS
2801 West 86th St. (Route 100)
Telephone: 291-7050

● *FAMILY CLINIC*

College girl's use of 'pep pills' rapped

By JOHN J. KANE, Ph.D.

Last May a group of students at my college began to take "pep pills" in order to stay awake at night and study for finals. I was really worried about my grades. I hadn't done well in the mid-year's and thought I'd flunk. To have the energy to study, I also took these pills. We were able to get them from a student although I do not know where he obtained them. They kept me awake and made me more alert. Since then I have occasionally taken one before a dance. I found that they made me more alert, talkative and I hope pleasant. Recently, some of my friends have told me that these pills are dangerous. Is this true?

●

Pep pills, Anne, are really known as amphetamines. They operate something like another drug of which you have heard, cocaine, stimulating the central nervous system. That's why they are called pep pills. They do have legitimate medicinal uses but should never be taken except under the supervision and at the direction of a physician.

Among the results they can produce when taken excessively are high blood pressure, a rapid pulse, sweating, tremors, spasms and sometimes even a psychosis, that is, what is popularly called "crazy". Recently, legislation has been passed to control the sale of these pills more rigidly.

Those most commonly taken are benzedrine and dexedrine. The former are sometimes called "bennies". There seems to be some evidence that these drugs are used by college students more widely than was at first believed. It is true they do enable you to stay awake and do make you more alert, but at both a physiological and psychological cost.

●

On the purely common sense level, there is absolutely no reason to resort to the use of such drugs. What you, and many other students are doing, is to attempt to cram into a few days material that should have been learned over the course of several months. You may succeed in cramming enough information into your head to receive a passing grade, but it is rather doubtful that you are really learning, which, after all, should be the major reason for attending college. So I would urge you at the outset, to change your study habits. This should make the use of these drugs completely unnecessary.

Neither do I see any justification in taking drugs in order to be more alert and to stay awake longer for the sake of social entertainment. A more sensible suggestion for anyone who expects to attend a dance and stay out late, is to try to get some sleep before hand. I am also somewhat concerned that you may become dependent upon these pep pills to make you feel good and to give you a sense of security which you seem to lack. If this continues, there is some possibility that you may become addicted, or at least habituated to them. You will find it easier and easier to take them, and more and more occasions on which you consider them necessary.

But an even greater danger seems to exist in the use of these drugs. While the amphetimines cannot be exactly compared to some of the very dangerous drugs such as cocaine, morphine or heroin, there is a distinct possibility that one could begin with the amphetimines and gradually move on to the use of narcotics.

●

Since you took the trouble to write to me about this problem, I am going to urge you to see your physician. Tell him frankly just how often and in what dosage you took these pills. He will give you a careful physical examination to determine whether or not any harm has yet resulted. I also feel quite certain that he can spell out for you in even greater detail than I, the real dangers in the use of these drugs. I believe he will urge you to give them up completely.

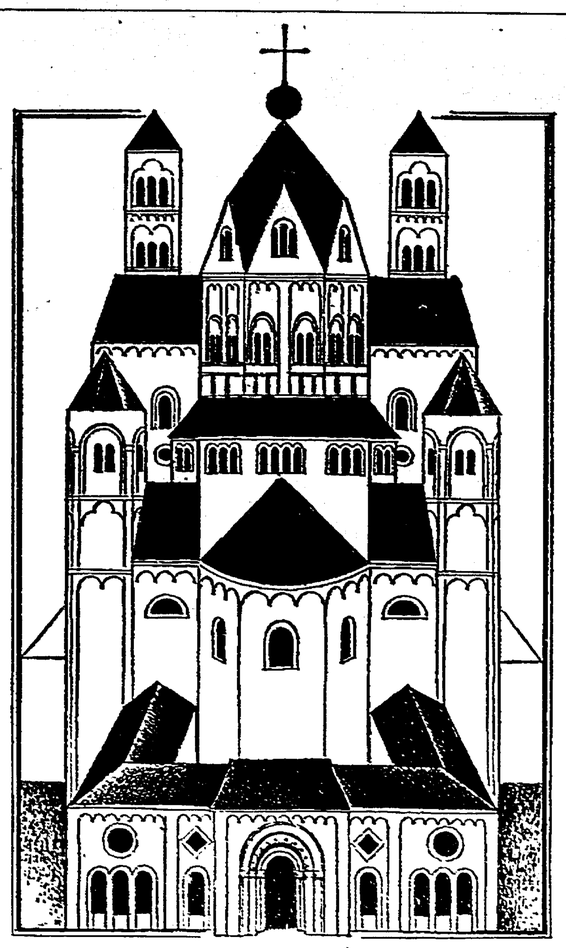
I also have some misgivings about the people with whom you are associating at college. If you are going with a crowd that apparently uses these pep pills indiscriminately and without medical advice, I can only conjecture as to where it may all lead. Today it is pep pills, tomorrow is may be marihuana. Ultimately it may be a much more powerful and dangerous drug.

I suggest you read some of the literature available in your college library on drug addiction. The plight of the addict is at once sad and serious. While some are cured of their addiction, many take cures again and again only to relapse again and again. One of the reasons for the relapse is association with persons who use drugs. That is why I am warning you against your associations in college.

●

At your age, assuming that you are in good health, there is little need of a drug to supply the energy and alertness for study or social events. The fact that you have resorted to them may have some psychological implications about your personality. You are already making use of a crutch to adjust to the realities of life. Such a pattern is more likely than not to continue, unless you stop at once.

In conclusion, I should like to make three positive suggestions. First, see your physician immediately and discuss the whole matter with him. Second, avoid the group with whom you are now associating and third, try to lay out an intelligent plan of studies so that cramming at the end of the year is completely unnecessary.



Liturgy and Life

MARIA LAACH ABBEY, named for Mary's Lake in Germany, holds first place among the monastic houses of Europe in which the modern liturgical movement found its doctrinal basis. Here in 1913, a group of young men (including some seminarians) approached the abbot of the 800-year-old monastery with questions and problems concerning the mode of Christian worship. Under the direction of Dom Idephonsus Herwegen, they held the first liturgical "conference" in the crypt of the abbey church. Their "questions," frowned upon by some contemporaries, are credited with enkindling the fires which have illuminated the spirit of worship in modern times.

● GOOD NEWS

Church's 'New Year'

By MARY PERKINS RYAN

Thet trouble with calling the first Sunday of Advent "the Church's New Year's Day" is that it gives the impression that the Church has a calendar of its own, different from the one that everyone else follows. It tends to make Catholics feel that if they really "lived with the Church" they would be distracted from the regular concerns of their society, off in some time of their own.

The fact is that the liturgical books all start with Advent because they had to start with something; and it seemed most appropriate to begin with the season of preparation for Christmas, because Christmas is the great feast of the Western Church nearest to the ordinary civil New Year's Day in Graeco-Roman civilization and in our own.

Christmas and New Year's and the feast of the Ephiphany all come when they do for the same reason: the time of the winter solstice in our Northern Hemisphere, when the days stop getting shorter and begin to lengthen again. In the ancient world, this turn of the year signified the victory of light over darkness, life over light. They felt that, as soon as the days began to get longer again, things were looking up, everything was brightening. And so they put their New Year's beginning at this time of the year and, in the early centuries of the Church, they also celebrated just before New Year's the Birthday of the Unconquered Sun.

●

When the Christians, then, wanted to show their world that Christ is its light, the true Unconquered Sun, in the Eastern Church they established the Feast of the Epiphany, or triuhmphant appearance, of Christ. And in the West, they established the feast of His Birth, our Christmas. Nobody knew then, or knows now, at what time of year or on what date Jesus was born in Bethlehem, but this seemed a good time to celebrate the birth of the Son of God in our flesh.

Gradually, the season of Advent was established by way of preparation, as Lent had long been the preparation for the greatest feast in the year, Easter. And when the liturgical books first came to be put together in such a way that the priest celebrating Mass only needed one instead of several—a lectionary, a response-book of psalms, a book of prayers, etc.—they began with the First Sunday of Advent.

Actually, if you look at the Advent Masses, you see that their intention isn't to distract us from the time we are living in, but rather to wake us up to its meaning, to the urgency of what we have to do. "Wake up, it's no time for sleeping, day is almost here!" St. Paul tells us. We are to arouse ourselves from our sleepiness and look around and see what is going on, and take appropriate action. Christ is near!

●

He is near, because we never know the moment when He will return in glory to judge the living and the dead. But He is near also because He is always coming to us in the events of our times, in what is happening in our world. He is near in our neighbor, our neighbors all over the world, who are in need. On the way we respond to His coming to us now in His needy brethren will depend the way He welcomes us when He comes in His glory.

Advent looks to the now as the sign and preparation for the end of all things, the judgment, the completion of God's plan. We are not meant to pretend that we are back in the centuries before Christ's birth in our world, but to concentrate on His coming now, and help to prepare ourselves and our world for His final coming. We may well pray, then, as the Mass for the First Sunday does over and over, "Show me, O Lord, your ways and teach me your paths."

Report 23 nuns in Newman work

WASHINGTON—At least 23 nuns are now engaged in full-time Newman work on non-Catholic college campuses, according to figures released here by the Newman Apostolate national office.

The office said it has "no accurate record" of the number of Sisters in part-time Newman work.

The Newman Apostolate gave this breakdown of schools with nuns working fulltime in Newman programs: Louisiana State University, 2; University of Colorado, 2; University of Southwestern Louisiana, 1; Mankato State College, 2; University of New Mexico, 2; Los Angeles City College, 2; University of Akron, 1; Washington University, St. Louis, 1; Western State College of Colorado, 3; University of Wisconsin, 1; Michigan State University, 2; Purdue University, 1; University of Illinois, 2; Iowa State University, 1.

WHAT'S HAPPENING

THE HITCHHIKER

By JAMES H. BOWMAN, S.J.

He was easily six feet two or three, very black, with narrowed reddened eyes, and he talked with a very broken accent. He wore only what he had on when he left California (how many weeks or months ago, I don't know)—a tight-fitting short-sleeved polo shirt and slacks. He was very strong-looking and evidently very broke.

"Where are you from?" I asked.

"From Ghana, Africa," he said.

I had him repeat that, then asked if he was going to school here. He had been going to school; that is how he got into this country in the first place.

"If you went to Africa, you would want to see it all, wouldn't you?" he asked in his roughly accented English. So he was seeing the U.S.A., not in his Chevrolet, but on foot and by hitched rides.

He wanted a quarter to ride the bus to the city limits to a highway where he could resume his westward journey back to California and school again. "I left New York this way, on foot. I've walked from New York to Chicago." This took a while to dawn on me.

"Have you any identification on you?" I asked him.

"Nothing."

"Well, you could be picked up for vagrancy and put in jail," I said, with visions of a lily-white suburban policeman clearing the streets of this black apparition. God knows what could happen to him in some small central-plains town.

"When I get picked up, I have them call the immigration authorities, and they find out I'm here as a student, and then they let me loose. Right?" he asked, not smiling with me as I registered incredulity.

"I hope so," I said.

"I go a while and then ask at

(Continued on page 10)

Monks of 2 faiths in co-op

THREE RIVERS, Mich.—An unusual joint project has been launched by the Anglican monks of St. Gregory's Priory near here and St. Benedict's Catholic Abbey, Benet Lake, Wis.

An 85-acre farm, donated by a relative of Father Michael Ducey, O.S.B., a member of the Catholic community, will be operated by the Anglican monks under a five-year lease. Profits and expenses are to be shared equally by the two communities.

The Anglican Priory, which operates an extensive farm only a short distance away observes the same Benedictine rule as the Catholic monks.

● *BEST OF TWO WORLDS*

Forgotten customer

By GILBERT ROXBURGH, O.P.

Last week we tried to say that the ultra-competitive, profit-making world of business had a magnificent chance to bear witness to high ideals in a guilt-ridden, puritanical world by showing that business and industry are not basically materialistic. On the contrary, business can show us in perspective the material world subordinated to human goods and values.

It does this, not by putting the focus on profits or efficiency, but by highlighting the interests of the forgotten customer, especially by giving him service, justice, and truth.

1. **Service.** Business must function to help the customer—or to fool him, not to coerce him, not to persuade him that he has wants which, in fact, he does not have, but to help him find out his needs in a complex world, and then alleviate those needs. This concern with service for the forgotten customer is not always evident.

Is there anyone in this world so cloistered that he has not experienced going into a retail store, finding the exact item desired, hovering over it hopefully, stealing little glances off in the direction of that cheerful band of clerks in the center of the store, who, all unheeding, chatter earnestly among themselves? Would it be amiss to feel business' lack of courtesy and interest.

This concept of service would also mean that the staff of a store know their business. "Would you have this in a size seven?" can a sometimes be a question to send a salesman off to the manager's office for an answer. The staff is presumed to know its business.

Service, concern for the customer can find expression in some public stand on respectful treatment of all, without regard to race or religion.

I personally have heard of retailers and wholesalers alike who, at some danger to their own position, opened their doors to Negroes, Jews, etc. in advance of some schools. On the other hand, I can recall an unpleasant incident in a downtown clothing store in a large city. I was the only customer until a Negro family of three came in. The clerks left them standing unserved until they left.

2. **Justice.** Recently, a transport trucker contracted to move some personal possessions a distance of a thousand miles. The transfer was to take ten days. When, after three weeks, an attempt was made to contact the shipping company, it took two long-distance calls, plus one out-and-out lie about where the goods were, before an executive could be reached. The manager suggested that the local outlet (an independent company affiliated nationally with other independent companies, and, therefore, really not liable) be contacted to pursue the matter. More than four weeks went by before the goods arrived. (For an evaluation of movers in general by Consumer's Union, see Consumer Reports, December, 1964; read and gasp.)

This is a failure on the part of business to extend justice to the customer, a failure to ac-

(Continued on page 8)

THE WEEK IN LITURGY

By REV. PASCHAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

Dec. 5 SECOND SUNDAY OF ADVENT. Curiosity is that drive or urge in a person for knowledge. It impels one to touch something freshly painted labeled: "Fresh Paint. Do not touch!" Consciously or unconsciously we frequently exercise this desire for knowledge.

St. John the Baptist aroused the curiosity of people and many went out to the desert just to see him, not to listen to him nor to acquire knowledge about the kingdom of God. These same people were now curious about Christ. As they gathered around Him He gently rebuked them because their curiosity was not motivating them to seek knowledge about God (Gospel).

We, too, should be curious about John the Baptist, but most of all, about Christ. Genuine curiosity, the desire to acquire knowledge that will truly benefit us, should lead us to read and meditate on those passages of the Bible that prophesy the coming of Christ, that describe his birth, and especially the whole New Testament which contains the "good news" to which the Gospel of today refers.

Dec. 6 ST. NICHOLAS. There are many delightful legends about this fourth-century bishop of Myra (Turkey). During the Crusades his relics were brought to Bari in Italy in 1087 and enshrined there. He is known as a great friend of children, the original "Santa Claus." Many places still have the custom of children hanging up their stockings on the eve of his feast to be filled with candies and fruit. "O God, you made blessed Nicholas famous by countless miracles" (Prayer of the Assembly); may he now bring happiness to the children of the poor throughout the world.

Dec. 7 ST. AMBROSE. As a layman and governor of Milan he was chosen by popular acclamation of its citizens to be its bishop in 374 which was ratified by the Church and the emperor. He was a man of many gifts and great learning. One of his claims to fame is his famous convert the great St. Augustine, who with himself is one of the four great Doctors of the Latin Church. He convinced, entreated. rebuked with perfect patience and doctrine the great, such as emperors as well as the humblest members of his flock (1st Lesson).

Dec. 8 IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Under the title of the Immaculate Conception, Mary is the special patroness of the United States. Not only chastity and purity, but all virtue is encompassed in the doctrine of Mary's conception free from Original Sin and all its effects. She is the perfect Christian. Let us pray to her today for the graces that will bring us to Christian perfection. O Mary, "You are the glory of Jerusalem, the joy of Israel, the honor of our people" (Meditation Song), and the pride and example of all Christians.

Dec. 9 MASS AS ON SUNDAY. Christ gave His credentials to the disciples of John the Baptist: the blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life and the "good news is preached to the poor (Gospel). These also are the credentials of the Church which continues the mission of Christ: Those who are spiritually afflicted; those blinded, crippled, deafened diseased even those dead in sin, are restored to spiritual life and health by her priests, "other Christs," by the administration of the Sacraments.

Dec. 10 MASS AS ON SUNDAY. Miracles were Christ's proof that He was the Son of God and God also, the promised Redeemer and Messiah. When John the Baptist's disciples asked if He were the Messiah, Christ comanded them to relate to John what they had seen (Gospel). They had seen a leper, a blind man, and a paralytic cured; they heard about (or perhaps witnessed) the recovery of the dying servant of a government official and that of the daughter of Jairus.

Dec. 11 ST. DAMASUS I. During the reign of this pope Christianity became the official religion of the Roman Empire. Latin superseded Greek as the language of the man in the street. The brilliant St. Jerome was his secretary for awhile and was commissioned to translate the Bible into Latin. He also authenticated many tombs of the Roman martyrs so that in death, like St. Peter, they would continue to be "a witness of the sufferings of Christ" (1st Lesson).

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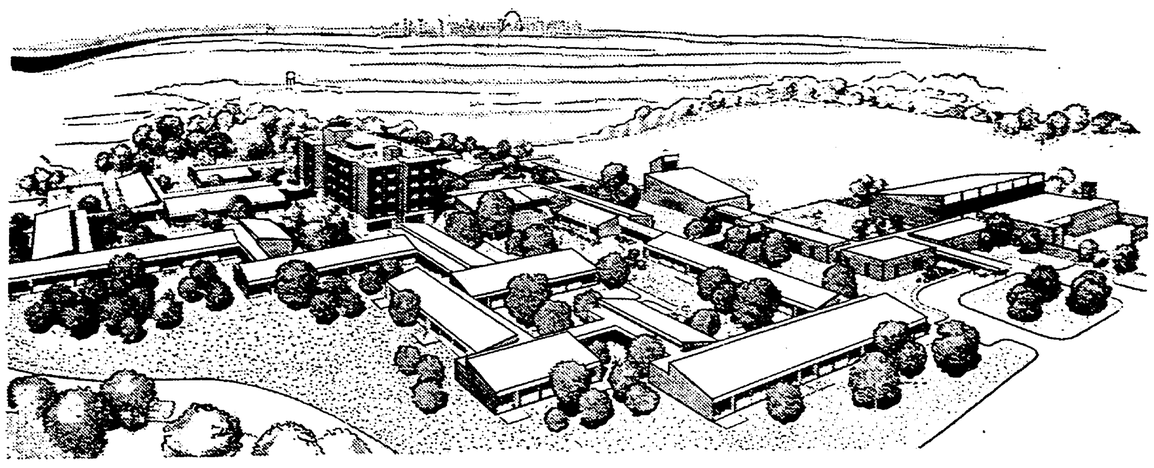

OPEN FOR INSPECTION

The model apartment of the 150-unit APARTMENT COMMUNITY OF OUR LADY OF THE SNOWS, being constructed by the Reverend Oblate Fathers on the 200-acre Shrine site, is now open for your inspection.

The new Apartment Community, to be completed in the Fall of 1966, offers a new concept of retirement living for persons age 62 and over. It provides a rich, full life . . . wonderful years free of responsibility, work and worry . . . a time to cultivate new friendships, develop new interests and enjoy new pleasures among mature men and women.

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Free to come and go as they please, residents will be able to enjoy the charm and peace of rural living and, at the same time, take advantage of the warmth and friendliness of several adjacent small communities and the many social, educational, cultural and sports activities of a large city – St. Louis, Missouri, just eight miles away.

VISIT THE APARTMENT COMMUNITY

Why don't you plan a visit soon to the Apartment Community and see this exciting new project as it takes shape. The model apartment is open daily from 10:00 a.m. to 4:00 p.m.

Better still, why don't you plan a pilgrimage this Fall to the Shrine of Our Lady of the Snows – overnight lodging is available at Pilgrims Inn on request – and inspect the display unit and view the Apartment Community after you have completed an interesting and rewarding pilgrimage.

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Street .....

City ..... State ..... Zip .....

● *VIEWING WITH ARNOLD*

'The Cincinnati Kid' disgraces the book

By JAMES W. ARNOLD

In "The Cincinnati Kid," a good poker game is Ann-Margretted, Rip Torned and Tuesday Welded to death. If you feel like indicting Hollywood this week, "Kid" could be Exhibit A.

The picture, hard as it may be to believe, began with Richard Jessup's beautiful little 154-page novel about a rising young rambling-gambling man who dared to sit down at stud poker with a graying, pot-bellied veteran—the Man, the Best There Is.

The book captured a precious little corner of offbeat truth: the lifestyle and mores of the professional gambler, for whom drawing to an inside straight or winning a pot with a small pair is a consummate art akin to that of both Picasso and Willie Mays. By extension, it also had some intelligent comments about ambition, winning and losing, love, and the simple human pride in being good at whatever one does.

●

Producer Martin Ransohoff, who made his stake with TV's "Beverly Hillbillies," has turned utter simplicity and beauty into vulgar melodrama. When Ann-Margret is not hurling her charms at the camera with all the subtlety of a falling elevator, Miss Weld is struggling gamely to impersonate a simple-minded rustic. When the girls are off, Mr. Torn is on as a mean rich boy who tries to fix the Big Game. There is even an oaf named Felix who threatens to break all the hero's poker chips if he doesn't ride with the fix.

The Ann-Margret and Torn characters were not in the book. Miss A-M's vamp with a you-all accent is either hilarious or pitiful, depending on the state of one's charity; she spends most of her scenes in non-costumes, horizontal, stretching and munching apples. Torn is a creditable actor, but when he begins telling his kids a bedtime story about a shady lady the aura of decadence tends to fog over the poker.

This makes three up and three down in films for Ransohoff, who tried "Americanization of Emily" and "The Sandpiper" as openers. He clearly has no faith in either the story or the audience; he apparently feels that everyone's taste is as bad as his own. He should go back to producing TV shows, preferably at five o'clock in the morning.

It is perhaps too much to hope that somebody could make an entire film about the mystique of poker and the kind of people who love and live the game. The movies are a mass medium, and to sell them you need sex and violence. Fair enough. But the next time censorship is mentioned, producers like Ransohoff will be first to scream they are Artists who make a profit merely by accident.

●

There are moments when director Norman ("Thrill of It All") Jewison and the chief card sharks (Steve McQueen, Edward G. Robinson, Karl Maiden) give hints of what the movie might have been. Poker, unlike pool ("Kid" has been compared, superficially, to "The Hustler"), is a difficult subject for film, because only part of its skill and drama is visible to the eye: much of it is intellectual.

What can be seen is revealed with impressive expertise. Phil Lathrop's table-level camera and huge closeups expose the cards, the athletic grace of the dealing, every perspiring pore of the participants. It challenges the actors, who as poker pros are supposed to be inscrutable, yet must communicate subtle strengths and weaknesses to both their rivals and the audience. The most eye-catching job is by Jack Weston, as a nervous loser who should have stuck to Old Maid. But since he is the worst player, the easiest to "read," Weston's acting task is easiest.

As for what cannot be seen—motivations, strategy—director Jewison relies cleverly on cuts to spectators for snatches of dialog, gasps, widening of eyes, rattling of glasses. The game may at times puzzle the uninitiated, but Jewison insures no one will miss the climax by having a spectator specify the cards each champion must turn up to win. These devices are adequate, but the contest is neither as exciting or as instructive as it is in the book.

So the cards could be read, the movie had to be shot in color, and this had two unfortunate results. The color, even muted, softens the realism, and seems to have encouraged the designers to select a locale (New Orleans) and a period (1930's) that are distractingly over-ripe.

●

Unhappily, "Kid" is no longer simply about a man who wants to win too much, and about his woman, who has an uncomplicated hold on truer values. It drags in the fix, seamy local color and violence, nymphomania and adultery; it destroys the touching love between hero and girl, and suggests that all that matters to a man is an illusion that can be shattered by the single unlucky turn of a card.

Author Jessup's point was deeper and more valid: that almost everyone in this world is a loser, and that if a man makes winning the most important thing in his life, he is bound to lose everything. It is better, in any case, to be human, to love and to feel. The rare winners, ultimately, are lonely men, and they can never win whatever is most worth having.

(Legion of Decency: B—morally objectionable in part for all.)

CUTS RECORDING—Sister Claire Marie, O.S.F., of Alverno College, Milwaukee, tapes a commentary for a new 15-minute filmstrip, "I Care," produced by George A. Pflaum Publishing Co., Dayton, O. The twin blights of poverty and prejudice are documented in the filmstrip, which had its premiere recently in Washington. Sister Claire Marie is a former director of Educational Services, National Catholic Conference for Interracial Justice.

Stability of dogma stressed by Pontiff

VATICAN CITY—Noting that many people find the dogmatic teachings of the Church oppressive, Pope Paul VI has declared that Catholic teaching is based on the rocklike stability guaranteed by Christ to Peter and his successors.

During his usual Wednesday public audience (Nov. 24), the Pope made the theme of his brief talk the significance of the word "rock," which Christ used when He referred to Peter as the rock upon which He would found His Church.

IN ALLUDING to the rock, "Christ referred to the firmness, stability and perrenial nature of His proclamation regarding the messianic and divine reality of Christ, that is to say it referred to the qualities which Simon Peter had to have," the Pope said.

The Pope noted that the "mentality of many men and particularly of scholars is not predisposed to receive the luminous gift of the dogmatic truths of the Church. Scientific progress itself, which shows how so-called scientific truths are changeable, gives rise to an attitude of . . . transient intellectuality and at times of systematic uncertainty," which seems very wise but which "prevents not only adherence to the perennial, true doctrine of the Church" but also the admission that this "adherence is legitimate."

MUCH OF today's thought, the Pope said, is not any longer "founded on logical or objective principles from which faith can spring, but on psychological principles which are extremely changeable and, if left unchecked, could lead toward the progressive and tormented disruption of the contents of the mind."

This upheaval in thought occurs "even in certain groups of students of religious questions and detaches them imperceptibly, but at times seriously, from the genuine faith of Christ and of the Church."

The Pope concluded: "Here is the rock, beloved sons. Here is Peter and it is in his name that we bless you."

Benefit dance set for Foundation

INDIANAPOLIS—The Latin School Foundation will benefit from the proceeds of a dance to be held Saturday, Dec. 11, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

Sponsored by the K of C Council, the dance will feature the Phil Marshall orchestra. Tickets are $5 per couple, with table reservations accepted. John Roach is Grand Knight of the host Council.

Radio and Television

INDIANAPOLIS AREA

Sunday Television
8:30 a.m.—Christophers .....(13)
8:30 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:00 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)

Monday thru Friday TV
7:00 a.m.—Sister Says .....(8)

Saturday Television
2:00 p.m.—Directions '65 .....(13)

Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:10 p.m.—Vatican News Report ..WFBM
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM

Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

NEW ALBANY AREA

Television—Sunday
11:30 a.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS

Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour .....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE

Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP

Tuesday
7:30 p.m.—Moral Side of News ....WHAS

RICHMOND AREA

Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV

Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

SALEM AREA

Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM

SHELBYVILLE AREA

Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA

Radio—Daily
6:00 p.m.—The Rosary .....WTCJ

Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA

Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)

Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA

Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA

Sunday Television
11:30 a.m.—Christophers .....(7)

Saturday
4:15 p.m.—Credo .....(14)

Radio Programs

Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF

Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA

Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA

Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

Roxburgh

(Continued from page 7)

cept responsibility for services promised.

3. **Truth.** Truth means that industry makes a good product, and salesmen sell a good product, free of the concealed fault and the planned obsolescence. Truth means freeing business from the debased word ('Superb," "magnificent" always suggest the worst movies one can remember), the phoney phrase, the extravagant gesture, that ecstatic look over the new soap or new drier or new garbage disposal, as though objects bring perfect bliss. Truth means outlawing untruthful allegations about the competition, disloyal slurs upon one's own corporation.

These virtues make the customer once again the center of things. Respecting the customer can be spiritually revitalizing to our values in America today, and business could be the revitalizer.

Competition, material goods, production efficiency, profits are good if they are subordinated to human values: the Forgotten Customer, and business' moral obligation to those it serves.

Plans announced for Turkey 'stag'

INDIANAPOLIS — Turkeys will be awarded at the "Las Vegas" style stag party sponsored by the Holy Name Society of Our Lady of Lourdes Church on Friday, Dec. 10. The affair begins at 7:30 p.m. in the parish cafeteria, 5333 E. Washington St.

Food and beverage will be served, and the proceeds will benefit the school Athletic fund. All men are invited to attend.

● *VARIETY IN BOOKS*

Putting things in focus

"All Things Considered," by Russell Baker. J. B. Lippincott Co., Philadelphia. 213 pp. $4.50.

Russell Baker, writer for The New York Times, greets the reader with a compilation of his most provocative columns in "All Things Considered." The book might well be titled, "All Things Reconsidered," as the author looks at the modern world and its activities critically yet humorously.

Baker sees modern man as a creature overly concerned about the little things in life. When "everyday living becomes a frantic succession of perils," Baker senses the need to re-evaluate such "perils" and to put them in their proper perspective.

Nothing escapes Baker's tongue-in-cheek appraisal—from the suburban race for the greenest grass, to a world where everyone is more concerned about their driving than their morals. Modern man tolerates machines that write poems, art that even artists question, television without theatrical merit, and sports without a winning team—all because pseudo-urbane people cherish such badges of distinction.

With a subtle and deft hand, Baker asserts that contemporary is synonomous with expendable, and hints that modern man is determined not to leave a trace of himself. The chapter on his concern for the lack of artifacts our era will bequeath to future generations is one of his best. One empty, rusted beer can is all that will survive.

His book is a lighthearted study about the anxieties of man in the 20th century. Although one senses that nothing would escape Baker's criticism, the reader nonetheless looks at his existing status symbols and institutions and reconsiders their values.

(Reviewed by Joan L. Webster, Alexandria, Va.)

●

"Give Joy to My Youth: A Memoir of Dr. Tom Dooley," by Teresa Gallagher. Farrar, Straus and Giroux, New York. 238 pp. $4.95.

A devoted secretary here writes a touchingly sentimental, yet inspiring, memoir of the late Dr. Tom Dooley. The book is a sometimes heartbreakingly beautiful tribute to the life, work and death of the dedicated young American doctor who became famous for his humanitarian service in the jungles of Laos.

Although Miss Gallagher's account is sometimes short on organization, it also contains some memorable high points, including a deeply moving account of Dr. Dooley's death in a chapter entitled "Go Now and Meet Thy God."

But if Miss Gallagher brings powerful writing to this memoir, far and away the best writing is found in the passages taken from Dr. Dooley's own vivid and engaging letters. They strongly convey the sense of this brave and good man. The book also gains in interest from the inclusion of a number of photographs illustrating episodes in his career.

(Reviewed by Carmen Carbon Shaw, Washington, D.C.)

●

"The Collected Stories of Katherine Anne Porter." Harcourt, Brace and World, New York. 495 pp. $5.95.

The appearance of Katherine Anne Porter's "Ship of Fools" (the novel, not the current film version) was an occasion of consternation for many readers and critics. The book was obviously the work of a powerful and original talent—given its author, it could hardly have been otherwise—and yet it seemed so shapeless and formless a thing, more the raw material of a novel than the finished product.

Conceivable, of course, there is a pattern in the book that has escaped the attention of its contemporaries. If so, it will be up to posterity to discover it. Pending later elucidation, however, the novel must remain an impressive, enigmatic failure.

Not so Miss Porter's stories, in which sureness of touch and an absolute mastery of form predominate. Katherine Ann Porter has always enjoyed a reputation as a consummate craftsman. Insofar as her short fiction at least is concerned, it is a reputation she amply deserves.

This book is a splendid bargain, containing all the best work of one of the very finest of contemporary American writers. It merits, and will surely receive, a place on the shelf of every serious reader of fiction.

(Reviewed by Russell Shaw of the staff of NCWC News Service, Washington, D.C.)

Doomed

LONDON—The birthplace of Cardinal Rafael Merry Del Val, the English-born Spanish priest who rose to become papal secretary of state, will be torn down to make way for an office building.

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Tic Tacker

NAMES IN THE NEWS—**Dr. James H. Bailey,** assistant professor of history at **St. Mary-of-the-Woods College,** has an article on "George Nicholas, Virginia Patriot" in the autumn issue of "Virginia Cavalcade," published by the Virginia State Library. . . . Representing the Oldenburg Franciscans at the annual Franciscan Sisters' Educational Conference held last week in Buffalo, N.Y., were **Sister Mary Carol** and **Sister M. Marina,** both of **Marian College. Sister Miriam Clare,** home economics department chairman at Marian, attended the executive board meeting of the National Catholic Council on Home Economics in Chicago. . . . **Robert Moran,** Marian's speech and theatre man, was married on Thanksgiving Day to Miss Mary Lou Wadas in East Chicago. . . . **Mrs. Michael Tamer,** a member of **Our Lady of Lourdes parish,** Indianapolis, will attend ceremonies in St. Peter's Basilica Sunday, Dec. 5, to mark the beatification of a Maronite Rite priest, Father Sharbel Makhbus, who died 60 years ago. Father Sharbel is known as the "Hermit of Lebanon." . . . **Captain Robert Woerdeman, O.S.B.,** air force chaplain from **St. Meinrad Archabbey,** is currently serving a one-year assignment in Vietnam. He spent three years in California prior to the present assignment. . . . **Father Blaise Hettich, O.S.F.,** associate editor of Marriage magazine and professor of English at **St. Meinrad Seminary College,** has been named retreat master at **St. Jude Guest House,** conducted by the Benedictines of St. Meinrad. . . . **Frank McKinney, Jr.,** a **Cathedral High School** graduate and former member of **St. Luke's parish,** Indianapolis, will be inducted into the Helms Swimming Hall of Fame tonight in Chicago, Ill. He was a member of the 1960 Olympic team.

AROUND AND ABOUT—The **Knights of St. John** of Richmond have embarked upon a unique Christmas project. They are asking members to take into their homes one or more of the 500 boys and girls living at the Soldiers' and Sailors' Children's Home in Knightstown. **Robert Stier** and **Gerald Irvin** are leading the laudable campaign. . . . **Father Lawrence Moran,** assistant pastor of **St. Andrew's parish,** Richmond, was the guest speaker at a Thanksgiving program in Richmond Senior High School sponsored by the Hi-Y Club and the Y-Teens. . . . Fagots, a publication of **St. Mary-of-the-Woods College,** has received a "Newspaper of Distinction" citation from the Catholic School Press Association. A "Magazine of Distinction" award was given to Aurora, the literary magazine published by the college. "Yearbook of Distinction" recognition was also awarded Scecinarara, of **Scecina Memorial High School,** and Vistas, of **St. Mary's Academy,** both in Indianapolis. . . . St. Meinrad Archabbey has chosen two architectural firms for future major construction, both monastic and academic. Selected were: Victor Christ-Janer of New Canaan, Conn., and McCulloch-Beckel Architects, of Louisville. . . . Participating in a diocesan teachers' workshop Saturday, Dec. 4, in Evansville are **Sister Marietta, O.S.B.,** of **Our Lady of Grace Academy,** Beech Grove, and **Sister Madeleine, O.S.B.,** of **Christ the King School,** Indianapolis. Sister Marietta will keynote the meeting with "Articulation in the Modern Math Course in Junior and Senior High."

RHYTHM SYMPOSIUM PARTICIPANTS—Attending the second annual International Rhythm Symposium in Kansas City, Mo., Dec. 2-4, are the following Indianapolis residents: **Dr. Paul Muller,** chief of obstetrics at **St. Vincent's Hospital** and co director of the Rhythm Instruction Service sponsored by the Indianapolis Arch. diocese; **Dr. Thomas Feeney,** resident in obstetrics and gynecology at St. Vincent's; **Father Donald Schmidlin,** director of **Catholic Social Services; Mr. and Mrs. Talbott W. Denny, Jr.,** of **St. Thomas Aquinas parish;** and **Mr. and Mrs. Paul G. Fox,** of **St. James parish.** The latter couples are executive committee members of the Rhythm Instruction Service.

MUSICAL ECUMENISM—Six Sisters from **St. Mary-of-the-Woods College,** headed by **Sister Cecilia Clare** and **Sister Francis Angela,** visited the Butler University music department last Tuesday to lecture on and demonstrate Gregorian Chant. The invitation was issued by Dean Ehlert, of the Jordan School of Music.

Funeral rites held for Franciscan nun

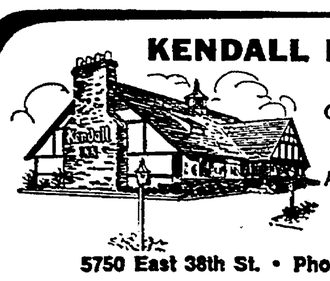
OLDENBURG, Ind. — Funeral services will be held at the motherhouse of the Sisters of St. Francis here Saturday, Dec. 4, for Sister Edeltrudis Endres, a former community supervisor of schools in Indiana from 1940 to 1950.

She died Wednesday in St. Francis Hospital, Cincinnati, at the age of 85. Two sisters in the Oldenburg Franciscan community preceded her in death. They were Sister Lucy and Sister Mary Joseph. Sister Edeltrudis entered the convent in 1895.

The educator taught in community schools in Evansville, Cincinnati, Dayton and Illinois. She held degrees from Xavier University, Cincinnati, and Marquette University, Milwaukee.

Sister Mary Ramona, O.S.F.
St. Michael's Convent, Indianapolis
WISH-TV (8), 7 A.M.
Subject: "A Tour Through the Roman Catholic Church"
Monday, Dec. 6th thru Friday, Dec. 10th

KENDALL INN



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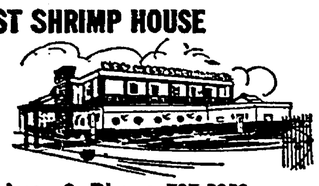

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Open House set

INDIANAPOLIS—St. Agnes Academy will sponsor an Open House for eighth grade girls and their parents in the Indianapolis area from 3 to 5 p.m. Sunday, Dec. 5. The school's glee club will entertain at 4 p.m., followed by a physical education group performance.

Name body for revision of Vulgate

VATICAN CITY—Pope Paul VI has created a commission for the revision of the Vulgate, the translation of the Bible into Latin which St. Jerome made more than 15 centuries ago.

The president of the commission is Cardinal Augustin Bea who, before assuming the presidency of the Secretariat for Promoting Christian Unity, was best known as a Biblical scholar.

THE SECRETARY is Msgr. Pietro Rossano, an Italian exegete.

Other members of the commission are: Msgr. Salvatore Garofolo, rector of Rome's Urban University; Msgr. Claudio Zedda, a consultor of the Congregation of the Council; Father Angelo Penna of the Lateran Canons of the Most Holy Savior; Father Benjamin Wambacq, a Dutch Premonstratensian who is secretary of the Pontifical Biblical Commission; Father Jean Gribomont, O.S.B., prior of the Abbey of St. Jerome for the Revision and Emendation of the Vulgate in Rome; Father Peter Duncker, O.P., an official of the Holy Office; Father Alexander Kerrigan, an Irish Franciscan; Father Roderick MacKenzie S.J., a Canadian and rector of the Pontifical Biblical Institute, Rome; Father Carlo, C.M.; Father Robert Koch, C.SS.R.; and Father Giorgio Castellino, S.D.B.

Pope St. Pius X ordered a revision of the Vulgate almost a half a century ago and entrusted this work to the Benedictines.

SINCE 1933 this work has been carried out at the monastery in Rome erected by Pope Pius XI for that purpose.

A monk of this abbey, which is called the Abbey of St. Jerome for the Revision and Emendation of the Vulgate, said that if Pope Paul had not spread this work around on a much wider scale ,the Abbey of St. Jerome would have taken an incalculable time to complete it.

"The Pope ordered the commission to finish its work in two years," he said. "It might have taken us two centuries."

He said the abbey had been asked to handle at least one of the books of the Old Testament, the Book of Wisdom.

Calendar

FRIDAY, DEC. 3

Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

St. Thomas Parish Dance, "Candlelight Fantasy," in the parish auditorium, 46th and Illinois St., at 9 p.m.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, DEC. 4

A Rummage Sale beginning at 7 a.m. in St. Rita's cafeteria, 1850 N. Arsenal Ave.

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

St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, DEC. 5

Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

MONDAY, DEC. 6

A Card Party at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veteran Hospital patients.

TUESDAY, DEC. 7

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

THURSDAY, DEC. 9

Catholic Interracial Council meeting at 8:15 p.m. in St. Thomas parish hall, 46th and Illinois Sts.

Set restoration

NEW ORLEANS—A 220-year-old former Ursuline convent, oldest structure in the Mississippi Valley, will be restored by the archdiocese of New Orleans, Archbishop Philip M. Hannan has announced.

DISPLAY HANDIWORK—Six of the ladies at the Little Sisters of the Poor show off some of the attractive Christmas decorations they have made. Shown, left to right, are: Nora Cauley, Josephine Loftus, Edith Edwards, Kate McCool, Helen Sherburn and Mary Hasenstab. Mrs. Hasenstab, who is nearing her 100th birthday, is planning to send the Christmas ball she designed to her priest son in San Antonio, Tex. Items are available to the public in the handcraft shop at the Home, 520 E. Vermont St.

MEN'S PROJECT—Arthur "Fud" Howe, 78, and 77-year-old Charles Curtis work at shaping Christmas "trees" from coat hanger wire in the new occupational therapy program at the Little Sisters of the Poor in Indianapolis. At the right is Gene Witchger, of Immaculate Heart of Mary parish, volunteer instructor for the project. (Staff photos)

Birth control

(Continued from page 1)

call it into question in private and in theory with the hope of convincing the Church otherwise —that is, of solving the theoretical doubt and thus permitting the Church to change its legislative stand in practice.

DR. JOHN Noonan, professor of history at Notre Dame University, Indiana, a consultant of the special papal commission, told the panel audience that the schema's text in its final form "makes it evident that while the Church's present legislation on contraception (as expressed mainly by Pope Pius XI and Pope Pius XII) stands until further notice, the whole matter of contraception is open on the theoretical level. On the practical level, no theologian can say the present bans are not still in force. He should not, however, speak for the future."

Dr. Noonan noted that when Pope Paul called the special commission together over a year ago it was composed of 56 members, the majority of them laymen. Eight months ago, he said, the Pope addressed the commission telling members: "The question for you is not what forms married couples may use in the expression and fulfillment of their love. All avenues are open to your investigation."

"It is extremely unlikely that the Pope has changed his mind," Dr. Noonan said. "Although I have not seen the final draft of the council's marriage statement. I know it has gone to the Pope and he has accepted it."

Msgr. George W. Shea, rector of Immaculate Conception Seminary, Darlington, N.J., cited documents which he said constitute the Church's present stand on contraception: Pius XI's encyclical, "Casti Connubii" and Pius XII's address to midwives in 1951. He said that Pius XII's talk to hemotologists in 1958 concerned the "pill," which is still an open question.

"The Church operates on the presumption of the truth of its authentic teaching until proven otherwise," he said. "This is the basis for its current legislation on contraception and Catholics are bound to follow it."

FATHER FRANCIS J. Connell, C.SS.R., former dean of the school of sacred theology at the Catholic University of America, agreed with Msgr. Shea, adding that "the Pope's power of binding Catholics in this matter can hold even if the question is an open one theoretically in theology." He added that "since my theological position is a conservative one, I cannot see where it is open to question theoretically."

At the close of the panel, a reporter asked Father King the following question: "Will this view expressed here lead to Catholics' ignoring the Church's teaching and practicing birth control anyway?"

"I have heard this fear expressed too," Father King said. "I think the Church should very thoroughly and deeply study such a possibility. But the Church should not base its judgment on this threat. Rather the decision must be based on what the Church firmly believes it has received from Christ.

"The history of the Church shows it has no fear and need have no fear of Catholics' following its clear decisions" in practical matters of faith and morals, Father King concluded.

REFERRING specifically to the council's statement on marriage and the changes made in it as a result of the amendments submitted by the bishops after preliminary voting last month, Msgr. George G. Higgins, director of the social action department of the National Catholic Welfare Conference, said there has been "no change in the basic trust of the document regarding the ends of marriage."

He explained that although some had wanted a restatement of the Church's traditional position that procreation is the primary end of marriage and that other ends are secondary, the subcommission deliberately avoided using the terminology "primary and secondary."

Marian to present 'The Fantasticks'

INDIANAPOLIS—Marian College Players will present the musical fantasy, The Fantasticks, in three-quarter round in the Marian auditorium at 8 p.m., December 9, 10, 11 and 12.

Director is Robert Moran of the Marian drama department. The cast includes Jack O'Hara of Indianapolis, Miss Mary Cronin of South Bend, George Hynek, of Indianapolis, Andrew Wagner, Indianapolis, and Robert Clements, Jr., of Beech Grove. Accompaniment will be provided by Miss Constance Knoll of Indianapolis.

Since the production is staged in three-quarter round, there are only 125 seats available for each performance. Tickets are $1.50.

Woods grant

ST. MARY-OF-THE-WOODS, Ind.—An unrestricted grant of $500 was presented to St. Mary-of-the-Woods College here by the Sears-Roebuck Foundation. Twenty-seven participating colleges and universities in Indiana will receive a total of $31,150 from the foundation.

Unity

(Continued from page 1)

churches of the East and West.

(A SPOKESMAN for the Vatican secretariat for unity, in announcing (Nov. 25) that the two-day meeting had taken place earlier in the week, made no mention of plans to repeal the excommunications of 1054. He said, however, that the Catholic commission had met twice in the course of a month, and had discussed the excommunications. The commission finding at that point indicated, he said, that the 1054 incidents were not considered as a definitive break by either Rome or Constantinople.)

Archbishop Chrysostomos' contention that the question could not be settled without deliberation of the leaders of all the Orthodox Churches was immediately denied by several professors of the University of Athens. They held that since the 1054 affair was between the Sees of Rome and Constantinople, only those Sees are concerned. There is no need, legally at least, to ask approval of other churches, they said.

Set chili lunch

FORTVILLE, Ind. — A chili lunch sponsored by the parish CYO will be served in St. Thomas parish hall from 12 noon to 4 p.m. on Saturday, Dec. 4. Chili, relish plate, dessert and beverage will be included in the 75c price. Proceeds from the affair will be used to buy new hymnals for the parish.

Rhodesian action draws bishops' fire

SALISBURY, Rhodesia — The Roman Catholic Bishops of Rhodesia have issued a joint pastoral letter attacking the independence movement of Prime Minister Ian Smith's white racist government and warning that such a course can lead the nation to disaster.

The bishops were scornful of government assertions that Rhodesian independence is a means of preserving Christian civilization.

The letter, signed by all Catholic bishops in Rhodesia, was distributed in churches throughout the country. It reminded Catholics that the Church has already declared that any situation is immoral when nationalism race or economics "becomes the dominant norm of behavior and is placed above men."

THE CATHOLIC declaration is the strongest protest voiced thus far from inside Rhodesia to the unilateral declaration of independence proclaimed earlier in November by Smith's government. There are about 330,000 Catholics in the African country of 4.2 million persons.

"A vast number of the people of Rhodesia are bitterly opposed to the unilateral declaration of independence," the letter said. "They are particularly angered that it should be stated publicly that this action was taken in the name of preserving Christian civilization in this country.

"It is simply untrue to say that they have consented by their silence. Their silence is the silence of fear, of disappointment, of hopelessness. It is a dangerous silence, dangerous for the Church, for all of us."

SMITH'S white-ruled government abruptly claimed independence for Rhodesia after failing to agree with Britain about the role of the Negro majority in a future independent state.

The letter was signed by Archbishop Francis W. Markall, S.J., of Salisbury, Bishop Aloysius Haene of Gwelo, Bishop Adolphus Schmitt, C.M.M., of Bulawayo, Bishop Donal Lamont, O. Carm., of Umtali, and Bishop Ignatius Prieto Vega of Wankie.

Of the 330,000 Catholics in Rhodesia, only about 23,000 are whites. There are only 220,000 whites in the entire country.

Catholics, Orthodox discuss 'Great Schism'

VATICAN CITY—A five-man commission, charged by the Holy See to survey the causes of the great schism between Rome and Constantinople which has split the Catholic and Orthodox Churches for nine centuries, has met its Orthodox counterpart in what was the city of Constantinople.

This was announced by the Vatican Secretariat for Promoting Christian Unity (Nov. 25) upon the commission's return from its two-day conference with the Orthodox commission in Istanbul. It was the first time the two commissions had met in joint session.

THE CATHOLIC commission was led by Bishop Jan Willebrands, secretary of the unity secretariat, and the Orthodox commission by Metropolitan Meliton of Heliopolis and Theira.

A spokesman for the unity secretariat said the Catholic commission had met twice in the last month. Their findings thus far, he said, indicated that the exchange of excommunications of 1054 was not understood as a definitive break by either Rome or Constantinople. But the rift widened until even two ecumenical councils, Lyons and Florence (1274 and 1438-43), were unable to bridge it.

THE 1054 DATE usually assigned to the so-called Great Schism between the Eastern and Western Churches, was the year when a papal legate in Constantinople excommunicated a patriarch of Constantinople in the name of a pope three months dead. The patriarch replied in kind.

Members of the Catholic commission are Father Alphonse Raes, S.J., a Belgian and prefect of the Vatican Library; Father Alphonse Stickler, S.D.B., rector of the Salesian Atheneum in Rome; Msgr. Michele Maccarrone, president of the Pontifical Commission of Historical Sciences; Father Christopher John Dumont, O.P., director of the Istina Center of Oriental Ecclesiastical Studies in Paris. A unity secretariat official, Father Pierre Duprey, W.F., accompanied the commission to Istanbul.

The Orthodox commission included Metropolitan Chrysostomos of Mira; Prof. George Anastasiadis, and Archdeacon Evangelos Galanis.

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AROUND THE ARCHDIOCESE

Richmond CFM unit to present panel

RICHMOND, Ind.—The Christian Family Movement unit of Holy Family parish will sponsor a panel discussion on Sunday, Dec. 5, at 8 p.m. in the parish hall.

Suggestions on the creative use of leisure time will be given by Mrs. Ross Harrington, of St. Mary's parish, head of volunteer services for the Richmond chapter of the American Red Cross; Mrs. Marjorie Reynolds, Wayne County home demonstration agent; Del Barnett, an instructor in the Richmond Senior High School adult education department; John Brzuzy, director of the Richmond Boys' Club and Dave Compton, assistant recreation director at the Richmond State Hospital. A question and answer period will follow the talks and refreshments will be served.

Advent devotions will be held every weekday afternoon at 5:15 p.m. at St. Mary's Church.

Holy Family parish CYO members will serve a spaghetti supper on Saturday, Dec. 4, from 4:30 to 8 p.m.

The December and January calendar of events for the Young Men's Institute (YMI) and Auxiliary is as follows: December 5, annual auxiliary Christmas party at 2 p.m.; December 8, YMI meeting will follow church services at 8:30 p.m.; December 15, Ladies Auxiliary meeting at 8 p.m.; December 31, New Year's Eve party for YMI members and friends. Tickets may be purchased at the club or from any member.

Sunday, Jan. 8, the annual famliy New Year's party begins with a pitch-in dinner at 6 p.m. Meat, bread, coffee and table service will be furnished by the club. Members are asked to bring a covered dish. January 19, Ladies Auxiliary will meet at 8 p.m.; January 26, a joint meeting of the two organizations will be held.

TERRE HAUTE

The St. Patrick Parish annual Lads and Dads Banquet, sponsored by the Holy Name Society, will be held Sunday, Dec. 5 in the school cafeteria beginning at 5:30 p.m. A delicious dinner will be prepared by the Holy Name members. The price is $1.50 for the Dads and 75 cents for the Lads.

NORTH VERNON

Alice Mick was installed as regent of the St. Cecilia Circle, No. 278, Daughters of Isabella, following the initiation of 14 new members recently. Other new officers include Mary Biehle, past regent; Clara Staublin, vice-regent; Madonna Hillen, financial secretary; Louise Burgmeier, recording secretary; Clara Diekhoff, treasurer, and Rita Eaken, scribe. Father Bernard Koopman is chaplain.

TELL CITY

The new officers of the Tell City Daughters of Isabella are Mrs. Alice Wittmer, regent; Mrs. Helen Mattingly, vice-regent; Mrs. Mabel Chapman, past regent; Mrs. Martha Mahoney, recording secretary; Mrs. Hazel Etienne, financial secretary, and Mrs. Rita Parker, scribe.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

RITA EAKEN, North Vernon
MISS LULA EHRINGER, Sellersburg
MRS. PHILOMENA RAAB, Batesville

BLUEPRINT FOR EVALUATION—The assessment of the Catholic elementary system is underway nationally with a detailed, self-evaluating study being implemented in each diocese. Known as the Criteria for Evaluation of Catholic Elementary Schools, the program's essential purpose is to improve the level of instruction of every elementary school. A recent meeting of Franciscan principals in Indianpaolis was held to prepare for a joint-staff meeting of all faculty members at Franciscan-affiliated schools at Marian College on Sunday, Dec. 12. The material will be introduced by Sister M. Cherubine, above left, Cincinnati archdiocesan school supervisor and former principal of St. Michael's School, Indianapolis. She is shown above with, from left: Sister M. Doreen, principal of St. Michael's School, Indianapolis; Sister Mary Denis, Archdiocesan school supervisor; and Sister Gilbert Marie, principal of St. Mark's School. (Staff photo)

Bowman

(Continued from page 7)

a gas station where to go next," he said.

"As you travel, ask us," the signs say; that's right. Here was a man who took them at their word. But I didn't recall any TV commercials showing tee-shirted African students asking their way as they footslogged coast to coast.

"You be Father?" he asked me. I wore a sport shirt; we talked inside our school building, near the back door.

"Yes," I told him.

●

"I be Catholic," he said. "I be born Catholic. The Father taught me good English." Well, pretty good. Good enough to get him back and forth across a strange continent. "I look for the Mother in the cars. In the windshields."

"For the Mother?"

"In the windshield. The Mother in the windshield. The statue."

A great light dawned on me.

"I go up and show them my rosary and tell them I'm a Catholic, and they help me." Never another word from me against windshield - mothers. He must ask just enough for each move each time. He was leaving our building with nothing but the quarter he needed to get to the city limits when I gave him a coat and a dollar bill.

"You've made it this way across the country?" I asked him, now awed with some vision of African know-how and toughness and self-confidence in a land of thruways and bewildering metropolises. He nodded.

I smiled again half disbelieving. He remained serious. He shook my hand in departure, a strong, firm handshake. The man was built like a heavyweight pass-catching end. "Good luck," I said. "God bless you."

He smiled goodbye and returned the blessing and went to catch the westbound Roosevelt Road bus.

I went back to write a column that wouldn't come to me before I met him.

†

Remember them in your prayers

INDIANAPOLIS

† **PATRICK H. FITZSIMONS,** 74, St. Joan of Arc Church, Nov. 26. Holy Cross Cemetery. Husband of Hortense; father of Patrick H. Jr.; Mary A. Hoffner, Geraldine M. Lyday; Jacqueline J. Downs, Kathleen Carrico, Nancy Fitzsimons; brother of Phillip and Mary Ann Fitzsimons.

† **RUTH C. SCOLLARD,** 57, Little Flower Church, Nov. 26. Holy Cross Cemetery. Wife of Joseph M.; sister of Margaret Bradley.

† **ANNA M. FERGUSON,** 86, St. Roch's Church, Nov. 27. St. Joseph Cemetery. Mother of Bernard E., Arthur W., Frank C., John T. and Morris Ferguson.

† **JOSEPH A. SCHMOLL,** 52, St. Patrick's Church, Nov. 29. Holy Cross Cemetery. Husband of Mary R.; father of Joseph E., Dennis M., Mrs. Michael Dugan, Rita Ann and Janice Schmoll; son of William and Julia Schmoll; brother of Ollie, Fred and Francis Schmoll.

† **JOHN E. HOFF, Jr.,** 50, Assumption Church, Nov. 29. Calvary Cemetery. Husband of Mildred; father of Dale, Steven, Richard, Christopher, Sheila, Janice, Cynthia and Mary Jo Hoff and Judith Padgett; son of Mr. and Mrs. John Hoff Sr.; brother of Bernard and Mary Catherine Hoff and Joseph McMillan.

† **MARIE F. HUGHES,** 68, St. Catherine's Church, Dec. 1. St. Joseph Cemetery. Wife of Robert C.; sister of Irma Ferry, Ida Buergler, Louise Sheehan, and Albert Ferry.

† **GERTRUDE E. McGRATH,** 69, Sacred Heart Church, Dec. 2. Holy Cross Cemetery. Mother of Mrs. Harold E. Scott, sister of Kay McCarty.

† **LORETTA BETZLER,** 65, St. James the Greater Church, Dec. 2. Holy Cross Cemetery. Mother of Mary C. Betzler, Velda R. Betzler, Barbara Adrian, Harry J., Norbert E., Norman E. and Ronald L. Betzler; sister of Sister Rose Angela and Sister Anna Marie.

ELBERFELD

† **EDWARD J. WAGNER,** 97, Died Nov. 25 at St. Paul Hermitage, Beech Grove. Funeral from St. John's Church, Nov. 27, Elberfeld. Church Cemetery. Father of Sister Helen Catherine, O.S.F., of Oldenburg; Sister Helen, O.S.B., of Beech Grove; Sister M. Eustochium, O.S.C., of Evansville; and the late Sister Genevieve, O.S.B., and Sister Bertha, O.S.B., who were both of Ferdinand; and Edward S. Wagner, of Chandler.

SELLERSBURG

† **BLANCH R. WISSELL,** 58, St. Paul's Church, Nov. 23. Mother of Mrs. Esther Fink and Mrs. Alice Thrasher, both of Louisville, and Mrs. Gladys Cooper, of Memphis.

TROY

† **HERMAN WANINGER,** 73, St. Pius Church, Nov. 25. Church Cemetery, Fulda. Sister of Mrs. Leo Mehling, of Fulda.

RICHMOND

† **BERTHA C. WHITE,** 77, St. Andrew's Church, Nov. 27. Sister of Mrs. Clifford Weisbrod, of Richmond.

† **STELLA WHEELER,** 77, St. Andrew's Church, Nov. 27. Wife of Eugene; mother of Mrs. Violet Hilbert, of Richmond; Russell Wheeler, of Connersville.

BRADFORD

† **BERNARD JOSEPH GETTLEFINGER,** 60, St. Michael Church, Nov. 19. Church Cemetery. Husband of Aundrey W.; father of Bernard J., both of Bradford. Five brothers and one sister also survive.

MORRIS

† **CLARA BEDEL,** 77, St. Anthony's Church, Nov. 22. Church Cemetery. Mother of Wilfred, Ray and Martin, all of Batesville; Norbert, of Morris; Mrs. Alma Doll, of Batesville; Mrs. Marion O'Dell, of VanNuys, Calif.; Mrs. Lillian Yeager, of Morris; Mrs. Ruth Nordmeyer, of Cincinnati; sister of Mrs. Vera Knight and Mrs. Bernadette Doherty, of Cincinnati.

BROOKVILLE

† **EDWARD MOSTER,** 77, St. Michael's Church, Nov. 27. St. Michael's Cemetery. Husband of Loretta; father of Vinton and Louis Moster, both of Brookville; Mrs. Marie Kunkel, of Hamilton, O.; and Mrs. Ethel Metz, of Brookville.

† **LEWIS SCHREINER,** 94, St. Michael's Church, Nov. 29. Church Cemetery. Father of Lewis J. Schreiner, of Richmond.

NAVILLETON

† **CAROLINE KORBE SCHROEDER,** 76, St. Mary's Church, Nov. 19. Mother of Robert and Edward Schroeder, both of New Albany; Clifford Schroeder, of Bradford; William Schroeder, of Floyds Knobs; Mrs. Evelyn Bedan, of Floyds Knobs; Mrs. Bernice Wright, Mrs. Helen Rudy and Miss Catherine Schroeder, all of New Albany. Three brothers and one sister also survive.

FLOYDS KNOBS

† **ANNA E. CARROLL,** 74, St. Mary-of-the-Knobs Church, Nov. 20. Church Cemetery. Survivors include three brothers and two sisters.

NEW ALBANY

† **MARIE P. MURPHY WATHEN,** 63, Holy Trinity Church, Nov. 22. Church Cemetery. Wife of James R.; father of Joseph R. and Thomas, both of New Albany; James F. Wathen, of Indianapolis; William R. Wathen, of Washington; and Mrs. Rita Missi, of New Albany.

TERRE HAUTE

† **MALVINA WASSELL,** 93, St. Ann's Church, Nov. 24. Calvary Cemetery. Mother of Mrs. Ida Malasz and Frank F. Wassell, both of Terre Haute, and Stanley Wassell of Detroit.

ST. CROIX

† **CLARA E. BRAUNECKER,** 72, Holy Cross Church, Dec. 1. Church Cemetery. Wife of Joseph; stepmother of Mrs. Fred Heeke, of Bristow; Mrs. Victor Rogier, of Greenville, Ky.; August Braunecker, of Uniontown; William Braunecker, with the Air Force in Mississippi; sister of Everett George, of Oshkosh, Wis.; Louis George, of Bedford; Mrs. Albert Cassidy, of Tell City; Miss Minnie George, of Leopold; and Mrs. Leo Goffinet, of Bandon.

BRISTOW

† **LEO CASSIDY,** 87, St. John's Church, Nov. 30. Church Cemetery.

New Huntingburg hospital planned

HUNTINGBURG, Ind.—The Benedictine Sisters of Immaculate Conception Convent, Ferdinand, have announced plans to build a new $2 million hospital near here to replace facilities at Stork Memorial Hospital which they have operated since 1951.

Twenty acres immediately north of Huntingburg along U.S. 231 has been donated as the site for the new 100-bed hospital.

The original Stork Memorial facilities will be converted into a nursing home, to be operated by the nuns.

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Population study grant from Ford tops $14 million

NEW YORK—The Ford Foundation has donated $14.5 million to establish a major complex for international work in human reproduction and fertility control here. The grants are $8.5 million to Columbia University to establish a new International Institute for the Study of Human Reproduction at the Columbia-Presbyterian Medical Center and $6 million to the Population Council to expand its Bio-Medical Laboratories.

Henry T. Heald, foundation president, said the two institutions will apply both clinical and laboratory studies in reproductive biology to worldwide problems of fertility regulation.

"In a larger sense," he said, "these grants are intended to strengthen another of the many approaches which should be taken to problems of population growth. The purpose is to give international focus and impetus to research in human reproduction similar to that given, with foundation support, by the International Rice Research Institute in the Philippines and other efforts to increase the world food supply. Together these are complementary aspects of research toward maintaining a healthy relationship between population and the world's capacity to provide sustenance for its people."

The two grants bring to $64.7 million the foundation's support for efforts to study and control world population growth.

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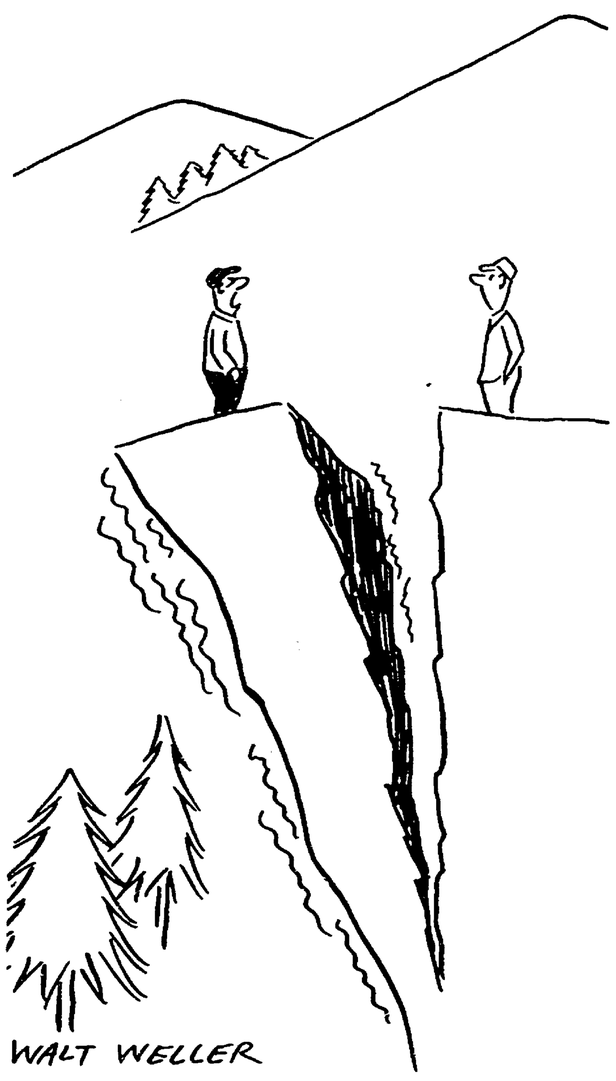

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PRELIMINARY MEETING

Committee to promote ecumenism in schools

WASHINGTON — A blue-ribbon panel of educators and ecumenical experts held an initial two-day meeting here to explore ways to implement the Vatican Council's Decree on Ecumenism throughout the entire educational program of the Catholic Church in the United States.

To function as part of the program of the Bishops' Commission for Ecumenical Affairs the new Committee on Ecumenism and Catholic Education has as its episcopal representative Auxiliary Bishop James Shannon of St. Paul president of the College of St. Thomas. Its chairman is Father Colman J. Barry, O.S.B., president of St. John's University, Collegeville, Minn. Father Charles Riepe, of John Carroll High School, Bel Air, Md., is secretary.

The first meeting brought together 18 of the committee's 22 members (Nov. 20-21) for a preliminary exchange of views of the work to be done. No statements or commitments were made. But the group appeared to reach a consensus that its task would be both the positive promotion of ecumenism and the ferreting out of any possible seeds of prejudice in curricula, teaching approaches and textbooks.

IT SEES AS its field of action not only the formal educational system, from the primary through the seminary, Sister formation and university levels, but also Confraternity of Christian Doctrine, the Newman apostolate on non-Catholic college campuses, and adult education programs.

Father Barry announced at the close of the session that the committee decided that its first major undertaking toward developing ecumenical understanding and interest in Christian unity will be the drafting of a "white paper" for Catholic educators and students.

Father Kevin Lynch, C.S.P., of New York, editor of The Ecumenist, Dr. Philip Scharper of New York, American editor of the Sheed & Ward publishing house, and Dr. Leonard Swidler, of Duquesne University, Pittsburgh, editor of the Journal of Ecumenical Studies, were named to draw up the white paper.

He said the committee plans to meet again in February.

PARTICIPANTS in the first meeting, in addition to Fathers Barry, Riepe and Lynch and Drs. Scharper and Swidler, were:

Sister Joan Bland of Washington, secretary of the Religious Educators Foundation and editor of the Sister Formation Bulletin; Mother Margaret Burke, president of Barat College, Lake Forest, Ill.; Philip H. Des Marais of Washington, Deputy Assistant Secretary of Health, Education and Welfare; Msgr. James Donohue of Washington, co-director of the National Catholic Welfare Conference department of education; Father Clarence W. Friedman, associate secretary for colleges and universities of the National Catholic Educational Association; Sister Mary Ann Ida Gannon, president of Mundelein College, Chicago;

Brother J. Gregory, F.S.C., president of St. Mary's College, Winona, Minn.; Father Leonard F. X. Mayhew, pastor of Holy Cross parish, Atlanta, and member of the Atlanta archdiocesan school board; Mrs. Eugene J. McCarthy, wife of the Minnesota senator and like him a former teacher; Miss Donna Meyers of the Grail movement, who until recently was engaged in ecumenical work in Massachusetts;

ALSO SISTER Maureen O'Keefe, of Mankate, Minn., provisional coordinator of education for the School Sisters of Notre Dame; Father Paul P. Purta, S.S., rector of St. Patrick's seminary, Menlo Park, Calif., and Msgr. Alexander Sigur, of Lafayette, La., chaplain of the Catholic center at the University of Southwestern Louisiana.

Other members of the committee, who were unable to attend the first meeting, are Msgr. Henry Bezou, superintendent of schools for the New Orleans archdiocese; Father William B. Greenspun, C.S.P., of Washington, director of the apostolate of good will at the national center of the Confraternity of Christian Doctrine; Father Daniel O'Hanlon, S.J., of Alma College, Los Gatos, Calif., and Father Charles K. Von Euw of St. John's Seminary, Brighton, Mass.

DISTINGUISHED VISITOR—Brother Bonaventure Foley, C.S.C., Assistant Superior General of the Congregation of Holy Cross, stationed in Rome, Italy, visits with Brother James Sullivan, C.S.C., (left), principal of Cathedral High School and superior of the Brothers of Holy Cross stationed there, during a recent visit to the school.

NON-CATHOLIC OBSERVERS—Above are shown some of the non-Catholic observers in attendance at the fourth session of Vatican II, now drawing to a close. On December 4, Pope Paul will participate in an historic unity service with non-Catholic Christian observers at Rome's basilica of St. Paul Outside-the-Walls.

MacEoin

(Continued from page 4)

they organized what became known as "the Church of the poor group" of bishops.

Historical and sociological factors were stressed at first. The Church in medieval Europe had emphasized hierarchy, power and authority at the expense of evangelical presence, service and witness. The resultant structures made it difficult to respond to the needs of a civilization in rapid transformation. Today's pastoral needs, they argued, called for a stripping away of everything that the poor found unacceptable in the Church's life.

Simultaneously however, the council was reflecting on the theology of the priesthood. Modern theologians, preachers and authors of meditations stressed the offering of the Mass as the distinguishing characteristic of the priest. The Constitution on the Church altered the emphasis significantly. It presents the bishop's functions as to teach Christ's truth to preside over the celebration of the sacramental liturgy, and to be the leader of the community. The priest performs the same functions in dependence on his bishop.

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The former concept, as Father Gregory Baum points out, concentrates on the priest's power as a sacred person. The council instead presents him as first of all a man among men, a brother among brothers, with a special service or function to perform.

"The world of men," says Father Baum "will appear to the priest not as a permanent temptation of a great danger to be shunned but rather as his field of priestly action, where he serves Christ and encounters Christ in his brothers. The priest will not regard people as leeches who sap his strength but as the bread with which the Lord feeds him."

A significant part was played in getting this notion of the priesthood across to the Fathers by a study of St. Paul's idea of the priesthood made by Father Stanislaus Lyonnet, S.J. He shows that St. Paul deliberately avoided the Jewish, Greek and Roman words for priests when referring to the Christian priesthood and used only words stressing service and community leadership. He also noted that St. Paul authorized the clergy to "live by the gospel," but gloried in the fact that he himself lived by the work of his hands.

Aid UN group, Pope Paul urges

VATICAN CITY—Pope Paul VI has declared that the ecumenical council and the spirit of the Gospel itself demand that Catholics help the United Nations Food and Agriculture Organization in its campaign world hunger.

Speaking to the customary Sunday crowd gathered in St. Peter's Square to say the Angelus with him, the Pope said:

"Among the voices in the world which we must hear in order to obey the council, and that means to obey the spirit of the Gospel, there is in these days the voice of the FAO. This international organization, which studies the problems of nutrition, has its headquarters in Rome and is now holding its general assembly.

"What does this voice tell us? It tells us that half the world's population does not have enough bread.

"This fact should stir in men of good will many new resolutions which the council is awakening: to learn about these problems and to rise from indifference about them in order to help those working to find remedies for them."

Traditionalist pledges obedience to Pope, council

PARIS—One of the leaders of the French Catholic rightist faction which has opposed some ecumenical council decisions as revolutionary has now called for obedience to both the Pope and the council.

Pierre Debray, writer whose recent books include "Schism in the Church?" and "Casebook of the New Priests," held a press conference here prior to his leaving to consult some bishops in Rome.

While holding that many Catholics in sympathy with the so-called integrity movement are pained by such things as the abandonment of Latin in the Mass, he said that the prospect of a postconciliar schism in the Catholic Church in France can be avoided.

"The greatness of integrism lies in obedience," Debray said. "In greater and greater numbers we have become aware that we owe obedience to the Pope and to the council, the one united with the other.

"The Church asks us to become contemporary among our contemporaries. We must agree to this task and avoid setting ourselves off in a 'ghetto.' "

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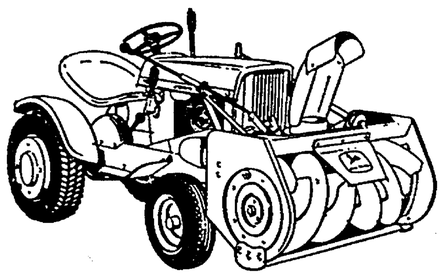

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