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DEC 17 1965
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VOL. VI, NO. 12 INDIANAPOLIS, INDIANA, DECEMBER 17, 1965

Tuition hike is announced; school is renamed for JFK

By PAUL G. FOX

A significant boost in tuition payments for the diocesan-owned high schools in Marion County has been voted by the Archdiocesan School Board along with a decision to rename Sacred Heart Central High School in Indianapolis.

Confronted by an expected $400,000 operational deficit for the five diocesan schools this year in Marion County, the board recommended an increase from $120 to $200 in the annual tuition rate. Family rates would be $300 for two and $350 for three or more youngsters.

The board also decided to rename Sacred Heart Central as the John F. Kennedy Memorial High School, in honor of the late President. Both actions have been approved by Archbishop Schulte.

A lay advisory committee was also authorized to assist in the administration of Kennedy Memorial, which will receive a new superintendent next February 1. Members of the committee, to be headed by Father Robert Hartman, pastor of Holy Name parish, Beech Grove, and vice president of the Archdiocesan School Board, are expected to be announced shortly.

MSGR. JAMES P. Galvin, Archdiocesan Superintendent of Schools, told The Criterion that the board's actions were necessary "to prevent deterioration of the quality of Catholic secondary education available and to keep pace with the challenges of constantly-improving public education."

Charles L. Fleetwood, school board president, estimated that the tuition increase would account for approximately $600,000 of the estimated $850,000 operating budget in 1966-67 for Chatard, Chartrand, Ritter, Kennedy Memorial and Scecina Memorial.

Another $100,000 income is expected to be derived from student fees, cafeteria, bookstore operations and athletic proceeds. This would result in an anticipated deficit of $150,000, which would be borne by the Marion County parishes.

The tuition increase will also be effective at the Latin School of Indianapolis, but not Schulte in Terre Haute or Shawe Memorial in Madison where investigative committees will study the situations. All three are diocesan-owned. Private school tuition, which is expected to rise proportionately, is not controlled by the Archdiocesan School Board.

"WE REALIZE that the family of average means will no doubt have to sacrifice to provide a Catholic education for their teen-agers," commented Msgr. Galvin, "but we know of no other way to insure the continued quality of instruction."

"Critics of our schools among the laity have in the past repeatedly pointed to our lower pay scale for lay instructors, implying that we have difficulty recruiting and retaining competent teachers. Our dedicated lay men and women this year are receiving within ten per cent of the prevailing public school wages and have similar increments for additional years of experience.

"We are in effect lowering the financial burdens on the Indianapolis-area parishes, which will in turn allow the pastors to

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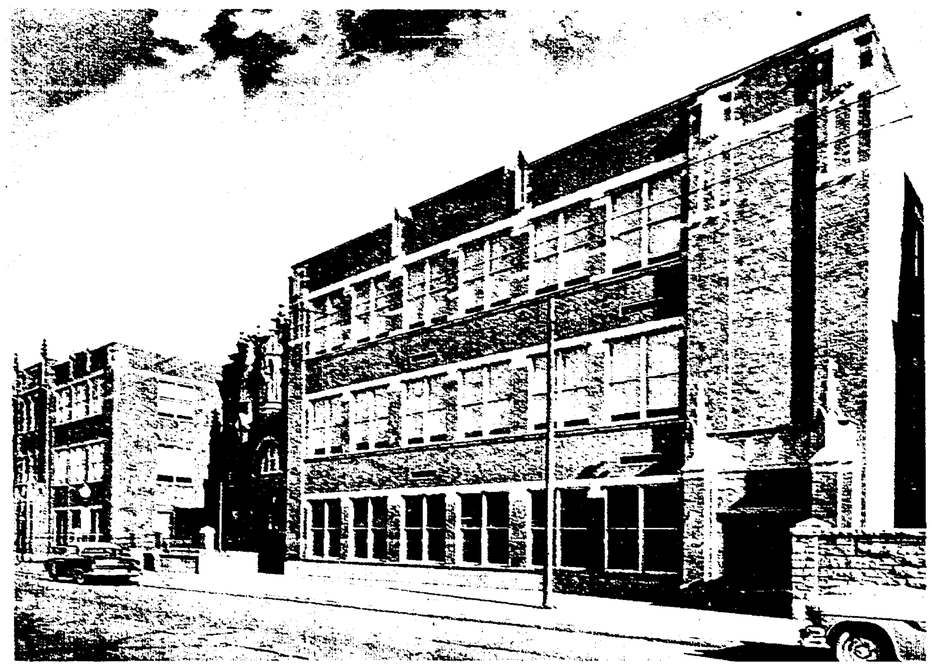

KENNEDY MEMORIAL HIGH SCHOOL—Sacred Heart Central High School, a landmark on Indianapolis' South Side, has been renamed in honor of the late President John F. Kennedy.

REPORT RELEASED

Urge drastic changes in American dioceses

ST. LOUIS — Additional details of a report given to U.S. Catholic bishops recently which criticizes the lack of communication between the laity and church officials, were revealed here in a copyrighted story in the St. Louis Review, official archdiocesan newspaper.

Donald Quinn, managing editor who was in Rome covering Vatican II, said that American bishops in Rome have been urged to make far reaching changes in their dioceses.

A priest-sociologist, Father Joseph Fichter, S.J., of the University of Chicago, who presented one of two opinion papers—along with the report of a special U.S. bishops committee—said in his report that two new developments — the Vatican Council's declaration of the principle of collegiality and the modern complications of diocesan administration — call for drastic changes in American dioceses.

This opinion was given to the bishops along with the interim report of the committee which had been working since January 1964, searching out new attitudes among lay Catholics. Existence of the committee was made public recently in a previous story in the St. Louis Review.

FATHER FICHTER said that American dioceses share with other large organizations many of the sociological qualities of a bureaucracy. Because of this, the bishops ought to turn to new methods and systems found workable in other large administrations, he counseled.

The Review said that Father Fichter listed four characteristics of large U.S. dioceses that make them comparable to a large industrial organization—very large size, complex kinds of relationships, existence of a communications network, and a chain of command.

Noting that there "are some dissimilarities, too, which I think are very important," such as voluntary membership, Father Fichter went on to note some other modern problems of diocesan structures.

He wrote that there is "a low ceiling of upward mobility for lay people" in the Church. "I think this may be one of the reasons why we do not have a full exercise of responsibility on the part of the lay people; there is no place where they can have a real share of authority."

The priest said some shared authority should be sought so lay people "can develop intelligent responsibility."

TWO DISTINCT functions ought to be re-examined with changes in mind, Father Fichter told the U.S. bishops. Those are concerned with how decisions are made in a diocese and how to bring everyone along with the decisions.

He wrote that until now "we have been so involved with territorial organizations" that there has been neglect of the advice of Popes Leo XIII and Pius XI toward "functional reorganization of society."

Of parishes as they are presently set up, Father Fichter said they "are mainly just places where people live . . . good for statistics . . . a good place to go to Communion and to Mass—but structurally, it seems to me, there is no great value in talking about a parochial, pastoral council."

Instead, he suggested a functional idea of organization based on occupational groups.

FATHER FICHTER, who has written about church structure in his books "Social Relations in the Urban Parish," "Religion as

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'Operation Christmas' urged by Pope Paul

VATICAN CITY — Pope Paul VI said here that "Operation Christmas"—the restoration of the feast's true meaning—will be the first step in realizing the renewal of Christian life called for by the ecumenical council.

The Pope spoke to crowds gathered in St. Peter's Square on the first Sunday (Dec. 12) following the council's close.

"THE COUNCIL is finished. Its happy conclusion was celebrated right here in this square," he said.

"But you will not be displeased, beloved sons, if we are compelled to speak of it for a long time to come. In fact, we shall discuss it again and more completely."

Stating that the council "signifies the renewal of Christian life," he said Christmas provides the first occasion for this renewal.

"'OPERATION Christmas' must be for us a job well done in the council's spirit of renewal," he stated. "That is, we must restore in ourselves the true concept of Christmas, both of the historical fact of the Incarnation and of the mystery of Christ's birth. Then we will endeavor to celebrate the feast well and in faith and union with Christ.

"May the thought of peace always be for us and for all men the proper greeting of Christmas."

Spanish bishops ask for new liberty laws

MADRID — The bishops of Spain in a joint declaration on the end of the ecumenical council called on the government to enact positive legislation in accord with the council's declaration on religious freedom.

As with all the other decisions of the council, the bishops said, the decree upholding freedom of religion "is already part of the doctrinal heritage of the Church." They went on to say:

"WHAT MATTERS now is to abide loyally by the doctrine proclaimed. . . . It is the duty of everyone, and the government especiallly, to protect the right of religious freedom, extending the common good to all.

"The standard should be put into effect by enacting positive legislation. Catholic officials must do so in accord with the principles established by the council . . . All of us must cultivate an atitude of charity and understanding toward all men, regardless of the religion they profess."

CATHOLICISM is the official religion of Spain, and under existing law non-Catholic religious services are restricted. Protestant seminaries have been barred, and Protestants not only have no military chaplains but their clergymen are not exempt from conscription.

A draft law to grant greater freedom of religion was announced by the Spanish cabinet in September, 1964, following three years of talks between representatives of the government and of the bishops. But when the Vatican Council failed to enact its religious liberty statement during its 1964 session, it was announced that Spain would follow suit and postpone passage of the proposed law.

Ecumenism study group established

NOTRE DAME, Ind.—A group of Roman Catholic, Orthodox, Protestant and Anglican theologians has formed an academic council for a proposed ecumenical institute for advanced theological studies.

Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said the council was formed in response to an invitation from the International Federation of Catholic Universities, which was entrusted by Pope Paul VI with responsibility for initiating the project. Father Hesburgh was named chairman of the Academic Council at its first meeting in Lake Como, Italy.

The ecumenical institute for advanced theological studies will be established at Jerusalem, Jordan. It will provide established scholars and post-graduate students with a program of common theological research, in an atmosphere of prayer and worship.

Members of the Academic Council, in addition to Father Hesburgh, include Father Yves Congar, O.P., of Strasbourg, France, Dr. Robert McAfee Brown, Stanford University, Calif., and Dr. Albert Outler, Southern Methodist University, Dallas, Tex.

Course scheduled for Lay catechists

BEECH GROVE, Ind.—An advanced lay catechist training course will be given at Our Lady of Grace Convent for ten weeks beginning Wednesday, Jan. 5, from 7 to 10 p.m.

Only those students who merited the introductory Confraternity of Christian Doctrine certificates in December, 1964, will be eligible to take the advanced course for credit.

The course will be conducted by Sister Evelyn, O.S.B., Archdiocesan CCD program coordinator, and guest lecturers.

Notre Dame students launch protest fast

NOTRE DAME, Ind.—About a dozen University of Notre Dame students have begun fasting in a dormitory chapel to protest alleged restrictions on priests for civil rights and anti-war activities.

The students said many priests in the East have been silenced by their superiors for

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their actions, and cited two in particular: Father Anthony Mullaney, O.S.B., of St. Anselm's College, Manchester, N.H., and Father Bonaventure O'Brien, O.F.M., of Siena College, Albany, N.Y.

None of the involved priests has espoused heresy, or incited violence or sin, the students said, but were suppressed by their superiors because of their "controversial views."

THE NOTRE DAME students called the situation a "crisis of conscience" in the Church, and announced that they would fast until at least December 16, when Christmas vacation begins.

Some students from St. Mary's College for women, located here, are also involved in the fast, which is being led by Leonard Joyce, a junior from Milton, Mass., and Phillip O'Mara, a graduate student from Floral Park, N.Y.

The students are not maintaining a complete fast, but are eating bread and drinking water and juices. They are attending all their classes, and are returning to the chapel of Farley Hall dormitory to continue the protest after their classes.

No attempt has been made so far to dissuade the students from the fast. Father Charles I. McCarragher, C.S.C., vice president for student affairs, said the university is "neither encouraging nor prohibiting" students from participating in "the prayer movement or fasting crusade."

THE UNIVERSITY'S chapels are open at all times to those who wish to use them, he said, and "if they want to use this means they're perfectly free."

Joyce said the protest was not aimed at the university or at the Congregation of the Holy Cross, which directs the university.

The fast began (Dec. 12) the same day a similar fast by two pacifists was ended at St. Joseph's cathedral chapel in Manchester, N.H.

Some 50 other students gathered in Farley Hall to encourage the fasters. The South Bend, Ind., Tribune called the incident "the big fast and prayer caper."

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Students in prayer vigil

CHICAGO—Two students of Loyola University here led a dozen young people in a prayer vigil in Holy Name cathedral in what they termed a protest against disciplinary action taken against Father Daniel Berrigan, S.J., of New York.

The two leaders, Julian Sulgit, 22, and Marilyn Green, 18, both of Chicago, began the vigil with the group (Dec. 12) and when the cathedral was closed for the night, the two camped on the doorsteps.

They charged the Jesuit priest, associate editor of Jesuit Missions magazine, was ordered out of the country because of his peace movement work. They said their group believes recent instances of "disciplining" priests over the anti-Vietnam war and civil rights issues reflects an oppressive attitude within the Church. They emphasized their action is "in no way a reflection upon the administrative polices of the archdiocese of Chicago." Loyola University is operated by the Jesuits.

U.S. bishops set 'week' for Latins

WASHINGTON — The U.S. bishops have appealed to Catholics here to strengthen their ties with their fellow Christians in Latin America.

In a special statement, the hierarchy proposed a national observance of "Latin America Cooperation Week" January 23 to 30. All dioceses were urged to have programs stressing links with Catholics south of the border.

In addition, the bishops announced a national collection for the Church in Latin America. It was proposed for January 30, the concluding day of the cooperation week, although the individual bishop is free to choose an alternate date.

AUTHORIZATION for the statement was voted at the bishops' annual meeting in Rome in November, according to Bishop James A. McNulty of Buffalo, vice chairman of the Bishops' Committee for Latin America, who released the text.

The document's title is: "Statement of Solidarity by the Bishops of the United States to their Confreres in Christ, the Bishops of Latin America."

The document is unusual in modern Church history because it is addressed from one hierarchy to another group of bishops.

The bishops say that "in the inspired atmosphere of the final hours of the ecumenical council," they experience "the strength of the bond which binds Christians together in the fraternity of the Church and in the world brotherhood of the human race."

"The bishops . . . find themselves prompted to turn their thoughts in a special manner to the bishops of Latin America with their flocks in an earnest declaration of solidarity."

THE STATEMENT notes the growing involvement of U.S. Catholics in cooperative programs with Latin Americans, but it also calls attention to recent dramatic pastorals by several hierarchies noting the vastness of the challenge to the Church.

It says that "Catholics of the United States have heretofore known little about the Church and its 200,000,000 members who are their brothers in the Latin American orbit."

The cooperation week, the statement says, should be observed "for the primary purpose of building greater understanding and friendly con-

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Official

By special permission of His Holiness Pope Paul VI, the Faithful of the Indianapolis Archdiocese are dispensed from the laws of fasting and abstinence on Friday, Dec. 24, and Friday, Dec. 31, the Vigils of Christmas and the Octave of Christmas, respectively.

THE CHANCERY OFFICE

HISTORIC DOCUMENT

Complete text of the council's decree of religious liberty

Following is a translation of the ecumenical council's Declaration on Religious Freedom, on the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious. The declaration was promulgated on December 7.

1. A SENSE of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man, and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. The demand is likewise made that constitutional limits should be set to the powers of government, in order that there may be no encroachment on the rightful freedom of the person and of associations. This demand for freedom in human society chiefly regards the quest for the values proper to the human spirit. It regards, in the first place, the free exercise of religion in society.

This Vatican Council takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in accord with truth and justice. To this end, it searches into the sacred tradition and doctrine of the Church—the treasury out of which the Church continually brings forth new things that are in harmony with the things that are old.

First, the council professes its belief that God Himself has made known to mankind the way in which men are to serve Him, and thus be saved in Christ and come to blessedness. We believe that this one true religion subsists in the Catholic and Apostolic Church, to which the Lord Jesus committed the duty of spreading it abroad among all men. Thus He spoke to the Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have enjoined upon you" (Matt. 28: 19-20). On their part, all men are bound to seek the truth, especially in what concerns God and His Church, and to embrace the truth they come to know, and to hold fast to it.

This Vatican Council likewise professes its belief that it is upon the human conscience that these obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power.

Religious freedom, in turn, which men demand as necessary to fulfill their duty to worship God, has to do with immunity from coercion in civil society. Therefore it leaves untouched traditional Catholic doctrine on the moral duty of men and societies toward the true religion and toward the one Church of Christ.

Over and above all this, the council intends to develop the doctrine of recent popes on the inviolable rights of the human person and the constitutional order of society.

2. THIS Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right.

It is in accordance with their dignity as persons — that is, beings endowed with reason and free will and therefore privileged to bear personal responsibility—that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom. Therefore the right to religious freedom has its foundation not in the subjective disposition of the person, but in his very nature. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it and the exercise of this right is not to be impeded, provided that just public order be observed.

3. FURTHER light is shed on the subject if one considers that the highest norm of human life is the divine law—eternal, objective and universal—whereby God orders, directs and governs the entire universe and all the ways of the human community by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever more fully the truth that is unchanging. Wherefore every man has the duty, and therefore the right, to seek the truth in matters religious in order that he may with prudence form for himself right and true judgments of conscience, under use of all suitable means.

Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication and dialogue, in the course of which men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth.

Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it.

On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience in order that he may come to God, the end and purpose of life. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accord-

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ARCHITECT OF LIBERTY DOCUMENT—One of the chief architects of the Vatican II statement on religious liberty was the American Jesuit, Father John Courtney Murray.

Text of council decree on religious liberty

(Continued from page 1)

ance with his conscience, especially in matters religious. The reason is that the exercise of religion, of its very nature, consists before all else in those internal, voluntary and free acts whereby man sets the course of his life directly toward God. No merely human power can either command or prohibit acts of this kind. The social nature of man, however, itself requires that he should give external expression to his internal acts of religion: that he should share with others in matters religious; that he should profess his religion in community. Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society, provided just public order is observed.

There is a further consideration. The religious acts whereby men, in private and in public and out of a sense of personal conviction, direct their lives to God transcend by their very nature the order of terrestrial and temporal affairs. Government therefore ought indeed to take account of the religious life of the citizenry and show it favor, since the function of government is to make provision for the common welfare. However, it would clearly transgress the limits set to its power, were it to presume to command or inhibit acts that are religious.

4. THE FREEDOM or immunity from coercion in matters religious which is the endowment of persons as individuals is also to be recognized as their right when they act in community. Religious communities are a requirement of the social nature both of man and of religion itself.

Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according to their own norms, honor the Supreme Being in public worship, assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles.

Religious communities also have the right not to be hindered, either by legal measures or by administrative action on the part of government, in the selection, training, appointment, and transferral of their own ministers, in communicating with religious authorities and communities abroad, in erecting buildings for religious purposes, and in the acquisition and use of suitable funds or properties.

Religious communities also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or by the written word. However, in spreading religious faith and in introducing religious practices everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or of a kind of persuasion that would be dishonorable or unworthy, especially when dealing with poor or uneducated people. Such a manner of action would have to be considered an abuse of one's right and a violation of the right of others.

In addition, it comes within the meaning of religious freedom that religious communities should not be prohibited from freely undertaking to show the special value of their doctrine in what concerns the organization of society and the inspiration of the whole of human activity. Finally, the social nature of man and the very nature of religion afford the foundation of the right of men freely to hold meetings and to establish educational, cultural, charitable and social organizations, under the impulse of their own religious sense.

5. THE FAMILY, since it is a society in its own original right, has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive. Government, in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education, and the use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly. Besides, the rights of parents are violated, if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs, or if a single system of education, from which all religious formation is excluded, is imposed upon all.

6. SINCE the common welfare of society consists in the entirely of those conditions of social life under which men enjoy the possibility of achieving their own perfection in a certain fulness of measure and also with some relative ease, it chiefly consists in the protection of the rights, and in the performance of the duties, of the human person. Therefore the care of the right to religious freedom devolves upon the whole citizenry, upon social groups, upon government, and upon the Church and other religious communities, in virtue of the duty of all toward the common welfare, and in the manner proper to each.

The protection and promotion of the inviolable rights of man ranks among the essential duties of government. Therefore government is to assume the safeguard of the religious freedom of all its citizens, in an effective manner, by just laws and by other appropriate means.

Government is also to help create conditions favorable to the fostering of religious life, in order that the people may be truly enabled to exercise their religious rights and to fulfill their religious duties, and also in order that society itself may profit by the moral qualities of justice and peace which have their origin in men's faithfulness to God and to His holy will.

If, in view of peculiar circumstances obtaining among peoples, special civil recognition is given to one religious community in the constitutional order of society, it is at the same time imperative that the right of all citizens and religious communities to religious freedom should be recognized and made effective in practice.

Finally, government is to see to it that the equality of citizens before the law, which is itself an element of the common good, is never violated, whether openly or covertly, for religious reasons. Nor is there to be discrimination among citizens.

It follows that a wrong is done when government imposes upon its people, by force or fear or other means, the profession or repudiation of any religion, or when it hinders men from joining or leaving a religious community. All the more is it a violation of the will of God and of the sacred rights of the person and the family of nations when force is brought to bear in any way in order to destroy or repress religion, either in the whole of mankind or in a particular country or in a definite community.

7. THE RIGHT to religious freedom is exercised in human society: hence its exercise is subject to certain regulatory norms. In the use of all freedoms the moral principle of personal and social responsibility is to be observed. In the exercise of their rights, individual men and social groups are bound by the moral law to have respect both for the rights of others and for their own duties toward others and for the common welfare of all. Men are to deal with their fellows in justice and civility.

Furthermore, society has the right to defend itself against possible abuses committed on the pretext of freedom of religion. It is the special duty of government to provide this protection. However, government is not to act in an arbitrary fashion or in an unfair spirit of partisanship.

Its action is to be controlled by juridical norms which are in conformity with the objective moral order. These norms arise out of the need for the effective safeguard of the rights of all citizens and for the peaceful settlement of conflicts of rights, also out of the need for an adequate care of genuine public peace, which comes about when men live together in good order and in true justice, and finally out of the need for a proper guardianship of public morality.

These matters constitute the basic component of the common welfare: they are what is meant by public order. For the rest, the usages of society are to be the usages of freedom in their full range: that is, the freedom of man is to be respected as far as possible and is not to be curtailed except when and insofar as necessary.

8. MANY pressures are brought to bear upon the men of our day, to the point where the danger arises lest they lose the possibility of acting on their own judgment. On the other hand, not a few can be found who seem inclined to use the name of freedom as the pretext for refusing to submit to authority and for making light of the duty of obedience. Wherefore this Vatican Council urges everyone, especially those who are charged with the task of educating others, to do their utmost to form men who, on the one hand, will respect the moral order and be obedient to lawful authority, and, on the other hand, will be lovers of true freedom—men, in other words, who will come to decisions on their own judgment and in the light of truth, govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in cooperative effort.

Religious freedom therefore ought to have this further purpose and aim, namely, that men may come to act with greater responsibility in fulfilling their duties in community life.

9. THE declaration of this Vatican Council on the right of man to religious freedom has its foundation in the dignity of the person, whose exigencies have come to be more fully known to human reason through centuries of experience. What is more, this doctrine of freedom has roots in divine revelation, and for this reason Christians are bound to respect it all the more conscientiously.

Revelation does not indeed affirm in so many words the right of man to immunity from external coercion in matters religious. It does, however, disclose the dignity of the human person in its full dimensions. It gives evidence of the respect which Christ showed toward the freedom with which man is to fulfill his duty of belief in the word of God and it gives us lessons in the spirit which disciples of such a Master ought to adopt and continually follow. Thus further light is cast upon the general principles upon which the doctrine of this declaration on religious freedom is based. In particular, religious freedom in society is entirely consonant with the freedom of the act of Christian faith.

10. IT IS ONE of the major tenets of Catholic doctrine that man's response to God in faith must be free: no one therefore is to be forced to embrace the Christian faith against his own will. This doctrine is contained in the word of God and it was constantly proclaimed by the Fathers of the Church. The act of faith is of its very nature a free act. Man, redeemed by Christ the Saviour and through Christ Jesus called to be God's adopted son, cannot give his adherence to God revealing Himself unless, under the drawing of the Father, he offers to God the reasonable and free submission of faith. It is therefore completely in accord with the nature of faith that in matters religious every manner of coercion on the part of men should be excluded. In consequence, the principle of religious freedom makes no small contribution to the creation of an environment in which men can without hindrance be invited to the Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life.

11. GOD CALLS men to serve Him in spirit and in truth, hence they are bound in conscience but they stand under no compulsion. God has regard for the dignity of the human person whom He Himself created and man is to be guided by his own judgment and he is to enjoy freedom. This truth appears at its height in Christ Jesus, in whom God manifested Himself and His ways with men. Christ is at once our Master and our Lord and also meek and humble of heart. In attracting and inviting His disciples He used patience. He wrought miracles to illuminate His teaching and to establish its truth, but His intention was to rouse faith in His hearers and to confirm them in faith, not to exert coercion upon them. He did indeed denounce the unbelief of some who listened to Him, but He left vengeance to God in expectation of the day of judgment. When He sent His Apostles into the world, He said to them: "He who believes and is baptized will be saved. He who does not believe will be condemned" (Mark 16:16). But He Himself, noting that the cockle had been sown amid the wheat, gave orders that both should be allowed to grow until the harvest time, which will come at the end of the world. He refused to be a political messiah, ruling by force: He preferred to call Himself the Son of Man, who came "to serve and to give his life as a ransom for the many" (Mark 10:45). He showed Himself the perfect servant of God, who "does not break the bruised reed nor extinguish the smoking flax" (Matt. 12:20).

He acknowledged the power of government and its rights, when He commanded that tribute be given to Caesar: but He gave clear warning that the higher rights of God are to be kept inviolate: "Render to Caesar the things that are Caesar's and to God the things that are God's" (Matt. 22:21).

In the end, when He completed on the cross the work of redemption whereby He achieved salvation and true freedom for men, He brought His revelation to completion. For He bore witness to the truth, but He refused to impose the truth by force on those who spoke against it. Not by force of blows does His rule assert its claims. It is established by witnessing to the truth and by hearing the truth, and it extends its dominion by the love whereby Christ, lifted up on the cross, draws all men to Himself.

Taught by the word and example of Christ, the Apostles followed the same way. From the very origins of the Church the disciples of Christ strove to convert men to faith in Christ as the Lord; not, however, by the use of coercion or of devices unworthy of the Gospel, but by the power, above all, of the word of God. Steadfastly they proclaimed to all the plan of God our Saviour, "who wills that all men should be saved and come to the acknowledgment of the truth" (1 Tim. 2:4). At the same time, however, they showed respect for those of weaker stuff, even though they were in error, and thus they made it plain that "each one of us is to render to God an account of himself" (Romans 14:12), and for that reason is bound to obey his conscience. Like Christ Himself, the Apostles were unceasingly bent upon bearing witness to the truth of God, and they showed the fullest measure of boldness in "speaking the word with confidence" (Acts 4:31) before the people and their rulers. With a firm faith they held that the Gospel is indeed the power of God unto salvation for all who believe. Therefore, they rejected all "carnal weapons": they followed the example of the gentleness and respectfulness of Christ and they preached the word of God in the full confidence that there was resident in this word itself a divine power able to destroy all the forces arrayed against God and bring men to faith in Christ and to His service. As the Master, so too the Apostles recognized legitimate civil authority. "For there is no power except from God," the Apostle teaches, and thereafter commands: "Let everyone be subject to higher authorities. . . . He who resists authority resists God's ordinance" (Romans 13:1-5). At the same time, however, they did not hesitate to speak out against governing powers which set themselves in opposition to the holy will of God: "It is necessary to obey God rather than men" (Acts 5:29). This is the way along which the martyrs and other faithful have walked through all ages and over all the earth.

12. IN FAITHFULNESS therefore to the truth of the Gospel, the Church is following the way of Christ and the apostles when she recognizes and gives support to the principle of religious freedom as befitting the dignity of man and as being in accord with divine revelation. Throughout the ages the Church has kept safe and handed on the doctrine received from the Master and from the apostles. In the life of the People of God, as it has made its pilgrim way through the vicissitudes of human history, there has at times appeared a way of acting that was hardly in accord with the spirit of the Gospel or even opposed to it. Nevertheless, the doctrine of the Church that no one is to be coerced into faith has always stood firm.

Thus the leaven of the Gospel has long been about its quiet work in the minds of men, and to it is due in great measure the fact that in the course of time men have come more widely to recognize their dignity as persons, and the conviction has grown stronger that the person in society is to be kept free from all manner of coercion in matters religious.

13. AMONG THE things that concern the good of the Church and indeed the welfare of society here on earth—things therefore that are always and everywhere to be kept secure and defended against all injury—this certainly is preeminent, namely, that the Church should enjoy that full measure of freedom which her care for the salvation of men requires. This is a sacred freedom, because the only-begotten Son endowed with it the Church which He purchased with His blood. Indeed it is so much the property of the Church that to act against it is to act against the will of God. The freedom of the Church is the fundamental principle in what concerns the relations between the Church and governments and the whole civil order.

In human society and in the face of government the Church claims freedom for herself in her character as a spiritual authority, established by Christ the Lord, upon which there rests, by divine mandate, the duty of going out into the whole world and preaching the Gospel to every creature. The Church also claims freedom for herself in her character as a society of man who have the right to live in society in accordance with the precepts of Christian faith.

In turn, where the principle of religious freedom is not only proclaimed in words or simply incorporated in law but also given sincere and practical application, there the Church succeeds in achieving a stable situation of right as well as of fact and the independence which is necessary for the fulfillment of her divine mission.

This independence is precisely what the authorities of the Church claim in society. At the same time, the Christian faithful, in common with all other men, possess the civil right not to be hindered in leading their lives in accordance with their consciences. Therefore, a harmony exists between the freedom of the Church and the religious freedom which is to be recognized as the right of all men and communities and sanctioned by constitutional law.

14. IN ORDER to be faithful to the divine command, "teach all nations" (Matt. 28: 19-20), the Catholic Church must work with all urgency and concern "that the word of God be spread abroad and glorified" (2 Thess. 3:1). Hence the Church earnestly begs of its children that, "first of all, supplications, prayers, petitions, acts of thanksgiving be made for all men. . . . For this is good and agreeable in the sight of God our Saviour, who wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:1-4). In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church. For the Church is, by the will of Christ, the teacher of the truth. It is her duty to give utterance to, and authoritatively to teach, that truth which is Christ Himself, and also to declare and confirm by her authority those principles of the moral order which have their origins in human nature itself. Furthermore, let Christians walk in wisdom in the face of those outside, "in the Holy Spirit, in unaffected love, in the word of truth" (2 Cor. 6:6-7), and let them be about their task of spreading the light of life with all confidence and apostolic courage, even to the shedding of their blood.

The disciple is bound by a grave obligation toward Christ, his Master, ever more fully to understand the truth received from Him, faithfully to proclaim it, and vigorously to defend it, never—be it understood—having recourse to means that are incompatible with the spirit of the Gospel.

At the same time, the charity of Christ urges him to love and have prudence and patience in his dealings with those who are in error or in ignorance with regard to the faith. All is to be taken into account—the Christian duty to Christ, the life-giving word which must be proclaimed, the rights of the human person, and the measure of grace granted by God through Christ to men who are invited freely to accept and profess the faith.

15. THE FACT is that men of the present day want to be able freely to profess their religion in private and in public. Indeed, religious freedom has already been declared to be a civil right in most constitutions, and it is solemnly recognized in international documents. The further fact is that forms of government still exist under which, even though freedom of religious worship receives constitutional recognition, the powers of government are engaged in the effort to deter citizens from the profession of religion and to make life very difficult and dangerous for religious communities.

This council greets with joy the first of these two facts as among the signs of the times. With sorrow, however, it denounces the other fact, as only to be deplored. The council exhorts Catholics, and it directs a plea to all men, most carefully to consider how greatly necessary religious freedom is, especially in the present condition of the human family.

All nations are coming into even closer unity. Men of different cultures and religions are being brought together in closer relationships. There is a growing consciousness of the personal responsibility that every man has. All this is evident. Consequently, in order that relationships of peace and harmony be established and maintained within the whole of mankind, it is necessary that religious freedom be everywhere provided with an effective constitutional guarantee and that respect be shown for the high duty and right of man freely to lead his religious life in society.

May the God and Father of all grant that the human family, through the careful observance of the principle of religious freedom in society, may be brought by the grace of Christ and the power of the Holy Spirit to the sublime and unending and "glorious freedom of the sons of God" (Rom. 8:21).

Fr. Kueng hopes episcopal synod will elect popes

ROME—Father Hans Kueng, noted German theologian and one of the experts at the Second Vatican, Council, expressed hope here that in the future Popes could be elected by the new episcopal synod created by Pope Paul VI and no longer by the Colleges of Cardinals.

He told a press conference that such an innovation would "find the Church as a whole involved in papal elections." He said "if that should happen, it would be of great good to the Church."

Father Kueng said the Vatican Council had "not been able to accomplish everything, but it had accomplished far more than was expected."

He specifically praised the section on atheism in the decree on the Church in the Modern World, because "it speaks to atheists to convince them, instead of promoting new battles against them."

Discussing the issue of episcopal collegiailty approved by Vatican II, he commented that "no person, even the Pope himself, could today do all the work. He needs the assistance of others. Not only that — the Church has need of all at every conceivable level."

Father Kueng listed among the unresolved issues of Vatican II reforms in regard to ecclesiastical titles and dress, and the exact role of the local Church in the nomination of bishops, "which still remains the prerogative of the authorities of the Roman See."

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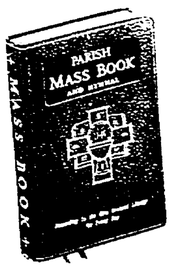

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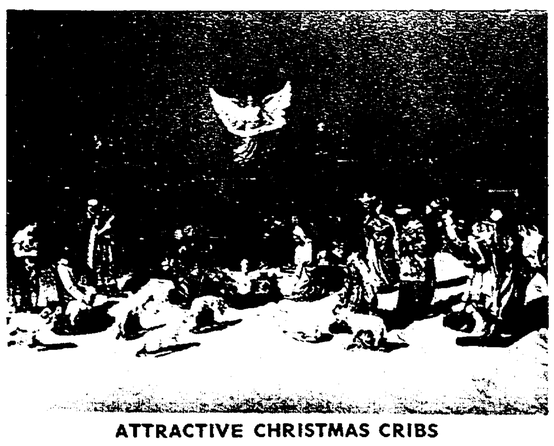

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MARIAN COLLEGE MADONNA—Carol Goldschmidt, a senior from Cincinnati, portrayed the Madonna in Marian's annual Christmas program held on December 16. The yawning Christ Child is Sean Michael O'Connor, son of Mr. and Mrs. Michael B. O'Connor, of St. Simon's parish, Indianapolis. Both are former Marian students. The Christmas program featured the College Chorale, directed by Alexander McDonald.

THE CHURCH AND THE WORLD

Pope plans outdoor Christmas Mass — Prayer case rejected

The Vatican

♦ Pope Paul VI will celebrate a Christmas Day Mass at 11 a.m. in front of St. Peter's basilica, unless the weather forces the Mass inside. The Mass will be followed by the Pope's holiday "Urbi et Orbi" blessing to Rome and the world, from the balcony above the square. He will deliver his Christmas message on December 23 at 8 p.m., the Vatican press office has announced.

♦ Metropolitan Meliton, one of the representatives of Greek Orthodox Patriarch Athenagoras I at the closing session of the ecumenical council, left nine white roses at the tomb of Pope John XXIII as a symbol of the nine centuries of division between Catholic and Orthodox Churches which has been eased by recent annulment of ancient bitterness between the two bodies. The roses bore a ribbon enscribed in Greek with the words "en eirene, en eirene" (in peace, in peace).

♦ About 200 European and African leaders attending an economic conference in Rome were encouraged to continue their cooperative efforts by Pope Paul, who said the Catholic Church has contributed to their movement. The Church, the Pope said, has supported all efforts that add to the strengthening of peace and collaboration among peoples. He said for this reason the Church is happy to see closer ties between Europe and Africa.

♦ Indonesia and the Holy See have agreed to raise the level of their diplomatic representatives from the ministerial to the ambassadorial level.

At home

♦ WASHINGTON—The U.S. Supreme Court has refused to consider another school prayer case—this one involving nursery rhyme prayers recited by kindergarten children. The high court dismissed without comment (Dec. 13) an appeal by 15 Catholic, Protestant, Jewish and Armenian Apostolic mothers of children in Public School 184 in Queens, New York. They were challenging a ruling by a federal circuit court of appeals which upheld New York public school authorities in banning the prayers.

♦ PHILADELPHIA—The American Jewish Congress has charged that combined Christmas-Chanukah observances in the public schools violate recent U.S. Supreme Court decisions. The statement came from the organization's policy-making governing council at the opening of a two-day national meeting here.

♦ MIAMI—Red tape in Cuba is bogging down the unofficial schedule of the U.S. government-sponsored Cuban refugee airlift. Planes which accommodate 95 persons are reaching Miami daily with less than that number abroad. During the first seven days of the operation, only 594 refugees were brought to Miami. Between 800 and 900 exiles were expected to fly here each week. On one flight there were 31 empty seats. According to refugees, the Castro regime is still breaking up families among those who have applied for permission to leave their homeland.

Abroad

♦ THE HAGUE, The Netherlands—The Catholic hierarchy of the Netherlands will issue a pastoral letter on Christmas Day outlining plans for a national synod of the Dutch Church, according to KNP, the Dutch Catholic news agency. KNP said the synod would take place in 1967 following almost two years of preparation in which lay persons will play a large part.

♦ MADRID, Spain—More than 30 religious communities, including the Dominicans, Carmelites, Augustinians, Redemptorists, Franciscans and Jesuits, have changed their churches into parishes for the public, to help solve growth problems in this city that has increased from 600,000 persons in 1939 to nearly three million today. In addition, some religious communities have left their monasteries and other institutions in the center of the city to staff new parishes in the outskirts.

♦ BONN, Germany—KNA, the German Catholic news agency, reported that four Czechoslovak bishops have asked the Holy See to persuade Cardinal Joseph Beran not to impede improvement of Church-state relations in their homeland. The agency said that the four bishops wrote a joint letter to the Papal Secretariat of State declaring that because of their appointments by the Holy See, they are the only bishops of Czechoslovakia competent to make statements about the Church situation there.

♦ COLOMBO, Ceylon—Ceylon's House of Representatives here has passed a bill replacing Sunday with "Poya," the Buddhist Sabbath, as weekly holiday in this island-country. The bill is due to come into force January 1 with the assent of Governor-General William Gopallawa. Meanwhile, the governor-general has forecast a "still higher place for Buddhism" in this country as a result of what he described as events taking place at present—an apparent reference to the revival of "Poya."

♦ SAIGON—The government of South Vietnam has suppressed a Catholic weekly newspaper which charged that the regime is un-democratic. The government ordered the closure of Dai Doan Ket (Greater Union) "for not observing censorship regulations." Besides alleging "undemocratic government," the paper had declared that there is corruption and nepotism in the South Vietnamese army.

♦ LONDON—A frenzied mob of 2,000 Muslims vandalized the Catholic cathedral and its adjacent schools in the West Pakistani city of Hyderabad last summer, it has been learned here. The incident, which took place at the time of the renewed intense fighting between Indian and Pakistani forces in Kashmir, was not reported at the time. Travelers who were in Pakistan at the time reported here that the mob wrecked its violence on the Catholic compound adjoining St. Patrick's cathedral on August 31, in the wake of a propaganda campaign urging the government to take over all the Christian schools and hospitals in Pakistan.

Emphasizes role of nuns at Selma

WASHINGTON — Dr. Martin Luther King's chief assistant said the presence of nuns in Selma confounded all the traditional anti-civil rights arguments.

"You can't call a nun a communist, or say she's there for the money, or that she's a beatnik," the Rev. Andrew J. Young told an audience at Catholic University of America here.

The Rev. Young said that God is calling to the Church through the civil rights movement to make the nation's resources available to "even the least of these," God's children.

'Man of the Year'

BALTIMORE—Cardinal Lawrence Shehan of Baltimore has been named Maryland's "Man of the Year" for 1965 by the Advertising Club of Baltimore. He will be honored at a luncheon January 5. Maryland's Gov. Millard Tawes will present a plaque.

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VATICAN II BOX SCORE, DATES

ROME—In the four annual sessions of the Second Vatican Council the Church was enriched with four constitutions, nine decrees and three declarations.

The constitutions are those on the liturgy, the nature of the Church, divine revelation and the Church in the modern world.

The decrees are those on social communications, ecumenism, Eastern Catholic Churches, pastoral duties of bishops, renovation of the life of Religious men and women, seminaries, the lay apostolate, missions and the priestly life and ministry.

The declarations are on the relations of the Church with non-Christian religions, Christian education and religious liberty.

Significant dates of the council are as follows:

January 25, 1959, Pope John XXIII at St. Paul's Outside-the-Walls first announced to the cardinals present his intention to summon the council.

June 5, 1960, the motu proprio Superno Dei Nutu established the preparatory commissions and secretariats.

December 25, 1961, the Apostolic Constitution Humanae Salutis convoked the council for October 11, 1962.

July 20, 1962, invitations were sent to separated Christians to send delegate-observers to the council.

September 5, 1962, publication of the motu proprio Appropinquante Concilio establishing the norms of the council.

October 11, 1962, the council was solemnly opened.

October 12, 1962, council adjourned at its first session to elect its own commission members, rather than those suggested on prepared list.

December 8, 1962, first session adjourned without any completed results.

June 3, 1963, Pope John XXIII died.

June 21, 1963, Pope Paul VI elected; announced intention to continue council.

September 29, 1963, second session of council opened.

October 30, 1963, orientation vote taken favoring sacramentality and collegiality of bishops, the divine right of the episcopal college, and restoration of the diaconate as a distinct and permanent order.

December 4, 1963, second session of the council closed. Constitution on the liturgy and the decree on social communications promulgated.

January 4-6, 1964, Pope Paul VI made ecumenical journey to the Holy Land and met with Patriarch Athenagoras.

May 17, 1964, Secretariat for Non-Christian Religions created.

September 14, 1964, third session of council opened.

November 21, 1964, third session closed. Constitution on the nature of the Church and the decrees on ecumenism and Eastern Catholic Churches and the proclamation of Pope Paul of the title of Mary as Mother of the Church promulgated.

September 14, 1965, fourth and final session of council opened.

September 15, 1965, Pope Paul established the norms governing the new synod of bishops to help him govern the Church in the apostolic constitution Apostolica Sollicitudo.

October 4-5, 1965, Pope Paul flew to the United Nations to address its General Assembly and then reported to the council on his visit.

October 28, 1965, decrees of pastoral duties of bishops, Religious renovation and seminaries, and declarations on Christian education and non-Christian religions promulgated.

November 18, 1965, dogmatic constitution on revelation and the decree on the lay apostolate promulgated. Pope also announced the beginning of the reform of the Roman curia, the introduction of causes of beatification for Pope Pius XII and Pope John XXIII, a Jubilee period and the convocation of the synod of bishops not later than 1967.

December 7, 1965, decrees of religious liberty, priests, missions and the Church in the modern world promulgated.

December 8, 1965, the council solemnly closed.

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)
Sunday thru Saturday TV
6:45 p.m.—Saints Alive .....(13)
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 Crucified ..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

NUN MARKS GOLDEN JUBILEE—Sister Mary Eileen, S.P., of St. Philip Neri School, Indianapolis, observed the 50th anniversary of her religious profession on December 11. A special Mass and luncheon featured the observance. Shown with the jubilarian are Sister Marie Paula, S.P., (left), superior at St. Philip's, and the pastor, Msgr. Albert Busald.

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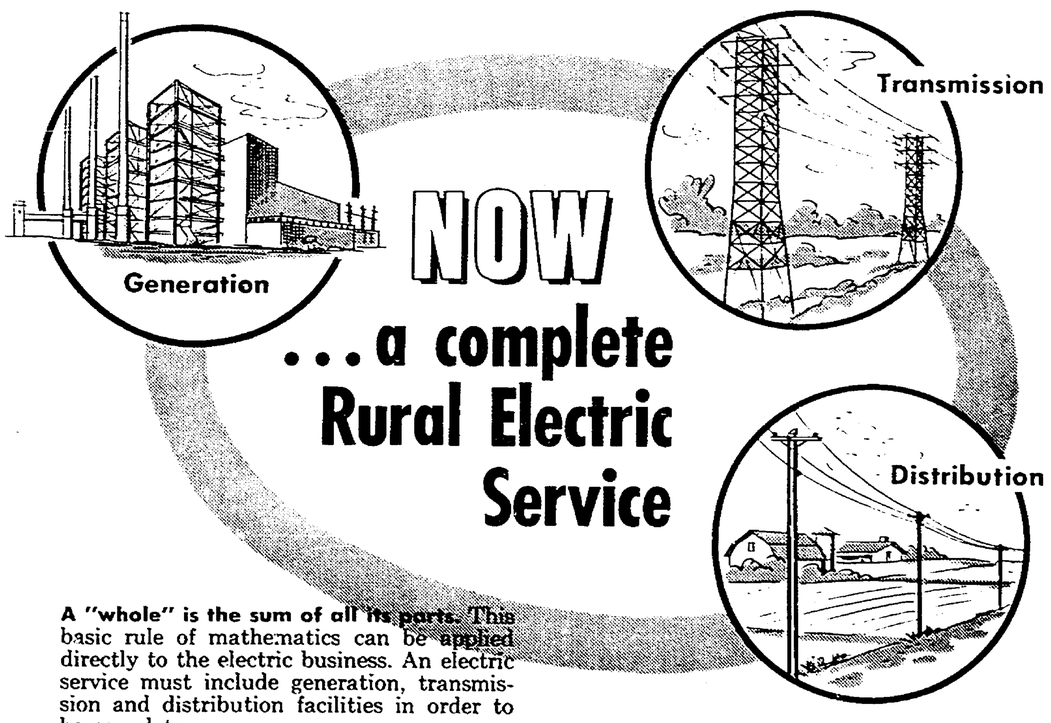

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Comment

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.

War fever . . .

The new jingoism is swiftly becoming a consuming fire that threatens to destroy all dissent from the standard war hawk position that "we are locked in a fight to the death with Communism"—a position which can lead only to total war.

Last week the general board of the widely respected National Council of Churches adopted resolutions urging the United States to withhold bombing of North Vietnam long enough to create more favorable circumstances for peace negotiations.

President Johnson himself reaffirmed last week that North Vietnam cities would not be bombed pending further efforts toward negotiations.

Now the NCC is being pilloried by elements of the American press for its position. It is accused of trying to run the government by the very newspapers which have been lambasting the Johnson administration for opposing an increase in discount rates. How inconsistent can you get?

One Indianapolis newspaper labeled the NCC resolutions a "holier-than-thou" pronouncement and quoted at length from an editorial in the Worker, a seedy little Communist publication, presumably in an attempt to show how close the thinking of the NCC is to that of the Reds.

In all wars there are strong pressures to make the clergy fall into step with chauvinistic attitudes. It takes real courage to resist these pressures.

Ever since World War II the German and Italian clergy have been criticized for not having stood up adequately to Hitler and Mussolini.

Although America's role in Vienam is in no sense comparable to that of Germany and Italy in Europe in World War II, it could become so if the war hawks succeed in selling the insane notion that America is in a war to the death with Communism.

The increasing effort to make American clergymen become mere Little Sir Echoes is dangerous. Once the clergy is muted, the job of turning a decent nation into a power-mad mockery of religion and humanity becomes all the easier.

We trust and pray that Protestant, Catholic and Jewish religious leaders will continue to call their shots as they see them.

●

. . . and sacrifice

America's fighting men always have carried with them into war a quality of compassion that has made them this nation's finest ambassadors.

Capt. Ronald F. Rod, of New Orleans, a civil administrator in Vietnam, lived and died in the highest expression of that tradition.

Capt. Rod recently captured the hearts of thousands of Americans with an eloquent appeal for soap and clothing for Vietnam war refugees.

He made his appeal in a letter to the Clarion-Herald, official newspaper of the Archdiocese of New Orleans. The response was overwhelming.

Just before he was killed by the Viet Cong, Capt. Rod wrote a second letter to the Clarion-Herald saying now he was going to try to build an orphanage.

His work will live on. The Clarion-Herald has launched a drive to make his dream of an orphanage come true.

Those who believe that the spirit of sacrifice is mankind's noblest attrabute may send their checks or money orders to **Capt. Rod Memorial Orphanage, c/o Clarion-Herald, P.O. Box 53247, New Orleans, La. 70150.**

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Pioneers

It is forgivable, and certainly understandable, if those who light a candle also continue to do a little judicious complaining about the darkness.

Such was the case with the 300 priests, doctors, nuns and married couples who gathered in Kansas City for the Second International Symposium on Rhythm. It was a hard-headed, realistic group, not given to self-congratulation, even though those attending were key figures in the only systematic, working Rhythm education program.

Since the first symposium last year, 50 Rhythm clinics and Rhythm instruction programs have been established in 35 dioceses, including the Archdiocese of Indianapolis. The numbers may not be too impressive, but they represent the first solid effort at solving one of the persistent, and often crucial, problems of Catholic married life.

That problem can be stated simply: how can Catholics, for good and valid reasons, limit the number of their children without complete continence or sin?

Symposium participants expressed concern with the sensitivity, even hostility, often encountered by Rhythm counselors and instructors. They pleaded for more research, wider communication, better instruction of children, more wholesome guidance of adolescents, and an intensive program of premarital counseling. Above all, they stressed the need of impressing Catholics with the fact that, under proper instruction and advice, the basal temperature method of fertility control is effective.

They merit the gratitude due all pioneers in worthy causes.

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis

635-4531
Price $4.00 a year.
Entered as Second Class Matter at Post Office, Indianapolis, Ind.

EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, John G. Ackelmire; MANAGING EDITOR, Fred W. Fries; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James T. Brady.

Published Weekly Except Last Week in December.

Modern outlook

In 1957 when the Legion of Decency created new film categories for mature moviegoers it threw away the simplistic billyclub of a censorious policeman Since then it has been employing the traditional criteria of Christian humanism.

Official recognition of this change is the new agency title chosen by the American bishops. From now on it will be called the National Catholic Office for Motion Pictures.

The gradual updating of the Legion has been welcomed heartily by those who objected to its former defensive attitude that movies must only entertain, never shock or confuse. And that any portrayal of man's degradation was, of itself, morally objectionable.

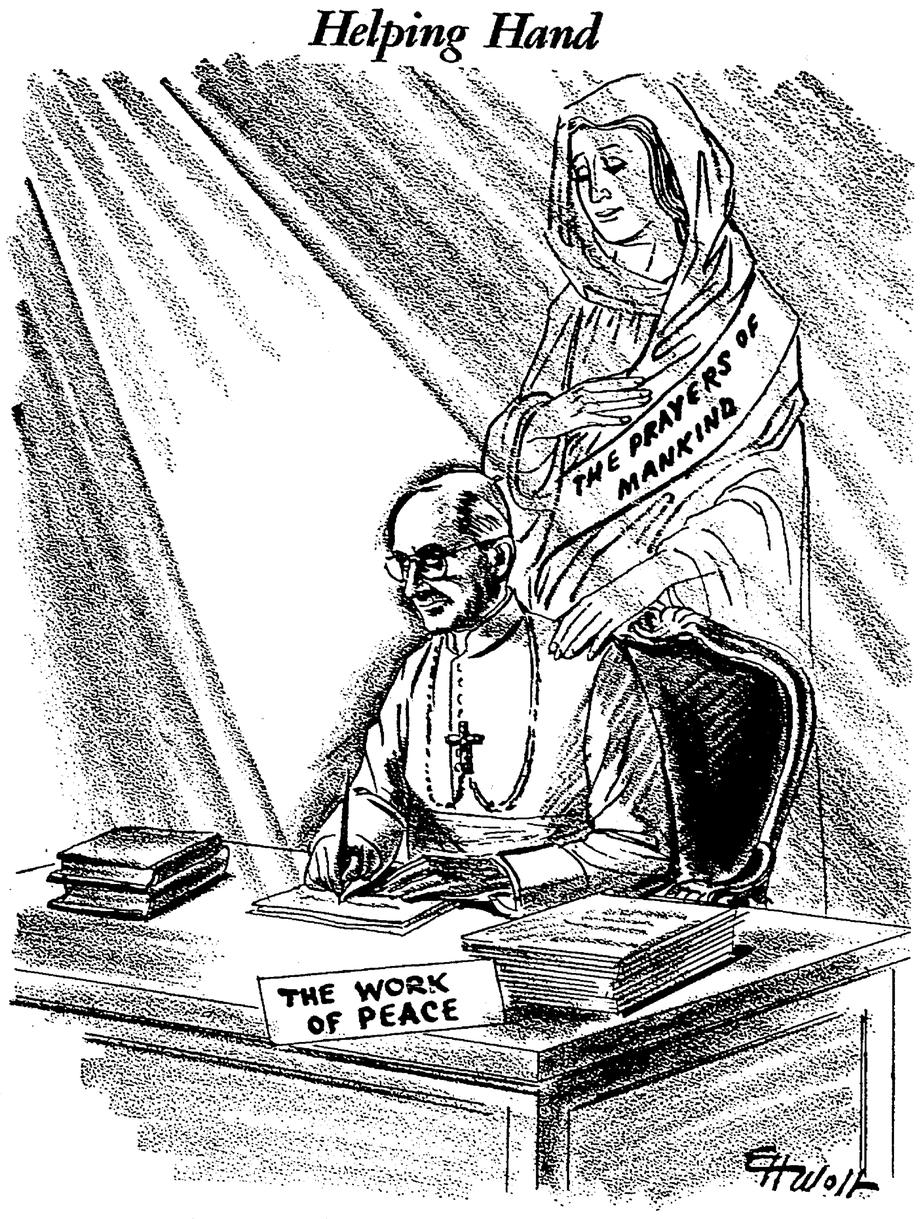
The change has resulted in the judgment that mature adults are capable of seeing evil without being contaminated by it. Indeed, the experience may bring about a deeper knowledge of and sympathy for all humanity.

Critics of the new policy should ponder the Bible. Where else is the whole range of man's sins so starkly related?

The new title does not mean that decency will be ignored. To the contrary, the office will continue to cite morally harmful trends. But a more positive approach will be taken to support worth-while movies that reflect authentic values.

In addition, the bishops hope the change of title and emphasis will encourage interfaith collaboration in the program. Many non-Catholics—and Catholics, too— distrusted that free-swinging billyclub which clouted so indiscriminately.

Helping Hand



● QUESTION BOX

Miffed at Church 'politics'

By MSGR. J. D. CONWAY

Q. There is a problem of which I was only dimly aware until the council, and that is the Church "politics," in particular the voting by cardinals on the basis of political expediency at the cost of justice and charity, especially in the Jewish statement and the religious liberties declaration. I'm afraid I was very naive about the Church before, and this has caused me grave scandal. I could never have confidence in their judgment on any matter when they showed themselves so petty and vindictive on this one. The princes of the Church! It is a severe test of faith.

A. We must never forget that while the Church is the active body of Jesus Christ in the world, guided and protected by the Holy Spirit, it is made up entirely of human beings, with weaknesses similar to yours and mine. We have no angels to act as priests, bishops, cardinals or pope; we have only angels to guard the human persons who hold these high offices.

Then we must not lose true perspective. There have been 21 ecumenical councils in the history of the Church, and Vatican II had far less politics in it than any of the 20 which preceded it. In comparison with Nicea, Ephesus or Chalcedon, or with Lyons I, Vienna or even Trent, it was simon pure. Never before were the Fathers in council so polite and considerate towards each other; never before has there been such harmony and accord. In no council since the 12th century has the pope exerted less pressure on the Fathers. Never before was preparation so thorough and debate so complete.

And we must be fair! Probably all the cardinals and most of the other bishops who opposed the declarations on anti-Semitism and religious liberty were sincere, honest, and dedicated to the welfare of the Church as they saw it. True, the vision of some of them was narrow; there were even a few dedicated anti-Semites among the bishops. But before we condemn as a group all those who opposed these two declarations—nearly 250 by the final count—we must consider some of their reasons.

Those from Arabic and some other Moslem countries were genuinely concerned for the freedom and welfare of their people. Israel is the enemy, more intensely hated than Communist China is by any of us. For them, any favor to the Jews was an aid to Israel. In all those countries, except Lebanon, Christians are a minority enjoying tenuous freedom and accepted equality. A declaration in favor of the Jews might brand them as traitors and bring on reprisals. (Apparently there has been no such reaction.)

Also the biblical and theological qualms of some of the Fathers were genuine. We know anti-Semitism in America, but it is not religious, only social and economic. In some parts of Europe there is an age-old tradition of branding Jews as a deicide people—God-killers. To suddenly free them from this charge seemed a betrayal of St. John, the Crusaders, and a pack of traditional theologians. Besides it might be construed as a denial of the divinity of Christ!

For us, religious liberty is bred in our bones; it is part of the American ideal, enshrined in our Constitution. Most of us hardly half accepted the traditionalist theologians among us who tried to teach us the contrary. But to peoples in many other countries of the world—be they Catholic, Protestant, Moslem or Hindu—the notion of real religious liberty is quite foreign. They may tolerate dissident minorities and even allow them much freedom; but the idea of having the state treat of all religions equally seems like a denial of orthodoxy.

The cardinals and bishops who fought the Declaration on Religious Liberty did so sincerely; many thought it was contrary to sound Catholic doctrine—a denial of the one true Church of Jesus Christ. Others could not accept the development of doctrine which was clearly involved in it. Others feared that it would ruin the concordats so carefully worked out with many nations, jeopardizing privileges which the Church had gained by diplomatic struggles. And others simply could not see giving error the same right as truth, failing obstinately to grasp the concept that only persons have rights.

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Q. I always believe what Jesus said, but I do not understand the meaning of His words in the Gospel of the last Sunday after Pentecost: "Heaven and earth shall pass away, but my words shall not pass away."

Is heaven going to pass away?

A. We read the same words again in the Gospel for the first Sunday of Advent. The meaning is: "Sky and earth will pass away, but my words will not pass away." (The kingdom of the blessed in heaven is eternal.)

The first significance of the statement is one of emphasis. Do you know anything more lasting than the earth and the sky? Well the truth of my word is even more enduring; it will outlast the world itself.

The second significance is apocalyptic and probably St. Peter gives us the most authentic interpretation of it in his Second Epistle: "The Day of the Lord will come like a thief; on it the heavens will pass away with a roar, the heavenly bodies wil burn up and be destroyed, and the earth and all its works will melt away. . . . In fulfillment of his promise we expect new heavens and a new earth, where uprightness will prevail." (3, 10-13).

Toning down the vivid exuberance of prophetic imagery, this probably means that our sky and earth will be transformed when the Lord comes to change them into the realm of his glory. The present form of the sky and earth will pass away, but their substance will remain: new heavens and a new earth.

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Q. What do you think of the practice of dipping the fingers into the holy water fountain and sprinkling the first drops on the floor before blessing oneself? I have been told that this is a pious practice designed to help the suffering souls in purgatory.

A. I don't like the practice for two reasons: (1) it has an uncomfortable little hint of superstition about it, and (2) it spatters the church floor.

OPINIONS

Idealism

To the Editor:

"One ought to go to Mass for love of God and not because of obligation."

I hear this idea stated often lately and am quick to agree that this is the ideal. However, when a few friends and an earnest young priest or two go on to say, hopefully, that someday soon the Church will release us from the obligation, so that love alone will send us off to Church, I'm frightened. I'm scared silly because I remember that I am a daughter of Eve. I strive for the supreme ideal — unselfish love of man and God; but my soul is stained with original sin. Consequently, I fail in my strivings towards perfection. Again and again I fail.

Relieve me from the obligation to attend Mass, and many a Sunday morning will be spent at home. It doesn't matter if I sleep late, garden, or catch up on my ironing; if the Church doesn't say "Go," many mornings I will rationalize that it is just as well not to go.

Some friends ask, "Isn't it better to stay away if pure love isn't propelling you to Mass?" My answer is an emphatic "No."

Countless times I have not felt the "urge" to attend Mass. Obligation alone gets me going. Once there, however, I never fail to be refreshed—emotionally, spiritually and mentally refreshed.

Holy Mother Church knows (as does any loving parent) that we won't always do what is good for us. Therefore, in vital matters She must lay down the rules and insist that we pay heed.

We know the Church hasn't forgotten the doctrine of original sin. We pray that our earnest and idealistic friends and clergy don't misplace this fundamental cornerstone of Christianity. A going concern cannot let idealism hold the reins. It must be realistic or go bankrupt.

Sybil B. Nahrgang
Indianapolis

The poor rich

To the Editor:

Never in the history of the world has such a high percentage of the populace been so prosperous as most Americans are today. Never has the expenditure of conspicuous wealth glittered so blindingly in the tired eyes of the poor and needy, who always are with us and whose numbers are millions, whether times be good or bad.

In this nation today there are 9.3 million families totaling about 35 million persons with incomes of less than $3,000 a year. There are 1.1 million families with incomes of less than $2,000. These families lack the basic necessities — adequate diets, livable housing, and minimal medical and dental care.

Some among these so tragically deprived in the affluent society are as miserably poor as those to be found in the rotting slums of Cairo, the shocking favellas in the hills above beautiful Rio de Janeiro and the back streets of Singapore—areas most world travelers are never aware even exist. (Similarly, most of us at home right here in Indianapolis never see the almost unbelievable conditions in which families live in blighted areas.)

As we, the lucky ones, celebrate Christmas with traditional joy and good cheer (and let us hope, with at least a measure of heartfelt piety) let us remember, both spiritually and materially, those who never have known a happy Christmas.

Abe Denholtz
Indianapolis

Defending Santa

To the Editor:

Thanks to your newspaper for defending Santa Claus from extinction by warning of the consequences of the continuation of ridiculous commercial overexposure. As you said in your fine editorial on the subject (11/19/65), a disastrous ending is in store for a charming fairy tale if they don't quit making Santa a laughingstock by putting him through his paces from Labor Day on.

I, for one, would hate to see that happen. Santa is a legitimate part of the Rebirth of Wonder which is Christmas—this so long as he does not get too mixed up in commercial exploitation and is kept entirely separate from the religious meaning of Christmas. He has gladdened the hearts of countless millions of tots. So why spoil something fine and good by overdoing it?

(Mrs.) Robert Consaul
Indianapolis

LI'L SISTERS By Bill O'Malley

"THIS ONE IS FOR STRANDED TEEN-AGERS!"

YOUR WORLD AND MINE

Latin bishops give reaction to council

BY GARY MacEOIN

ROME — "Where do we go from here?" The question sums up the temper of the past several weeks. Vatican II has made its decisions. But what do they mean? Bishops, largely free from council meetings, have been rushing in search of answers from lecture to lecture and from informal huddles to full-scale meetings of of their national and regional conferences. Troting after them have been experts eagerly offering hard-to-accept advice and newsmen eagerly seeking hard-to-extract information.

I, for my part, have been engaged in a typically reporterish sampling of the views of the bishops, the experts and the newsmen of one fairly homogenous segment of this many-faceted ecclesiastical universe. The segment was Latin America, and it was a legitimate random sampling, with one reservation. The bishops included tend to reflect the advanced thought of the area more than they do the conservative view. This happened not by my choice but by my necessity. Most conservatives would either not talk at all or would say nothing.

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When I make allowance for this bias in my episcopal sample, I find the conclusions all the more startling. The bishops of Latin America are euphorically happy with what the council has achieved. Liturgical reform is progressing well. The 10 to 20 per cent of Catholics who attend Mass fairly regularly have been helped by the new liturgy to improve the quality of their assistance and of their spiritual life. "They don't gossip any more during Mass," was how one bishop put it.

With a handful of exceptions, the bishops seem satisfied that the rest of the council changes can be implemented gradually — very, very gradually — by a reform conceived, planned and directed from above. When episcopal collegiality was voted some time back, a cynic observed that the increase of the power of the barons by Magna Charta brought no upgrading of the serfs. My talks with Latin American bishops have frequently recalled this historical footnote to mind.

The next step in their program, and it is a very good step which has been well thought out with expert advice from European specialists, is a retraining of the priests already engaged in parish or other work. The regional conference of bishops (CELAM) has set up a pastoral institute which during 1965 gave courses of six of more weeks to 2,000 key priests in Peru, Mexico, Central America, Paraguay, Cuba, Colombia and Venezuela.

For many of them, the experience has caused a deep psychological shock. It made them realize the deficiencies of their preparation, the inadequacy of their approach, the need for a totally new way to present Christ to the urban and rural proletariat which today characterizes much of Latin America. More priests will soon be exposed to the same awakening as the national pastoral programs being introduced in Brazil and elsewhere take hold.

What most of the bishops to whom I have talked do not seem to share is the sense of desperate urgency that has gripped many of the young priests and the lay intellectuals. The bishops remain convinced, as one of them expressed it to me, that "they are always docile in theory and practice to the dispositions which emanate from their pastors."

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The bishops, accordingly, fail to recognize as signs of the times the rowdy demonstrations by Catholic actionists in Uruguay which led to the withdrawal of the nuncio, the signed petition of all the native-born priests of an Argentine diocese calling for the resignation of the archbishop, the public protests against the Nicaraguan archbishop who expelled two United States priests for identifying themselves with the people of their working-class parish, the withdrawals in various countries from their priestly work of dedicated men who became convinced that they could serve the people better in the lay state.

One of the very few bishops who showed me that he had an awareness of this mood put his finger on one of the basic reasons for the lack of understanding on the one side and the sense of frustration on the other.

"You in the United States," he said, "do not realize how fortunate you are in that you have such ample opportunity to formulate public opinion in the Church by free and friendly discussion. You have publications controlled by bishops, others controlled by religious orders, and yet others controlled by laymen, each allowing for expression of different shades of the spectrum at different levels of sophistication. In most of our countries, either there is no medium whatever for discussion of vital Catholic matters, or free discussion is possible only in hostile media in an atmosphere not of dialogue but of conflict."

● THE YARDSTICK

Long view of Schema 13

By MSGR. GEORGE HIGGINS

Vatican II's Pastoral Constitution on The Church in the Modern World—popularly, but inaccurately, known as Schema 13—is by far the longest of all of the 16 documents adopted by the council and promulgated by the Holy Father.

The constitution is divided into two major sections and runs to a total of nine chapters—four dealing with certain theoretical aspects of the Church's role in the modern world, and five with some of the more urgent practical problems confronting humanity at the present time, including notably, the problem of family limitation and the problem of war and peace.

The public, by and large, has tended to concentrate on the constitution's treatment of the two latter problems and has paid relatively little attention to the other three chapters in Section II and the four theoretical chapters in Section I. This is perfectly understandable, but one would hope that, as time goes on, the first section of the document, which breaks much more new ground than the second, will be given the attention it deserves.

The "pill" and the "bomb" are naturally of more immediate interest to the general public than some of the more speculative matters which are discussed in the first four chapters of the document, but there is little doubt in my mind that, when the dust has settled and people have had time to study the constitution as a unified whole, the first section, which currently has so little popular appeal, will gradually come into its own.

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Meanwhile, it may be helpful to try to clarify what the constitution says about one of the two specific problems which seem to be of the greatest immediate interest to the press and its readers, namely, the problem of war and peace. This problem is treated in chapter V of the second section of the document. When this chapter, as revised in the light of last year's debate on the council floor, was reintroduced several weeks ago during the next-to-last vote on the constitution, a number of people in and out of the council charged that it betrayed a certain anti-American bias and that it smacked of doctrinaire pacifism.

I must say very frankly that I found nothing in the text of the document to support this kind of criticism. It may well be, of course, that certain sections of the chapter were not stated quite as clearly as they might have been. If so, the criticism to which it was subjected, though too extreme in my opinion, was all to the good, for on a matter of such crucial importance, clarity and lack of ambiguity are essential.

On two points in particular—the right of national self-defense and the subject of arms control—the final text of the chapter on war and peace, which received an overwhelmingly favorable vote on December 7, has been cleaned up, so to speak.

The revised text makes it crystal clear—to me at least—that the council is not denying the right of nations to defend themselves, by legitimate means, against unjust aggression. It also states very explicitly that arms control is to be arrived at multilaterally—not unilaterally—and that it is to include an adequate system of inspection.

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These and other changes in the text ought to relieve the anxiety of those who thought they detected a lack of realism or a measure of anti-Americanism in the earlier drafts. Actually, of course, the members of the commission responsible for drafting the chapter on war and peace are perfectly well aware of the complexities of the problems they were called upon to deal with. They are very realistic men—every bit as realistic as their critics. Moreover, they never had any intention of indicting any particular nation or bloc of nations or of advocating unilateral disarmament. Nor did they have any intention of writing a treatise on the moral theology or the casuistry of modern warfare.

On the contrary, their purpose was to get people thinking about the theology of peace. I think they have done this reasonably well.

They have made their own the message of peace which Pope Paul VI so eloquently expressed in his historic address to the United Nations. They could do no less, and, for the time being at least, they could probably do no more.

RECEIVES RECOGNITION—Cathedral senior Daniel L. Carpenter, a member of St. Patrick's parish, Indianapolis, has been cited by the National Council of Teachers of English as an outstanding English student. He was one of 837 finalists chosen from 8,500 entries in the annual achievement competition.

● *WHAT OF THE DAY*

Those demonstrations

By REV. JOHN DORAN

Dinner last Sunday evening was rather interesting. Some friends and I went to Camelback Inn, a rather famous winter resort in the Phoenix area. There was a party going on that night in honor of 60 GIs who were the guests of the Inn.

It all came about this way: Jack Stewart, who is the owner of the Inn, became a bit provoked at all those demonstrations which are being held in protest against our government's involvement in Vietnam, and decided to have a demonstration of his own. He invited 60 soldiers from Vietnam to be guests of the Inn for a week.

The men on this free package tour are to do exactly what they wish during the week, but they also have a fine variety of entertainment made available by different civic organizations and private enterprises.

Mr. Stewart is seeking to show these men, and through them our armed forces in general, that the bearded demonstrators who march around holding up placards do not represent the general run of American thinking. He is trying in his own way to tell the GIs and the world in general that the American attitude to the Vietnam involvement is our usual one in such instances: regret that the whole thing is necessary, but determination that we shall not be defeated.

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I find Mr. Stewart's action interesting, particularly because I am so sick of the professional demonstrators, those who will grab a placard on any occasion, whether they are involved or not, whether they even know the issues or not.

Let me give you an example. I happen to know one of the lads who "bravely" sought to coerce the Chancellor of the University of California at Berkeley and through him the Board of Regents on the subject of academic freedom and freedom of expression on campus.

Was the lad one of the great thinkers of the University, a man whose right to academic freedom had been thwarted by "right wing" professors or politicians? He was not. He was a grammar school drop-out about 15 years old! He had been thrown out of a number of grammar schools for failure to follow even the most elementary of rules, had fallen in with some high school drop-out in Los Angeles, and—together with him—they had stormed the bastions of Berkeley to do battle against that institution's policy. He had never seen Berkeley until he arrived there with his placard!

When asked if he did not feel out of place at this university demonstration, the lad answered: "Heck no. So many of the guys weren't from the university; a lot of the same guys were at Watts too." I suppose that, if he and his buddy were able to get the gas for their motorcycle, they were in Washington at the demonstration there, telling the President how to run the government.

Is it advancing age, conservatism, or just plain Americanism that makes me more impressed with Mr. Stewart's demonstration than with those of the lads I mentioned.

TV schedules film on Pope's visit

NEW YORK—Pope Paul VI's visit to the United States will be featured by television stations throughout the United States during Christmas Week. Some 60 stations already have booked the program.

"The Fourth of October," a half-hour film by the United Nations on this unprecedented event, is the latest edition in the television series "International Zone."

Based on a 90-minute documentary prepared by the United Nations, the film features the Pope's historic address to the General Assembly. Also shown are the Pontiff's arrival at the United Nations, the reception by the delegates and a ceremony on behalf of UNICEF and the World's Children.

Lay volunteers

BAD GODESBERG, Germany—More than 700 lay volunteers have been sent into developing countries of Africa and Asia by the Catholic Church of Germany since 1959 through the aid of Misereor, the German Bishops' Relief Fund.

Seeking 'best talent' available for a uniform English liturgy

MELBOURNE, Australia — The work of trying to provide uniform translations of the liturgy for use throughout the English-speaking world involves finding and using "the best talent in the world."

This was reported by Father Percy Jones, local pastor and also vice director of the music school of the University of Melbourne, on his return from a series of intensive meetings in Rome of the International Committee on English in the Liturgy.

Father Jones is one of the seven members of the international advisory body selected by the episcopal committee representing 10 English-speaking countries as its task force in the work of arranging for a common translation.

Father Jones said the committee plans to launch what is virtually an international literary competition in an effort to find the most gifted translators of collects and psalms, for example.

A DOZEN OR more collects, representing different Latin styles, have been chosen and potential translators will be invited to submit their versions, he said. He said that by this method, the international committee hopes to discover the person with the exact talent required for the work, so that he can be commissioned to translate all the collects. "He or she may be some unknown Religious or lay person," Father Jones said. He added that a similar procedure will be followed in the search for a translator of the psalms.

Under the mandate given by the international bishops' committee, the advisory committee is charged with working out a plan for the translation of liturgical texts and the writing of some new texts "in language which would be correct, dignified, intelligible, and suitable for public recitation and singing. The bishops told the advisory committee it must bear in mind "the ecumenical aspects" of its work.

FATHER JONES said that at the Rome meetings, the committee showed "both its thoroughness and its open approach" by calling on biblical scholars and on three experts from other churches. The three were the Rev. William A. Norgren, New York Episcopal priest who is executive director of the Department of Faith and Order of the National Council of Churches, and a guest of the unity secretariat at the ecumenical council; the Rev. Frank L. Curtiss, rector of St. James' Anglican church, Sydney, observer-delegate of the Australian Council of Churches at the council, and the Rev. Richard H. N. Davidson of Toronto, minister of the United Church of Canada and an observer at the council for the World Presbyterian Alliance.

Father Jones noted that the task of the five priests and two laymen on the international advisory committee is not to serve as final judges, but rather to bring their respective and collective talents to bear in such fields as Scripture, language, music and literature in working out procedures, plans and principles.

BESIDES Father Jones, the committee is composed of Father Godfrey Diekmann, O.S.B., of St. John's Abbey, Collegeville, Minn., editor of Worship magazine; Prof. H. P. R. Finberg of London, historian, linguist and typographical expert; G. B. Harrison of Ann Arbor, Mich., Shakespeare scholar and professor of English at the University of Michigan; Father Frederick R. McManus, Washington, director of the U. S. Bishops' Commission for the Liturgical Apostolate; Father Stephen Somerville, director of the choir school of the Toronto archdiocese, and Father Harold E. Winstone, of Watford, England. Father Gerald J. Sigler, former secretary of the Erie (Pa.) diocesan liturgical commission, is executive secretary of the committee, with offices in Washington.

The committee was chosen by the International Episcopal Committee, which is now headed by Archbishop Gordon Gray of Edinburgh. Its Australian member is Archbishop Guilford C. Young of Hobart, and its American Archbishop Paul J. Hallinan of Atlanta.

Suggests a new name for churches

BOMBAY, India—The Metropolitan of India's Mar Thoma Syrian Church called here for the replacement of "church" by "communion" in the nomenclature of various Christian groups as a possible step toward strengthening Christian unity.

Archbishop Yuhanon Mar Thoma, head of a community of 300,000 members, mostly in Kerala state, made the proposal at an ecumenical gathering attending the 25th anniversary celebrations of the Mar Thoma Church here.

After saying that there is only one church belonging to Christ, the archbishop declared: "Let us in future call our churches Mar Thoma communion, Anglican communion, Orthodox communion, Roman Catholic communion."

TV show names Pope as 'Man of the Year'

NEW YORK—Pope Paul VI has been named Man of the Year on CBS-TV's "The Twentieth Century," the network announced here.

The Pope was also named Man of the Month for December by the program, a presentation of CBS News.

In a special program to be broadcast on Sunday, Dec. 26 (6 p.m., EST), Pope Paul will be honored for his historic trips outside the Vatican and for the Second Vatican Council, which closed in December.

THE POPE'S brother, Lodovico Montini, a member of the Italian Senate, will be interviewed on the program about the Pope and his efforts for peace and the unity of mankind. Also interviewed are John Cogley, chief religion writer of the New York Times, and Father John Courtney Murray, S.J., chief architect of the council's Declaration on Religious Freedom.

Winston Burdett, Rome correspondent of CBS News, conducted the interviews and wrote the program.

THE BROADCAST will cover the Pope's early life in Brescia, his years as a Vatican diplomat under Pope Pius XII, his work with the poor as archbishop of Milan, the death of Pope John XXIII, Paul's succession to the papacy, and his history-making trips to the Holy Land, India and the United Nations. The completion of the Vatican council will also be featured.

The program was filmed in Concesio, the Pope's birthplace, Brescia, Milan and Rome.

"The Twentieth Century" began choosing men of the month this fall. Pope Paul is the first Man of the Year, which is expected to be an annual feature on the program's last broadcast of each year.

Papal Volunteers are assigned

CHICAGO — Fifty-two Papal Volunteers for Latin America have started work in nine countries, PAVLA headquarters here announced. They completed their language training December 10 in Mexico City and Cuernavaca, Mexico; Belem, Brazil, and Ponce, Puerto Rico, then left immediately for projects in Mexico, Guatemala, Panama, Bolivia, Chile, Brazil, Peru, Venezuela and Colombia.

The group included teachers, nurses, medical technicians, youth workers, and community organizers from various sections of the U.S. Last September, 21 Papal Volunteer recruits were assigned to Jamaica and British Honduras. More than 100 volunteers were assigned during 1965, so now there are some 350 working in 105 separate projects in 14 Latin American countries.

Spain will erect Serra monument

PETRA, Spain—A section of this small town on the island of Majorca has been set aside as a historical monument by the Spanish government to honor Father Junipero Serra, the 18th-century apostle to California.

Father Serra was born in Petra in 1713 and received his education here from the Franciscans. Sent to the New World in 1749, he founded many missions in what is now the southwestern United States.

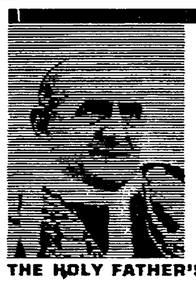
Shorter name

ST. LOUIS—The Catholic Hospital Association of the United States and Canada announced here it has shortened its name to "The Catholic Hospital Association."

Catholic paper's editorial 'axed'

SALISBURY, Rhodesia — An editorial critical of Rhodesia's act of independence from Britain was deleted from a Catholic publication here on government orders.

A blank space appeared on the editorial page of Moto, an influential newspaper edited by Negro Catholic laymen. Blank spaces appeared elsewhere in the paper also, indicating extensive censorship measures.



THE GIFT THAT SAYS "I LOVE YOU"

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Christmas is Christ's Birthday. To show Him you love Him, sacrifice something for the poor! . . . In Trichur, India, for instance. At St. Anne's Institute barefoot boys are learning to earn a living as farmers, bakers, tailors, thanks to our rugged Father Joseph. "To go on with the farm work, we must have a Jeep—and I can get one second-hand, in good condition, for only $2,025," he writes. "Won't you ask someone to open his heart?". . . In Jordan, not far from Bethlehem, infants in makeshift Bedouin tents shiver in their sleep on the desert sand. $8 will buy four blankets. . . . Refugee families in miserable camps can be kept in milk, cheese, flour, for only $10 a month. Remind us, if you feed a family for a month, to send you an Olive Wood Rosary as our thank-you. . . . Christ's Birthday is just one week away. Your gift to the missions says to Him, "I love You.". . . What are "the missions"? They are people, not place-names. They are lepers, cancer sufferers, the blind, the aged, foundlings, homeless refugees. They are the people for whom Christ became an infant, and was crucified. What you do for the hungry, the shivering, the abandoned, He said, you do for Him. . . . How to celebrate Christ's Birthday? Do something for the poor! We'll send your gifts (tax-deductible, of course) to the Holy Father. He'll use them exactly as you request.

WHAT YOU DO FOR OTHERS YOU DO FOR HIM

MISSION GIFT CHECK LIST

☐ $10,000 will build a parish "plant" complete (church, school, rectory, convent) somewhere overseas. Name it for your favorite saint, in your loved ones' memory.

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CATHOLIC LEPER COMMITTEE OF INDIANA

Monsignor Goossens, Chairman

136 West Georgia St. Indianapolis, Indiana 46225

8 teams are left in Criterion Quiz Contest

The quarterfinal round of the CYO Criterion Quiz Contest will be held Sunday evening, Dec. 20, at four sites.

With eight teams remaining, three parishes, Holy Name and St. Joan of Arc, of Indianapolis, and Holy Family, New Albany, have two teams still in competition.

In last week's round scores were noticeably higher than in previous weeks. St. Joan of Arc No. 1 downed St. Michael's 150-140 only after three overtime questions, in the evening's closest match.

St. Joan of Arc No. 2 outdistanced Holy Spirit 130-50. Holy Name teams won their matches against St. Christopher squads, 120-110, and 100-70. Other scores included: St. Gabriel 130, St. Luke 70; Holy Family No. 2 (New Albany) 10, St. Ann 0 (forfeit); St. Malachy 80, Holy Name No. 3 50; and Holy Family No. 1 (New Albany) 70, St. Philip Neri 60.

Pairing for this week are: St. Gabriel vs. Holy Name No. 2 at St. Gabriel, 7 p.m.; Holy Family No. 2 (New Albany) vs. St. Joan of Arc No. 2, at St. Bartholomew, Columbus, 5:30 p.m.; St. Malachy vs. Holy Family No. 1 (New Albany) at St. Bartholomew, Columbus, 5:30 p.m.; and St. Joan of Arc No. 1 vs. Holy Name No. 1 at St. Joan of Arc, 7 p.m.

No contest will be held Sunday, Dec. 27. The date for the semi-finals and finals will be announced in next week's Criterion. The finals will be aired over WFBM Radio.

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.

●

STYLE SHOW—Entry blanks for the CYO Style Show have been mailed out this week. They must be returned before Tuesday, Jan. 4.

Undefeated

INDIANAPOLIS—The Chatard Freshman football team enjoyed its first unbeaten, untied, unscored upon season in the school's history, this year. The Trojan frosh, coached by Jim Lynch and Dave Alexander, outscored their nine opponents, 180-0.

JOURNALISM WINNERS—Holding their trophies for first-place awards in the second Marion County Press Day, are Paulette Persinger (left) and Toni Sekula, staff members of Vistas, yearbook of St. Mary Academy. The awards were presented for the best headline and best editorial, respectively. Two additional St. Mary girls, Connie Irwin and Marie Consentino, were awarded Honorable Mention in other categories. Likewise Barbara Reimer of Chartrand High School received Honorable Mention in the Artlines competition. (Staff photo)

New Albany details plans for two events

NEW ALBANY, Ind. — CYO officials here this week announced plans for the first annual Deanery Junior CYO Table Tennis Tournament as well as details for a unique Junior CYO Bible Quiz Contest.

The table tennis tourney will be held at the Holy Trinity gym, 702 E. Market St., with competition scheduled in two divisions: Freshman-Sophomore and Junior-Senior.

Rules for the tournament are basically the same as those used in the Indianapolis Deaneries. Contestants are obliged to play for their own parish.

Entry fee is 30 cents per person and 75 cents per doubles team. Next Monday, Dec. 20, is the final entry deadline.

THE FIRST Annual Deanery Junior CYO Bible Quiz Contest is scheduled for the second week in January. Modeled after the Archdiocesan Criterion Quiz Contest, specific chapters of the Sacred Scriptures will be designated for each round of eliminations.

Parish units are limited to three teams of four, but the CYO Office encourages each parish to enter at least two teams.

The final round, tentatively set for early February, may be broadcast over local radio.

Prize for the winning team will be $40, with cash awards also planned for the finalists and semi-finalists.

All entries must be mailed to the Secretary's Office on or before Wednesday, Dec. 29. Entry fee is $1.

COMPETITION in serious and comedy divisions are planned for the First Annual Deanery Junior CYO One-Act Play Contest, to be held in February. Entry deadline is Monday, Jan. 30.

A workshop for directors is scheduled at The Clarksville Little Theatre, Tuesday, Jan. 4, at 8 p.m. Cy Webber will demonstrate basic theatre techniques.

ND grid stars in post-season tilts

NOTRE DAME, Ind. — Head coach Ara Parseghian and nine Irish players will represent Notre Dame in post-season competition.

For the second season, Parseghian will coach the North squad in the North-South game at Miami, Florida, December 25. Last December his squad earned a 37-30 come-from-behind victory.

Tony Carey, Tom Longo, Nick Rassas, Bob Meeker, Dick Arrington and Dan McGinn will cover for the North team.

Playing for the East in the annual East-West classic in San Francisco (Dec. 31) will be halfback Bill Wolski, and Phil Sheridan and kicking specialist Ken Ivan.

Seats are removed from St. Peter's

VATICAN CITY—The tiers of seats lining the nave of St. Peter's basilica for the past four years during the ecumenical council are being taken down.

At first it was announced that the seats, used by the council Fathers, experts, observers and auditors, would not be removed until after the Christmas season. Later the Vatican press office said the work of dismantling had begun. It is not expected the basilica will have to be closed during the process.

Aims are outlined for new bishops' radio, TV office

NEW YORK — The episcopal chairman of the new National Office for Radio and Television established by the U.S. Catholic bishops outlined aims and objectives of the office at a press conference here.

Auxiliary Bishop John A. Donovan of Detroit, the chairman, told the conference the office will be located here, but a site has not yet been selected.

A lay executive yet to be selected will head the staff, which will include Father Raymond Bluett of San Diego, Calif., who will serve as liaison officer between the office and the bishops. Father Bluett is now a professor at St. John's University, Jamaica, N.Y., and a candidate for a doctoral degree in marketing.

Bishop Donovan said that while the office will serve as a clearing house of information for the bishops in the radio and TV field, it will not be: a direct producer of program; a board of censorship or review of radio and TV programming, or a participant in educational TV broadcasting.

Named publisher

CINCINNATI — Father Andrew E. Fox, O.F.M., vice provincial of the Franciscan Fathers' Cincinnati province, has been appointed publisher of the St. Anthony Messenger, monthly magazine published by the province. He succeeds Very Rev. Sylvan R. Becker, O.F.M., the provincial, as publisher.

Scores

CYO BASKETBALL

NEW ALBANY DEANERY

5th and 6th Grade League

Games of Sunday, Dec. 12

St. Joseph Hill 34, St. Paul, Sellersburg 22; St. Augustine, Jeffersonville 28, St. John, Starlight 16; St. Mary-of-the-Knobs 24, Sacred Heart, Jeffersonville 20; Holy Family, New Albany 36, Holy Trinity, New Albany 17; Our Lady of Perpetual Help, New Albany 21, St. Mary, New Albany 20; St. Anthony, Clarksville 21, St. Michael, Charlestown 8.

League Standings

St. Joseph Hill 4-0; Holy Family, New Albany 4-0; Our Lady of Perpetual Help 3-1; St. Mary-of-the-Knobs 3-1; St. Anthony, Clarksville 2-2; St. Mary, New Albany 2-2; St. Augustine, Jeffersonville 2-2; Holy Trinity, New Albany 2-2; St. Paul, Sellersburg 1-3; St. Michael, Charlestown 1-3; Sacred Heart, Jeffersonville 0-4; St. John, Starlight 0-4.

CADET LEAGUE

Games of Sunday, Dec. 12

St. Joseph Hill 34, St. Paul, Sellersburg 22; St. Augustine, Jeffersonville 30, St. John, Starlight 19; St. Mary-of-the-Knobs 29, Sacred Heart, Jeffersonville 27; Holy Family, New Albany 34, Holy Trinity, New Albany 26; St. Mary, New Albany 45, Our Lady of Perpetual Help, New Albany 39; St. Anthony, Clarksville 45, St. Michael, Charlestown 29.

League Standings

St. Joseph Hill 4-0; Holy Family, New Albany 4-0; St. Augustine, Jeffersonville 3-1; St. Mary-of-the-Knobs 3-1; St. Anthony, Clarksville 2-2; St. Paul, Sellersburg 2-2; St. Mary, New Albany 2-2; Holy Trinity, New Albany 2-2; St. Michael, Charlestown 1-3; Our Lady of Perpetual Help 1-3; Sacred Heart, Jeffersonville 0-4; St. John, Starlight 0-4.

JUNIOR LEAGUE

Games of Sunday, Dec. 12

St. Michael, Charlestown 39, St. Mary, New Albany 35; Sacred Heart, Jeffersonville 45, St. Augustine, Jeffersonville 42; St. Paul, Sellersburg 62, Holy Family, New Albany 29; Holy Trinity, New Albany 40, St. Mary-of-the-Knobs 32; St. Joseph Hill 67, Our Lady of Perpetual Help, New Albany 24; St. Anthony, Clarksville 60, St. John, Starlight 38.

League Standings

Holy Trinity, New Albany 4-0; St. Paul, Sellersburg 4-0; St. Mary-of-the-Knobs 3-1; St. Anthony, Clarksville 3-1; St. Michael, Charlestown 2-2; Sacred Heart, Jeffersonville 2-2; St. Joseph Hill 2-2; St. Mary, New Albany 1-3; St. Augustine, Jeffersonville 0-4; Our Lady of Perpetual Help 0-4; Holy Family, New Albany 0-4.

INDIANAPOLIS DEANERY

"67" LEAGUE

Games of Saturday, Dec. 11

Division 1: Holy Trinity 51, Cathedral 39; St. Malachy 62, St. Ann 20; St. Michael 28, St. Gabriel 23; St. Christopher 47, St. Monica 38.

Division 2: Immaculate Heart 28, St. Francis de Sales 20; St. Joan of Arc 28, St. Thomas Aquinas 15; Christ the King 31, St. Andrew (Blue) 11; St. Matthew 32, Mount Carmel 24.

Division 3: St. Jude 42, Sacred Heart 11; Holy Name 30, St. Bernadette 24; Nativity 32, St. Patrick 27 (o.t.); St. Catherine 35, Our Lady of Greenwood 12.

Division 4: St. Simon 22, St. Mark "B" 12; St. Lawrence 27, Holy Cross 7; Little Flower 32, St. Andrew (White) 7; Our Lady of Lourdes 19, St. Philip Neri 17.

League Standings

Division 1: St. Christopher 2-0; St. Michael 2-0; St. Malachy 2-1; Holy Trinity 2-1; St. Gabriel 2-1; St. Ann 1-2; St. Monica 1-2; St. Joseph 0-2; Cathedral 0-3.

Division 2: Christ the King 3-0; St. Pius X 2-0; St. Joan of Arc 2-1; St. Thomas Aquinas 2-1; Immaculate Heart 1-2; St. Andrew (Blue) 1-1; St. Matthew 1-1; Mount Carmel 0-3; St. Francis de Sales 0-3.

Division 3: Holy Name 3-0; Nativity 3-0; St. Bernadete 2-1; St. Mark "A" 1-1; St. Catherine 1-1; St. Patrick 1-1; St. Jude 1-2; Sacred Heart 0-3; Our Lady of Greenwood 0-3.

Division 4: St. Simon 3-0; Holy Spirit 2-0; St. Lawrence 2-1; Our Lady of Lourdes 2-1; St. Philip 1-1; Little Flower 1-1; St. Mark "B" 1-2; St. Andrew (White) 0-3; Holy Cross 0-3.

CADET LEAGUE

Games of Thursday, Dec. 9

Division 1: St. Joan of Arc 36, St. Andrew (Blue) 35; St. Mark 31, St. Michael 11; St. Philip Neri 35, Little Flower 33; Holy Name 32, Holy Spirit 16; St. Lawrence 36, Lourdes "A" 29.

Division 2: St. Jude 34, St. Pius X 21; St. Joseph (Shelbyville) 36, St. Gabriel 23; St. Rita 48, St. Simon 38; St. Monica 44, St. Matthew 28.

Division 3: St. Catherine 33, Sacred Heart 20; St. Roch 43, St. Andrew (White) 29; Holy Trinity 49, St. Bernadette 35; St. Thomas 39, Immaculate Heart 25.

Division 4: Holy Angels 32, St. Patrick 25; St. Luke 55, Lourdes "B" 21, St. Malachy 29, Our Lady of Greenwood 23; Nativity 28, Mount Carmel 16.

Division 5: St. Ann 43, St. Susanna 30; St. Anthony 65, St. James 15; St. Francis 46; Cathedral 21; Holy Cross 29, St. Barnabas 18; St. Joseph 56, Assumption 14.

Games of Saturday, Dec. 11

Division 1: St. Joan of Arc 37, St. Mark 19; Holy Name 45, St. Andrew (Blue) 20; St. Michael 33, St. Philip Neri 24; St. Lawrence 44, Little Flower 23; Holy Spirit 28, Lourdes "A" 26.

Division 2: St. Pius X 28, St. Matthew 27; St. Simon 33, St. Joseph (Shelbyville) 28; St. Jude 36, Christ the King 15; St. Rita 31, St. Monica 27.

Division 3: Sacred Heart 30, Immaculate Heart 26; St. Bernadette 2, St. Andrew (White) 0, foreit; St. Catherine 37, St. Bridget 30; Holy Trinity 49, St. Thomas 34.

Division 4: Nativity 25, Holy Angels 19; St. Luke 48, Our Lady of Greenwod 10; St. Christopher 30, St. Patrick 22; Mount Carmel 24, St. Malachy 23.

Division 5: St. Barnabas 23, St. Susanna 22; St. Anthony 50, Cathedral 10; St. Joseph 61, St. Ann 16; Asumption 28, St. James 25; St. Francis 39, Holy Cross 28.

League Standings

Division 1: Holy Name 4-0; St. Lawrence 4-0; Holy Spirit 2-2; Lourdes "A" 2-2; St. Andrew (Blue) 2-2; St. Joan of Arc 2-2; St. Michael 1-3; St. Philip 1-3; Little Flower 1-3; St. Mark 1-3.

Division 2: St. Rita 3-0; St. Simon 3-1; St. Joseph (Shelbyville) 3-1; St. Jude 2-2; St. Gabriel 2-1; St. Monica 1-2; Christ the King 1-2; St. Pius 1-3; St. Matthew 0-4.

Division 3: St. Catherine 4-0; Holy Trinity 3-0; St. Bridget 2-1; Sacred Heart 2-2; St. Bernadette 2-2; St. Thomas 1-2; St. Roch 1-2; Immaculate Heart 1-3; St. Andrew 0-4.

Division 4: St. Luke 4-0; Nativity 4-0; Mount Carmel 2-1; St. Christopher 2-1; Holy Angels 2-2; St. Malachy 1-2; St. Patrick 1-3; Lourdes "B" 0-3; Our Lady of Greenwood 0-4.

Division 5: St. Anthony 4-0; St. Francis 4-0; St. Joseph 4-0; Holy Cross 2-2; St. Barnabas 2-2; Cathedral 2-2; St. Ann 1-3; Assumption 1-3; St. James 0-4; St. Susanna 0-4.

FRESHMAN-SOPHOMORE LEAGUE

Games of Sunday, Dec. 12

Division 1: St. Joan of Arc 46, Holy Trinity 39; St. Monica 31, St. Ann 14; St. Gabriel 35, St. Michael 23; Immaculate Heart 65, St. Christopher 39; St. Thomas, bye.

Division 2: Our Lady of Lourdes 52, St. Simon 40; Holy Spirit 74, Christ the King 15; Little Flower 46, St. Philip Neri 31; Latin School A 48, St. Lawrence 24; Holy Cross, bye.

Division 3: Nativity 66, St. Barnabas 16; Our Lady of Greenwood 27, Sacred Heart 26; St. Mark 37, Holy Name 23; St. Roch 57, Latin School "B" 20.

League Standings

Division 1: St. Joan of Arc 3-0; St. Thomas 2-0; Holy Trinity 2-1; St. Monica 2-1; Immaculate Heart 1-1; St. Christopher 1-2; St. Gabriel 1-2; St. Michael 0-2; St. Ann 0-3.

Division 2: Our Lady of Lourdes 3-0; Latin School "A" 3-0; Little Flower 2-1; Holy Spirit 2-1; Holy Cross 1-1; St. Simon 1-2; St. Lawrence 0-2; St. Philip Neri 0-2; Christ the King 0-3.

Division 3: St. Joch 3-0; Nativity 3-0; Our Lady of Greenwood 2-1; St. Mark 2-1; Latin School "B" 1-2; Holy Name 1-2; St. Bernadette 0-3; Sacred Heart 0-3.

JUNIOR-SENIOR LEAGUE

Games of Sunday, Dec. 12

Division 1: Latin School "A" 56, St. Gabriel 16; St. Michael 36, Assumption 28; St. Christopher 30, St. Malachy 26; Holy Trinity 68, St. Monica 58; St. Anthony, bye.

Division 2: Mount Carmel 27, Christ the King 26; St. Luke 41, St. Thomas 38; St. Rita 81, St. Matthew 35; Immaculate Heart 43, St. Pius X 26; Latin School "B" 38, St. Joan of Arc 32.

Division 3: Greenwood 53, Sacred Heart 49; St. Jude 40, Holy Name 36; St. Roch 42, St. Catherine 36; St. Mark 37, St. Barnabas 20; St. James-St. Patrick, postponed.

Division 4: Our Lady of Lourdes 53, Nativity 27; St. Philip Neri 39, St. Lawrence 34; Little Flower 44, St. Francis 41; St. Bernadette 41, St. Simon 26; Holy Spirit, bye.

League Standings

Division 1: Latin School "A" 3-0; Holy Trinity 2-0; St. Christopher 2-0; St. Anthony 1-1; Assumption 1-2; St. Malachy 1-2; St. Monica 1-2; St. Michael 1-2; St. Gabriel 0-3.

Division 2: St. Luke 3-0; Immaculate Heart 3-0; Latin Schol "B" 3-0; Mount Carmel 2-1; St. Rita 2-1; St. Joan of Arc 1-2; Christ the King 1-2; St. Matthew 0-3; St. Thomas 0-3; St. Pius X 0-3.

Division 3: St. Roch 3-0; St. Mark 3-0; Holy Name 2-1; St. Jude 2-1; St. Patrick 1-1; St. Catherine 1-2; Our Lady of Greenwood 1-2; Sacred Heart 1-2; St. James 0-2; St. Barnabas 0-3.

Division 4: Our Lady of Lourdes 3-0; St. Philip Neri 3-0; St. Bernadette 2-1; St. Simon 1-1; Little Flower 1-1; St. Francis 1-2; St. Lawrence 1-2; Holy Spirit 0-2; Nativity 0-3.

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Apache Gold, Atragon.
Billie.
Capture That Capsule, Conquered City Clarence the Cross-eyed Lion, Cinderella.
Family Jewels, Ferry Cross the Mersy, The Face of Fu Manchu.
Greatest Story Ever Told, Git, Go, Go Mania, The Great Race.
Hallelujah Trail, Hercules, Samson and Ulysses, Honeymoon Machine, Help.
Invasion Quartet, The Incident at Phantom Hill.
Lassie's Great Advnture, Laurel and Hardy's Laughing 20's.
My Fair Lady, My Son, The Hero, Mysterious Island, Mediterranean Holiday, Mara of the Wilderness, Man from Button Willow, McHale's Navy Joins the Air Force, The Monkey's Uncle, Muriete
Nikki, Wild Dog of the North.
Operation Crossbow.
Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills, Pinocchio in Outer Space.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Cruso on Mars, Requiem for a Gunfighter.
Sergeant Was a Lady, Snake Woman, Shenandoah, Sound of Music, Sandokan The Great, Seaside Swingers, Sons of Katie Elder, Swingers Paradise, Sword of Ali Baba.
Teenage Millionaire, Thief of Bagdad, Taffy and the Jungle Hunter, Those Magnificent Men in their Flying Machines, Trial of Joan of Arc, Topo Gigio, Treasure of Silver Lake.
Up From the Beach.
Valley of the Dragons, Voyage to the Bottom of the Sea Von Ryan's Express.
When the Clock Strikes, War Party William McBean.
You Have to Run Fast.
Zebra in the Kitchen.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Agony and the Ecstasy, Arizona Raiders, Atlantis, the Lost Continent, Adventures of Scaramouche, Art of Love.
Beach Blanket Bingo, Black Spurs, Brigand of Kandahar.
Cat Ballou, Curse of the Fly, The Cavern, Coast of Skeletons, Convict Stage, Curse of the Mummy's Tomb.
Dr. Blood's Coffin, Dark Intruder.
Frantic, Fool Killer, Frankenstein Meets the Spaceman, Farmer's Other Daughter.
Guns of Darkness, Gunfighters of Casa Grande, Glory Guys, The Great Souix Massacre.
Harvey Middleman, High Wind of Jamaica.
Ipcress File, Ivanhoe Donaldson.
Kimberly Jim, The King's Story.
Love and Kisses, Lord Jim.
Miracle Worker, Mutiny On the Bounty, Mirage, Major Dundee, Masquerade, Mister Moses, My Blood Runs Cold, Maedechen in Uniform.
Naked Edge, Nobody Waved Good Bye, Naked Brigade.
The Overcoat, One Way Pendulum, Operation C.I.A.
Pit and the Pendulum.
Revenge of Spartacus, The Reward.
Sardonicus, Scream of Fear, Satan Bug, Secret of Blood Island, Secret of My Success, Seven Slaves Against the World, Situation Hopeless But Not Serious, The Skull, Secret of Deep Harbor, Sallah, Ski Party, She.
The Trunk, Twenty Plus Two, Tickle Me, That Funny Feeling, Tomb of Ligeia, Town Tamer.
Weekend With Lulu, Wild on the Beach, Wild, Wild Winter.
Young Doctors, Young Fury.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, Andy, Armored Command, Agent 834.
Bebo's Girl, Breakfast At Tiffany's, Banana Peel, Backfire, Battle of Villa Florita, Brainstorm.
Claudelle Inglish, The Couch.
Die, Die My Darling, Dingaka.
Finnegan's Wake, The Favor.
Goldfinger, Genghis Kahn, The Great War, The Guide.
Harlow, The Hustler, Having a Wild Weekend, He Who Must Die, How to Murder Your Wife, Hush, Hush, Swear Charlotte, Hysteria.
Il Successo, I Saw What You Did, Joy in the Morning, Italiano Brava Gente.
Money, Money, Money, My Wife's Husband, Hagnificent Cuckold, Morituri.
Nothing But a Man.
One Plus One, Once a Thief, Operation Snafu.
Panic in Year Zero, Pie in the Sky, A Patch of Blue.
Rocco and His Brothers.
Season of Passion, Strange Bedfellows, Summer and Smoke, Susan Slade, Symphony for a Massacre, Ship of Fools, Slave Trade in the World Today, Synanon, Sergeant Deadhead.
Three On a Spree, Thunder of Drums, Town Without Pity, Two Women, Third Day, These Are the Damned, La Tia Tula.
Umbrellas of Cherbourg.
Variety Lights.
West Side Story, Wild Seed, The War Lord.
Young Cassidy.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
The Cool World, The Collector.
Devil's Wanton Divorce, Italian Style, Dr. Strangelove, Darling.
The Easy Life, Eclipse, 8½.
Girl with Green Eyes.
Important Man, Intruder.
The Knack.
The L-Shaped Room, La Doice Vita, Lilith, Lolita, Long Day's Journey Into Night, Love a la Carte.
Martin Luther, Mondo Cane, Marriage Italian Style, The Moment of Truth.
Night of the Iguana, Nothing But the Best.
Pressure Point, The Pumpkin Eater.
Red Desert.
The Servant, Storm Center, Strangers in the City,
Taboos of the World, This Sporting Life, Tom Jones, Too Young to Love.
Victim, The Visit.
Walk On the Wild Side.
The Yellow Rolls Royce, The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Abysses, Amorous Adventures of Moll Flanders.
Black Sabbath, Blood and Black Lace.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Desire, Cry of Battle, Curse of the Living Corpse Casanova 70, City of Fear, The Cincinnati Kid.
Denantia 13, Devil and the Ten Commandments, Diary of a Bachelor, Devils of Darkness, Diary of a Chambermaid, Desert Raven.
Eva.
Four For Texas, From Russia With Love, Fort Courageous.
Girl Happy, Girls on the Beach.
He Rides Tall, Honeymoon Hotel, Horror of Beach Party, A House Is Not a Home, Harlow, How to Stuff a Wild Bikini.
In Harm's Way, I'll Take Sweeden, Irma la Douce.
Joy House.
Kissin' Cousins, Kitten With a Whip.
The Long Ships, Looking For Love, Love on the Riviera, The Lost World of Sinbad, Love Has Many Faces, The Loved One.
Man in the Middle Masque of the Red Death, Money Trap, Male Munt, Mozambique., Marriage on the Rocks.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau, The Naked Prey.
Of Human Bondage.
Palm Springs Weekend The Pleasure Seekers, Psyche 59.
Quick Before It Melts.
Racing Fever, Raiders From Beneath the Sea.
Eeventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, Thte Stranger Sunday in New York, Sylvia, The Sandpiper, Space Flight.
Tiara Tahiti.
Under Age.
Vice and Virtue, Viva Las Vegas.
What A Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock, What's New Pussycat.
Yesterday, Today and Tomorrow, Young Dillinger.

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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 combat the big eye in the corner. Certain radio 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 who 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 real.
FRANK WILSON
The Joe Pyne Show . . .
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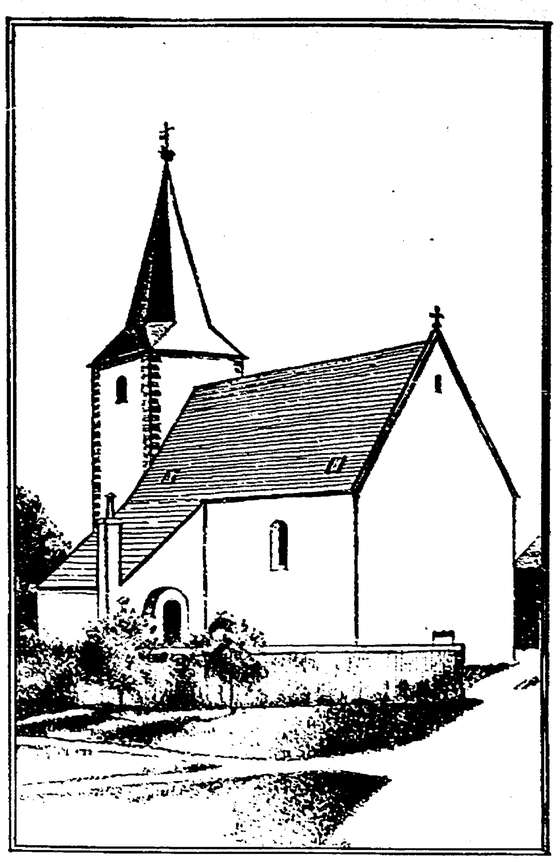

Liturgy and Life

IN KLOSTERNEUBERG, a village near the outskirts of Vienna, St. Gertrude's Chapel, was enhanced by the patronage of a neighboring Augustinian monastery. Under the pastoral guidance of the learned Dr. Pius Parsch, a World War I chaplain, the little chapel was fashioned into "The Cradle of Folk Liturgy." In the early 1920's Father Parsch fostered many forms of popular participation in the folklore vein, including the prayer-song Mass, the dialogue Mass, a handshake in place of "the kiss of peace," and the use of wine for the laity after Communion of the Consecrated Bread "at the banquet table of the Lord." He wrote "The Church's Year of Grace," a celebrated five-volume work comparable to Abbe Gueranger's monumental study of "The Liturgical Year," first published in 1867.

● *FAMILY CLINIC*

Wants to straighten out her mixed up life

By JOHN J. KANE, Ph.D.

I have been living with a man for 28 years although married to another man. After nine years my first husband died, and marriage to this man was possible, but we had small children and lacked money. Now the children are reared and married, but as I grow older I cannot stand the situation. I want to get married in the Church, but I do not want to scandalize my children and friends. What can I do?

●

Depending on the state in which you reside, Martha, you may be involved in what is known as a common law marriage. So far as the legal aspects of this go, I suggest you consult an attorney.

It is quite understandable that as you grow older you suffer increasing anxiety about the moral aspects of your life. Your conscience hurts because you realize what you are doing is wrong. On the other hand, you fear the humiliation possible through gossip if you now enter into a Church marriage or worse still, the reaction of your children.

Of course, it would be possible to state that you have no choice, and morally, I doubt you do. You should get married in the Church as soon as possible and return to the sacraments. You should forget about public opinion and your children's possible anger.

Another point in your letter disturbs me. You state you lacked money to marry just after your first husband's death. How much would it have cost to have had a very quiet wedding with no one but the priest and witnesses present? At that time you should have discussed the matter with your pastor or one of his assistants.

This prompts me to ask whether that was the real reason for delaying your wedding or not. Was there some uncertainty about your feeling for the man with whom you were living? Were you antagonistic toward the Church? I can only conjecture, and perhaps none of this is important now if whatever the objectives really were are gone.

There is, of course, a way out of the dilemma you present. It is quite possible to be married quietly, probably in another city, and the only person who will know are the priest and two witnesses. Even the witnesses could be persons with whom you are not acquainted and individuals who would willingly keep the secret.

●

Your first step is to go to one of the parish priests and tell him all you have told me in your letter. This must have occurred to you, so I strongly suspect that you are reluctant to do this. If this is the case, why not consult a priest in another parish? Perhaps he can not only build up your courage but make it easier for you to meet with one of your own parish priests.

Personally, I feel you are quite frightened — even of a priest, who would certainly keep your secret. So you will endure increasing anxiety and frustration as you are torn to pieces between the desire to return to the Church and the desire to avoid any possible embarrassment.

The physical results of such tortures may, indeed, take their toll on you. The moral implications are even more serious. So why not solve both problems by taking some action at once?

Furthermore, I wonder if you are being quite fair with your children? You simply assume that they would be angry, humilitiated or both. Do you really know this or merely suspect it? Perhaps if the matter were explained to them in full detail, you would receive warm sympathy, not criticism.

This will likely be true if you indicate that the marriage will not be publicized and that only they, outside of the priest and witnesses, will know of it.

Your children love you. If you can help them to understand the agonizing soul searching you are now doing, I am inclined to believe they will not judge you harshly. If, however, you are convinced this would be their reaction, there is no need to tell them.

Finally, I would like you to view this matter in an entirely different light than you are now doing. Instead of a heart contracted with terror, it should be one filled with joy. It is clear from your letter that God is giving you the grace and opportunity to straighten out your life.

Once you have made your peace with God by entering the sacrament of matrimony, you will discover you are a new person. You have my own deep sympathy in your present plight. You will be amazed at how sympathetic most persons would be if they knew. Only the busybodies and gossips are apt to be critical. In your new found happiness, you will be able to ignore them.

Suppose, for the sake of discussion, the full details of your situation became public knowledge. How long would it prove a sensation? Only until something else happened to someone else. If this is the price you must pay, and frankly, I am certain it is not, it would still be worth it.

So I urge you to act NOW. Every day, even every hour that you delay is going to make the initial move more difficult. Pray for courage, and please don't fear that a priest is going to prove hostile. Remember the parable of the shepherd who left 99 sheep to seek the one that was lost.

●

Don't writhe in misery, but be glad that this chance is given to you. You are one of the fortunate ones. Many persons who are involved in illicit marriages are not able to resolve the problem so easily as you can. As difficult as your situation seems to you, I am certain that some readers of this column will wish that they could solve marital problems as readily as you can do—if you take courage.

● *GOOD NEWS*

Time of preparation for coming of Christ

By MARY PERKINS RYAN

I was being driven in to Louisville a few weeks ago, along a narrow winding road below the crest of a big hill, when my driver said, "Look over there, that's the new highway!" A vast roadbed was being built up, straight from the plain below with an enormous cut almost finished right through the crest of the hill — the biggest cut ever made for a road, I was told. What a moving of earth and rock, what a re-arranging of nature was going on!

The making of a superhighway like this, with all the work and effort and change in the landscape involved, is the picture to be brought to our mind's eye when we hear the Gospels of the third and fourth Sundays of Advent quoting the prophet Isaias in reference to John the Baptist. "A voice crying in the wilderness: prepare the way of the Lord, straighten out his paths. Every valley is to be bridged, and every mountain and hill levelled, and the windings are to be cut straight and the rough paths made into smooth roads." For, in ancient times, when a royal personage was to come to a city or a region, a herald would announce his coming well ahead of time, and then everybody was supposed to turn out and go to work to make a road on which he could travel easily and smoothly. They were to make the equivalent of a superhighway, with all the re-ordering of the landscape described by the prophet.

●

St. John the Baptist called people to be converted and do penance because the kingdom of God was at hand—a conversion that would make as much of change in them as a new highway makes in a landscape. When we read, in St. Luke's Gospel what he told the people to do by way of "fruits befitting repentance," it doesn't seem very startling: "Let him who has two tunics share with him who has none; and let him who has food do likewise. And publicans also came to be baptized, and they said to him, Master what are we to do? But he said to them, Exact no more than what has been appointed you. And soldiers also asked him, saying, And we—what are we to do? And he said to them: "Plunder no one, accuse no one falsely, and be content with your pay."

But when we think what this means—to share everything we have with others, to do our duty without grumbling, and to use our authority and power only within the limits set for them—it doesn't seem so easy; it is a whole program of life.

If we did all these things, personally, and as families, as communities, as a nation, it would surely be a mighty levelling down and building up and straightening out of our spiritual landscape and that of our society. It would mean a true "conversion," — turning from ourselves and toward God and one another. It would be a real preparation for Christ's coming. It would mean that "all flesh will see the glory of God."

●

The Church gives us these two Gospels in Advent to arouse us to the same sense of urgency about "preparing the way of the Lord" which St. John the Baptist communicated to his hearers. They were to make haste about it, because the One who was to come was already in their midst, the One mightier than St. John, the strap of whose sandal he was not worthy to undo.

Christ is in our midst too, even while we are preparing for His coming in the Christmas Mass in His Word and in His Eucharist. He is in our midst wherever two or three are gathered together in His Name. He is in our midst in every one of our neighbors in need — and who is not in need.

Let us get to work then, to prepare the way of the Lord.

● *BEST OF TWO WORLDS*

A difficult question

By GILBERT ROXBURGH, O.P.

"Are college students drifting from organized religion?" I, together with some other religious clergymen and counsellors, was supposed to discuss this question on educational television a few weeks ago. I had already done some reading—surveying, polls, reports were coming out of my ears. I even asked a few people, students and professors, and the answers were all very diverse.

So I was prepared to say—and I did say—I didn't really know, but if they were, then I had a reason for it.

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Judging from the vast number of articles in magazines and newspapers, and from my own experience in this area, the biggest difficulty university students have about organized religion is its phoniness. In so much preaching and teaching today one encounters such an unreal, forced, and unattractive vision of what a religious person is supposed to be. And people today are quick to spot the irrelevance, the downright opposition to human experience found in some religious teaching.

This, of course, does not lead to the conclusion to abandon organized religion, but to clean it up a little.

●

For example, in the field of morality. Many of us in religious work today are still giving the impression, despite our best protestations, that sin and sex are pretty much equivalent. Masturbation and adultery are the worst sins, we are often led to feel (in direct oppostion to Scripture), and the moral law according to what we are still often taught is primarily concerned with bad speech and smutty jokes.

Even in the matter of love, or charity, no doubt the most elevated of religious teachings, we are sometimes led to believe that the content of that mandate is directed at our enemy: Love your enemies. This, of course, seems to exclude all consideration of those far closer to you: your relatives, friends, family.

Or consider only our Catholic people, how often they begin their confession, their recitation of sins, with external violations of their obligations: I have missed Mass, I have eaten meat on Friday—no doubt real obligations for a Catholic, but still a strange place to start and a strange emphasis regarding one's own misdeeds.

●

Religious art, despite some giant forward steps in recent years, is still interested in relaying to the general public a distinctly ungenuine portrait of what the Christian life is. The starry-eyed Jesus looks down at us still in our churches or on our Christmas cards, winsome, feminine.

Or take the popular — and quite undeserved, for the most part—image of the clergyman. If he is a priest on television or in the movies, he is Irish, conservative, and loveable. If he is a Protestant, he is sympathetic, serious-minded, but enormously self-doubting and indecisive.

Too often the clergy come off as very sober and severe, authoritatively certain about matters that the average man realizes are extremely unsure, detached from human values and concerned with the Beyond. Either he is far too ready, so the popular mind is told, to judge a man's morals, or he is smugly reluctant to judge for virtue's sake.

Some of these things are true, sad to say, but most of them are not. And none of this phoniness is in any way a part of the essence of modern-day religion.

Priest arrested in demonstration

MILWAUKEE—A 34-year-old assistant pastor at a downtown Catholic church was one of four clergymen among 11 persons arrested by police at the construction site of a Negro area public elementary school.

Arrested was Father James E. Groppi of St. Boniface church. He was charged with disorderly conduct, but freed by County Judge Marvin Holz, who held that the complaints and forms of the warrant prepared by the district attorney's office were improper. Five others were also released on the same grounds.

New editor

NOTRE DAME, Ind.—James F. Andrews has been named managing editor of Ave Maria, national Catholic weekly published here. Andrews is the former college editor for the Sheed and Ward publishing company, and taught at Purdue University.

Protestant leaders hail Vatican Council

Protestant leaders around the country praised the Second Vatican Council as a tremendous leap forward in the ecumenical movement.

Dr. Franklin Clark Fry, president of the Lutheran Church in America, said he expects a "new, true understanding of the whole Christian family" from the Declaration on Religious Freedom, which he termed the council's "most welcome accomplishment."

"The outstanding virtue," he said, "is recognition that not only Christian individuals but Christian communities exist outside the Roman Catholic Church."

Dr. Edwin Tuller, secretary of the American Baptist Convention, said the council has "opened opportunities for communication between the Roman Church and the Protestant Church that were never there before."

EVANGELIST Billy Graham commented that the council Fathers "went so much farther than I expected them to go."

"The council brought out a new understanding on the part of Protestants of what the Church of Rome believes, and it provided for a new reformation — or freedom — within the Church of Rome."

Dr. Nelson Glueck, president of Hebrew Union College in Cincinnati, called the council "a tremendous forward-going development in religious history."

The "very great religious re-evaluation" of the council, he said, "will undoubtedly mark in the annals of history a development of profound and beneficent import."

Dr. Robert C. Dobbs, associate secretary for Christian unity of the National Council of Churches and an observer for six weeks of the council's last session, said he was most impressed by "the new openness of the Catholic Church."

"Together with other observers on the scene I was most impressed by the evidence of spiritual vitality in the Roman Catholic Church and by the promise of a new era of brotherhood and working collaboration among all churches."

DR. EUGENE Carson Blake, clerk of the General Assembly of the United Presbyterian Church in the U.S.A., said the council "greatly strengthened" the ecumenical movement, "and we look forward to ever-increasing unity and cooperation."

Dr. Porter Routh, executive secretary of the Southern Baptist Convention's executive committee, praised the council's accomplishments "in granting religious liberties" and added, "we hope they will follow through with this."

Dr. Edgar Johnson, general secretary of the Church of the Nazarene, said he was "encouraged but not optimistic" on the religious freedom document.

"I think we will stand back for a time and take a look at the performance," he said.

Pope Paul lauds Maryknoll bishop

ROME—Pope Paul has praised the example and inspiration of a Maryknoll bishop who is serving a 20-year term in Communist China.

A papal letter, addressed to Bishop James E. Walsh, M.M., and dated on the 50th anniversary of his ordination (Dec. 7), was delivered to the Maryknoll house in Rome. The American bishop has been imprisoned in Shanghai since 1958.

"You have given a splendid example of true priestly fidelity, and you have been truly a loyal 'steward of the Gospel,' as St. Paul is wont to call all priests," he Pope wrote.

Orthodox to seek closer Rome ties

NEW YORK—Representatives of the Orthodox Churches of the world will meet soon to discuss establishing closer ties with the Roman Catholic Church, according to the head of the Russian Orthodox Church's department of inter-church relations.

Metropolitan Nikodim of Leningrad was quoted by the New York Times as saying that consultations in preparation for such a meeting will begin right after the end of the Second Vatican Council.

The Russian archbishop said in an interview with the Times in Moscow that the decrees enacted by the council in St. Peter's are "positive accomplishments which will contribute to more fraternal relations between the Roman Catholic and non-Catholic Churches."

THE WEEK IN LITURGY

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

Dec. 19 FOURTH SUNDAY OF ADVENT. Man is a pilgrim, a traveler, a tourist on the earth whose final destination is the heavenly Jerusalem, the city of eternal peace, where God dwells with His angels and saints. The Son of God assumed the nature and flesh of a pilgrim to help lead and show us the way to the kingdom of His Father.

On the way man finds himself journeying by most devious routes, over crooked, twisting, tortuous paths. He finds himself descending into deep valleys where the sun does not penetrate, and climbing hills and mountains whose peaks are lost in the clouds. At times the road winds by green pastures and through forests and pleasant places.

The pilgrim discovers that the way of virtue is often one of trial and error. Men become sinners in taking what seemed to them an easy way or a short cut and then find themselves involved in vices that strip them of virtue. Depths and heights are experienced as despair and exultation of spirit possess one. Meanwhile, a voice seems to echo in the wilderness of this world that encourages the pilgrim to continue on, "And all flesh shall see the salvation of God" (Gospel).

Dec. 20 MASS AS ON SUNDAY. A mountain is a symbol of pride and a valley that of humility. In order to "make straight the way of the Lord" (Gospel), we must fill every valley and level every mountain and hill, for the mountains of pride must come tumbling down and fill the valleys of humility to the proper level to smooth the way to Heaven.

Dec. 21 ST. THOMAS, APOSTLE. We are indebted to St. Thomas for expressing his doubt about the resurrection of Christ from the dead and his demand for proof before he would believe it (Gospel). This incident provides us with more evidence as to the Divinity of Christ. Like St. Thomas we should now be witnesses to the truths Christ preached so that our words and actions will persuade others that the infant born in Bethlehem about 2,000 years ago is truly God. As St. Thomas said, "My Lord and my God!" (Gospel).

Dec. 22 MASS AS ON SUNDAY. Having different points of view about the same subject often brings about dissension between acquaintances, friends, members of a family or of a parish, or even of a diocese, and also in the Church itself. In Vatican II we noted the different points of view expressed by bishops in the council. This helps to dispel ignorance and brings new knowledge to bear on subjects under discussion. However, because of disagreements one should never judge those with opposing views to be malicious, but to leave such judgment to God, "Pass no judgment" (1st Lesson).

Dec. 23 MASS AS ON SUNDAY. St. Paul writes that "What is looked for in servants is that they prove trustworthy" (1st Lesson). As Christians we are all servants of Christ, and friends also, and should manifest this trustworthiness by being faithful to Christ's teachings and to those of the Church to whom He gave the authority to interpret, to bind and to loosen. By this loyalty and faith we prove our appreciation of Christ's having become man for our sakes and suffering for us.

Dec. 24 VIGIL OF CHRISTMAS. Advent now comes to a close. It is the final moment before the Christmas festivities begin. In one sentence the liturgy gives us the authentic reason for Christmas in the angel's words to Joseph, "She will give birth to a Son and you shall name Him Jesus, because He will save His people from their sins" (Gospel). We are the people of God and also of His Son, Jesus Christ.

Dec. 25 BIRTHDAY OF OUR LORD JESUS CHRIST. Church bells and Christmas carols announce the beginning of the midnight Masses for the joyous celebration of the birthday of Christ. The liturgy of the Church gives us three special Masses, that of midnight, the dawn, and of the day, to help us understand better the great mystery and Christ's purpose in becoming man. When the excitement surrounding the Christmas festivities abates, let us pray and meditate, let us say in our hearts what the angels sang, "Glory to God in the highest, and peace to men of good will" (Gospel of Midnight Mass).

● *WHAT'S HAPPENING*

Organized hysteria

By JAMES H. BOWMAN, S.J.

The basketball season is upon us, and that means, for the spectators at least, hoarse throats and red-from-clapping palms. And to some people (some very few), the thought occurs: why?

Why all the crowds? Why all the yelling and screaming, ranting and raving by onlooking students and parents? Silly question, you say. Put the healthy young men on a hardwood floor in their underwear, give them a round leather ball and two oppositely located hoops with back boards, fill the bleacher seats with school chums and other assorted chums, and what do you expect, The Song of the Volga Boatman?

There's no mystery in why crowds do what they do when they gather around the hardwood. "Those guys in their underwear, they're our team, and we sure ain't gonna sit here like funeral directors while they win (or, boo-boo, lose) for Old Siwash. And so we yell," say the Siwash fans, "yell our little hearts out and clap our little hand red. We cheer the team on, that's what we do."

Yes, yes, of course, and blessings on you for it; you could be mugging pedestrians or slashing tires. You're better off in this nice warm gym. (You're warmer, too.) And you like cheering, too, of course. It gets you good and tired out and rids you of a lot of horse-around impulses. We of the Adult Variety trust that you frug, swim, etc., roughly for the same reason.

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The question that ought to be asked is: why do schools operate teams and gymnasiums for crowds and turnstiles and cheerleaders and pep rallies, etc., etc.? Aren't schools for learning and not for horsing around? What gives with this winter frenzy, coming so hard upon our autumn frenzy and leading too soon into our spring and summer (minor) frenzies? Dropouts right and left of us, and we of the Adult variety encourage such goings-on in the groves of academé? How dare we?

Well, we do dare, no doubt about that. We promote this sort of thing with abandon, one might say, and without compunction. We cut classes short for rallies. We take p.a. announcement time for urgings to follow Siwash's swashbuckling Shillelaghs on to victory. We give special sweaters and letters and otherwise feature those who pound the hardwood or slash up the greensward. We have post-season banquets with professional or other athletic giants on hand to regale us with more and more yet more about the absolute center of our attention, athletic prowess. Why?

Number one (I say), for the same reason we stage dances and sock-hops and hootenanies and what-have-you-else in the fun-arena. In this age of rumble and drag-race, of people bumping into people all over the city and on country roads simply (if only that) because there are more people now than ever before, with better transportation (instant, it seems), with literally instant communication, etc. etc., it becomes clearer and clearer that people who care what happens just can't let things happen any which way. Adult varieties feel constrained to do a bit of planning in the area of young-people's entertainment, self- or otherwise, that maybe they did not have to do a few decades ago.

●

Even nice suburban dances turn into brawls these days, with squad cars and riot patrols on hand to clean out a church hall or church-run storefront — in suburbs, mind you, where kids are supposed to be the clean-cut American types (as opposed to those, you know, other kinds that live inside the big, bad city). And meanwhile, back inside the city, they don't even have those events any more—will things reach that stage in suburbia?

So fun, though fundamentally unorganizable, still must be organized after a fashion.

Rallies are arranged, teams are supported and coached, gyms are supervised, and Siwash gets a crowd for opening game that shouts and claps. And all this, I say, first of all because it's fun, and because a bit of organization is needed in these days of bigger population and faster travel and instant communication, when it comes to fun for young people.

Number Two reason for all this madness is coming up next week.

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● VIEWING WITH ARNOLD

Heston bombs out in 'The War Lord'

By JAMES W. ARNOLD

Shakespeare achieved immortality by using plots like the one in "The War Lord," bue he was unfortunately unavailable for this scenario. So what we get is a kind of camp classic, full of unintentionally hilarious spear-and-sandal melodrama, outrageous dialog outrageously acted, and enough implicit passion and explicit gore to pay the mortgages in Beverly Hills for another generation.

(The most recent box-office report has "The War Lord" in third place nationally among movie moneymakers. It is topped only by "The Sound of Music" and "The Cincinnati Kid.")

"War Lord" is another chapter in the continuing series. Through History with Charlton Heston. This time he is a cut less superhuman than usual, although the producers do not seem to have grasped this fully. They seem to hope that we will respond to Heston as Moses or John the Baptist even if he behaves like Al Capone. One of the many problems with this film, anyway, is that it is hard to know precisely what the brooding Heston wants to communicate. Here he makes do with only two expressions—pained and very pained—and it's possible his back still aches from painting the Sistine Chapel.

THE MOVIE is about an 11th century Norman knight (Heston) who checks in at a small village to protect the vassals for a while, just as Hitler dropped by to protect the Sudetenland. It is a cruel century, and the villagers are being robbed by everybody. They are reasonably happy with Heston, a Christian warrior who at least, for fear of public opinion, does not often decapitate a citizen without trying him first.

But there is this blonde, see, betrothed to one of the local strong boys. It is lust at first sight, and Heston discovers a marvelous local custom whereby everybody's wedding night belongs to the lord of the manor. One can tell by his face that he's worried about it, but he invokes his "right," anyway.

This proves upsetting to the local youth, and when Heston decides to keep the blonde more or less permanently, things get even stickier. Heston and his troops must not only fight off the irate peasants, aided by a hairy bunch of marauding sea raiders, but also the treachery of his own brother, who sees a chance to win favor with the Duke back at hedaquarters.

The plot has certain classic, even tragic dimensions — the "all for love" theme. There are also fascinating possibilities — all untouched — in the underlying conflict in each of the major characters between their primitive and newly learned Christian principles and the impulses of the ancient satanic paganism that surrounds them.

But even if the language and the acting were of tragic power (they more closely resemble the talent in "The Son of Hercules Meets the Snake Woman"), the Heston character is completely lacking in moral awareness. There is no struggle before the act, no guilt or remorse afterward. The love itself is merely hot stuff, without poetry or nobility. It is Greece vs. Troy, with everything left out except the smooching and the fighting.

Let it be said that the fighting is uproariously good stuff, in the old grunt-clank-aagh tradition. Four different times director Franklin Schaffner ("The Best Man") sends his hordes of musclebound, bewigged actors against Heston's tower. In this pre-gunpowder era, it is all arrows, spears, boulders and axes, and the boys hack away, get burned alive, and tumble screaming into the moat with great zest.

There are several delightful old battle contraptions, and the shots and cutting during an artillery barrage of rocks and fireballs are masterfully unnerving. Heston himself may be aging, but he still romps cheerily around the battlements in his underwear sticking torches into the faces of long-suffering extras.

YOUNG GUY Stockwell plays the jealous brother with the scenery-chewing ferocity of a man who has misplaced his Pepto-Bismol. A real baddie who at one point even shoots a dwarf in the back, he has his share of purple lines, including one where he calls the heroine a "naked strumpet" and the standard Daddy-always-liked-you-best speech. But the choicest line belongs to the deprived would-be husband, who says of Heston at one extreme moment: "I'll strangle him in his own stinking guts!"

Richard Boone lingers about, with a voice several octaves lower than Wallace Berry's, as Heston's faithful retainer; Maurice Evans joshes around as a buffoon priest, and old Henry Wilcoxon glowers at the proceedings from under a blond wig as if he remembered playing Richard the Lion-Hearted for DeMille.

The girl is pretty Rosemary Forsyth, who looks more like Grace Kelly than Grace Kelly. Director Schaffner wisely lets

(Continued on page 10)

Mission bishop becomes 'marriage broker'

ST. PAUL, Minn.—Bishop Fergus O'Grady, O.M.I., from Canada's Far North, cheerfully admitted here he has been a marriage broker in order to get volunteer school teachers.

The Oblate of Mary Immaculate prelate, vicar apostolic of Prince Rupert, British Colombia, 600 miles north of Seattle, told a press conference he has 140 volunteer "Frontier Apostles."

They have built and staff 14 schools, including the only college between Vancouver, B.C., and the North Pole.

Among the group, he related, are 10 girls from eastern Canada who "volunteered to come if I could guarantee them husbands."

"And, in a year and a half, they have had 100% success," he said.

There are many engineers working on huge projects in the area, he noted. "All in all," he said, "we've had 42 marriages among volunteers."

At his press conference, the bishop announced a $50 million housing project extending over 3,000 acres of land. Proceeds from the sale of land for houses for workers at three new large pulp mills will support his new Prince George College, he said.

● *VARIETY IN BOOKS*

'A Gift of Prophecy'

"A Gift of Prophecy—The Phenomenal Jeane Dixon," by Ruth Montgomery. Wm. Morrow & Co., New York. 182 pp. $4.50.

The author admits in her foreword that as a skeptical newspaper reporter she as first was unimpressed with Jeane Dixon's insight and forecasting of future events, but that gradually since 1952 so many of her predictions have come true that she has now written the amazing story of Jeane Dixon with as much reportorial accuracy as possible.

"A Gift of Prophecy" has been on the list of the 10 "Best Sellers" for several weeks; The Reader's Digest has published a condensed version for its millions of readers; reviews and magazine articles have publicized the contents of the book. This review for Catholic weeklies will not summarize nor comment in detail on any specific prodictions, but rather note what might be of interest to Catholics, since Jeane Dixon is a practicing Catholic.

PUBLICITY about the book, as well as Ruth Montgomery, note that Jeane Dixon is married to a divorced non-Catholic. In an interview with Mrs. Dixon she stated to me that she was married to him with an ecclesiastical dispensation.

To a Catholic, gazing into a crystal ball or using a deck of cards to predict the future is superstition. However, in reading "A Gift of Prophecy" carefully I wondered if Jeane Dixon's psychic gift could be categorized as natural phenomena (such as is the case of the Dutch clairvoyant, Gerard Croiset) and that the crystal ball and "cards" were used as inductors and not superstitiously.

I queried Mrs. Dixon about this and she explained that it was not superstition. The "cards" the gypsy woman gave her, as mentioned in the book, were not a deck of playing cards, but were little patches of a linen-type material which the individual could handle and then return to her. There were probably 12 or 15 pieces of material which were called "cards" and they were cut to fit within the "feel" of the hand. These were used as inductors for the vibrations that she would receive from them.

REGARDING the use of the crystal ball or "gem," Mrs. Dixon said that to her it is similar to a television set and that it helps to focus the mental picture she receives psychically; that one might call it "mental telepathy."

Ruth Mongtomery is not a theologian nor is Jeane Dixon. This bok is that of a reporter and not that of a theologian using precise theological terminology. Mrs. Dixon does distinguish the knowledge that comes to her naturally or psychically from that which is preter-natural or supernatural.

The author states that not all of Jeane Dixon's predictions come true. Mrs. Dixon explains that she sometimes errs in interpreting the vibrations or the signs. There have been canonized saints who made predictions about future events that did not come true. For example, St. Joan of Arc when in prison and on trial for her life was told by her "voices" that her sufferings would soon be over. Joan predicted she would be freed from prison. However, this was not the case; instead she was freed but in another way, by her death at the stake.

(Reviewed by Father Paschal Boland, O.S.B., S.T.D., professor of Ascetical and Mystical Theology, St. Meinrad Seminary, St. Meinrad, Ind.)

Charities donates $10,000 to CRS

NEW YORK — The International Conference of Catholic Charities has donated $10,000 to Catholic Relief Services for its aid program in Vietnam.

Agency officials said the funds were given from the $50,000 contributed by Pope Paul VI in support of a worldwide appeal by Msgr. Jean Rodhain, president of Catholic Charities.

Transferred

VATICAN CITY—Archbishop Alfredo Bruniera, apostolic nuncio to Ecuador, has been transferred by Pope Paul VI to Uruguay where he will have similar rank. His replacement in Ecuador was not immediately announced.

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Carolyn J. Hollcraft, Mgr.
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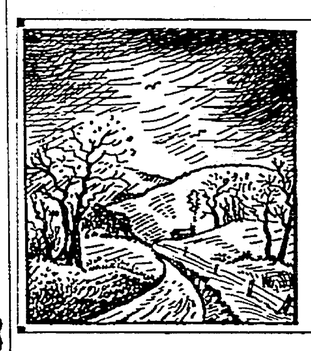
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Tic Tacker

HERE AND THERE—**Archbishop Schulte** administered the sacrament of Confirmation to 139 adults last Sunday afternoon in **SS. Peter and Paul Cathedral. St. Rita's parish,** Indianapolis, had the largest delegation with 16 persons confirmed. . . . The Carolers of **Holy Trinity School,** Indianapolis, directed by **Father Edward Kirch,** will appear at the **Talbot House** Thursday, Dec. 23, to cheer the residents. **Adam H. Spocynski,** resident manager, reports that the public is invited to the 7:30 p.m. performance. . . . The Economic Development Administration has earmarked $39,940 for Indiana University to study how to convert the former **West Baden College** into an education and recreation center. The former $7 million hotel has been vacant since the Jesuit Fathers of the Chicago Province moved out last year. They had conducted a theological school there since 1934. . . . **Holy Family parish,** Richmond, will discontinue its 6 a.m. Mass on Sundays and legal holidays which are holy days, in favor of a 5:30 p.m. Mass on those days. . . . Men of **St. Bernadette's parish,** Indianapolis, recently completed the painting of the church's interior, according to the pastor, **Father William O'Brien.** They worked several week-ends on the job, headed by **Charles Dichman, Fred Keppler** and **Jim Oliger.** The parish is grateful. . . . New Sunday Mass schedule at **St. Catherine's parish,** Indianapolis, effective January 2: 5:45, 7, 8:15, 9:30 and 11 a.m. . . . A mis-addressed envelope to **Father Anthony Spicuzza,** pastor of **Assumption Church,** 19 N. Alabama St., Brazil, was returned to the sender—the Chancery Office—with the stamped notation: "Not at the Police Department." Seems as though the envelope inadvertently carried "Indianapolis" instead of Brazil. The N. Alabama St. address in Indianapolis is the Police Department.

NAMES IN THE NEWS—**A. R. (Bob) Hoying,** branch manager for The National Cash Register Company, Indianapolis, the past ten years will retire December 31 and move to Largo, Fla. Mr. Hoying wil be missed by his many friends in the Serra Club, Knights of Columbus, and fellow-parishioners of **St. Andrew's parish.** He has served as a board member of **St. Mary Child Center** and was associated with fund raising efforts for **Brebeuf Preparatory School** and **Our Lady of Fatima Retreat House.** . . . Msgr. Lawrence J. Corcoran, executive secretary of the National Conference of Catholic Charities, will be in Indianapolis Friday and Saturday, Dec. 17-18, to arrange for an evaluation of the **Catholic Social Services** here. The professional study, slated for early 1966, will be the first in Indianapolis since the early 1940's. . . . Two Indiana educators will appear on the program of the Second Annual Biblical Institute for Sisters, to be sponsored by the Catholic Adult Education Center of the Chicago Archdiocese at Mundelein College, Chicago, next summer. Faculty members will include **Sister Mary Alexa Suelzer, S.P.,** of **St. Mary-of-the-Woods College,** and **Father Marcian Strange, O.S.B.,** of **St. Meinrad School of Theology.** The two-week Biblical Institute for Sisters will be held from June 20 to July 1. Registrations and brochure information may be obtained from: Catholic Adult Education Center, 1307 South Wabash Ave., Chicago, Ill. 60605. . . . **Loren Henery,** math instructor at Brebeuf Preparatory School, Indianapolis, has been inducted into the Xavier University Theta Chapter of Pi Mu Epsilon, national mathematics honorary fraternity.

Dioceses

(Continued from page 1)

an Occupation," and "Priest and People," said that an American diocese must learn what industrial management has learned—"that you cannot use people as a means to other people's ends."

"American people simply resent paternalism," he said. "They do not like to be treated like children, and the Catholic laity is more and more expressing this sentiment."

The first step to solve this situation, he advised, "has got to be communications and talk." Then, after decisions are made, there has to be an effective way to get performance.

"We want performance," he noted, "and what the organization is doing should be a service that is needed by the people." This is the case for the Church, Father Fichter said, listing as its services educational social work, sacramental and religious functions.

"Yet there are some organizations in the Church that are not performing any service except apparently just to stay in existence," he said.

Social science research has given five principles that, "although obvious . . . do not seem to be practiced by bishops and clergy in the Catholic Church." He listed them as:

- Human beings must be treated as responsible persons. This is not done when the bishop has lack of trust in his priests or the pastors do not trust the parishioners.
- The person expected to perform must be in a position "where he is able to perform." He should not be expected to do only what he is told to do, and he should be picked for his job only on the basis that he is competent, wants to do the job, and has the authority to do it.
- Recognition must be given for what people do.
- People must be advised of how their work is rated and how they themselves are being evaluated.
- There should be open communications and information about prospective changes and programs so that any element of surprise is reduced.

AT LADYWOOD FUND DRIVE DINNER—Eldon C. Campbell, general manager of Station WFBM-TV, (left), was the guest speaker at the Ladywood School Furnishing Fund Drive at the Round Table Restaurant on Monday evening. Also shown are, left to right: Lawrence Dennin, general chairman; John R. Elder, special projects chairman; and Sol Petruzzi, local solicitations chairman. The campaign is to raise funds to furnish the new complex, which was completed recently.

Polish bishops' letter to Germans draws fire

BERLIN—The Polish press has broken its 10-day silence with a denunciation of the Polish Catholic hierarchy's letter inviting the bishops of Germany to go to Poland to join in the 1966 celebration of the millennium of Christianity there.

The Polish government newspaper, Zycie Warszawy, commenting for the first time on the letter from the Polish bishops to their German counterparts, made public in Rome on November 29, said: "Who authorized the bishops to comment on Polish foreign policy, on vital problems of the Polish people and the Polish state, without consulting the Polish government?"

The Polish bishops in their letter had noted that the fact that Poland's western territories were formerly part of Germany is still a source of bitterness between the two peoples. The Polish letter said of the regions taken over by Poland at the end of World War II that "for Poland this territory is a question of national existence."

THE BISHOPS of Germany in a letter of reply made public in Rome December 6 welcomed the message of reconciliation from the Poles. While they voiced sorrow for the "terrible things" done to Poland by nazi Germany, they in effect held firm to the German claim to the former German territories east of the Oder and Neisse rivers.

The German bishops accepted the invitation to participate in the celebration of the 1,000th anniversary of Poland as a Christian nation. But they said that when Germans speak of the "right of residence" in their former eastern homelands, "they do not have—apart from a few exceptions—any aggressive intentions."

Zycie Warszawy in its article took exception to the way the Polish bishops' letter was made public. It charged that it was withheld from Polish sources and that the correspondent in Rome of the Polish news agency PAP was not given a copy when he requested it. The Warsaw paper also charged that when Cardinal Stefan Wyszynski, Primate of Poland, and Archbishop Boleslaw Kominek from Wroclaw paid a call on the Polish ambassador in Rome on November 30, they did not inform him of the letter.

The paper moreover rejected the conciliatory nature of the letter. "Who are the German bishops to whom this message was addressed?" it asked. "The answer is that among them are some who approved Hitler's aggression against Poland and blessed the German soldiers."

Zycie Warszawy summed it up by declaring that the Polish bishops had taken a position "that is contrary to the opinion of the whole nation and to the interests of the country."

PRIOR TO THE Polish paper's denunciation, inquiries made to Poland by telephone indicated that Catholic circles in Warsaw were dissatisfied with the German bishops' implicit denial of recognition to the Polish claims to the former German territories.

Polish Catholics who had learned of their bishops' letter via Vatican Radio also took issue with the part of the message which stated: "We grant pardon and we ask pardon." The general reaction in Warsaw seemed to be one of questioning just what the Polish bishops should request pardon for. The German slaughter of millions of Poles and the total destruction of Polish towns were such great crimes, it was said, that the expulsion of millions of Germans from the lands east of the Oder-Neisse line after the war could not be compared to them.

Polish Catholics also stressed that the expulsion of the Germans was ordered by the allied forces, and was a direct consequence of the war started by Germany rather than an act initiated by the Poles.

The day after Cardinal Wyszynski returned to Poland from Rome, the Communist party newspaper, Trybuna Ludu, published a second scathing attack on the Polish bishops' letter, calling it a political gesture.

The newspaper said the Polish hierarchy, by accepting the Germany reply, has taken West German propaganda at its face value and has adopted an anti-Polish interpretation of the Potsdam agreement which placed the disputed territories in Polish custody.

IN A SERMON at the Warsaw cathedral after the Trybuna Ludu editorial appeared, Cardinal Wyszynski is reported here as having told Catholics they should treat it "as leaves falling from the trees."

The East German press mentioned the exchange of letters and the official Polish reaction to it only after the first Polish newspaper criticism appeared. Portions of the German letter appeared in St. Hedwigsblatt, a Catholic weekly in East Berlin.

Most West German reactions to the exchange of letters continued to be favorable. The government office concerned with the Polish-ruled lands invited Cardinal Julius Doepfner of Munich, head of the German bishops' conference, to discuss the matter in Bonn.

On his part, Cardinal Doepfner described the Polish letter as a "very courageous step" which would lead to criticism in Poland. He said the Polish prelates can expect "to have their ears boxed hard, if not worse" when they return from the council.

At the same time, Cardinal Doepfner said the official Polish reaction may mean that Germans will not be given visas to visit Poland for the celebrations next year. Some unofficial sources said the furor over the letters dims the possibility of a papal trip to Poland for the ceremonies in May.

Perhaps in an effort to remove the Pope's name from the controversy, two German prelates—Cardinal Joseph Frings of Cologne and Cardinal Lorenz Jaeger of Paderborn—stated independently that the Polish invitation to the German hierarchy was not made at the instigation of Pope Paul.

Tuition

(Continued from page 1)

channel additional funds into stimulating their hard-pressed parochial schools. This will result in better teachers, improved facilities and greater educational gains."

The diocesan-owned high schools in Marion County currently enroll approximately 3,500 students.

ELABORATING, upon the name change at Sacred Heart Central, Fleetwood said that since the Archdiocese is committed to coeducation as an educational expedient, board members felt that consistency would be maintained if all diocesan-owned schools are named in honor of distinguished religious or lay Catholic personages.

"It will also serve to distinguish Sacred Heart Central from identification with Sacred Heart parish, which erected and operated the school from its inception in 1914 until 1948. At that time the word 'central' was added to the title to indicate that the school serves parishes in its geographic area. Less than five years ago Sacred Heart Central had students from 26 Marion County parishes in its student body."

Msgr. Galvin added that while Sacred Heart is presently the oldest of the diocesan-owned secondary schools in Marion County it has a "superior staff of dedicated priests, nuns and lay people, the equal of any in the Archdiocese—private or diocesan-owned."

He also cited that rumors circulating three or four years ago that Sacred Heart would become an all-girl school "certainly contributed to the decline of enrollment since that time." He added that the facilities are now needed "more than ever before" because of the capacity enrollment at other diocesan schools and because of its near-downtown, central location.

"We are confident that the new lay advisory committee will assist the new superintendent, Father Patrick Kelly, in bolstering the unflinching loyalties of Sacred Heart graduates and present students in their alma mater."

Lutheran leader hails council's liberty action

NEW YORK — Dr. Franklin Clark Fry, head of the Lutheran Church in America, declared in commenting on the closing of the Vatican Council that its "most welcome accomplishment" was the promulgation of the Declaration on Religious Liberty.

At the same time, the Protestant leader said that in terms of "historical perspective" the council's "two most influential and substantial achievements will be found to be" its Decree on Ecumenism and its Constitution on the Church.

In the Constitution on the Church, Dr. Fry said, "the outstanding virtue was recognition that not only Christian individuals but Christian communities exise outside the Roman Catholic Church by reason of their baptism and the gift of the Holy Spirit."

"AS SUCH," he stressed, "it represents a new true understanding of the whole Christian family."

Dr. Fry went on to say that the council's "major omission" was in not acting on a liberalization of the rules governing mixed marriage—the marriage of a Catholic to a Protestant or Jew.

"It had seemed to me," he said, "as well as to others, that a more brotherly policy on this issue which so deeply affects many thousands of families would have been consistent with the new definitions of the nature of the church."

NEVERTHELESS, Dr. Fry added, he thought the council fulfilled his expectations. "Like everybody else," the observed, "I had no way of anticipating how far the council would be ready and able to move in a spirit of fraternity toward Christians of other confessions. Thank God that the council responded to the leading of the Holy Spirit as far as it did."

In a general summing up, Dr. Fry, who is chairman of the World Council of Churches' policy-making Central Committee, said the "ecumenical spirit in all Christendom had been advanced immeasurably by the Vatican Council.

"Doors for cooperation and dialogue with other Christians were first unsealed and then opened toward the rest of us Christians who confess the Lord Jesus Christ."

Station dynamited

LA PAZ, Bolivia — For the ninth time, the Catholic-sponsored Pius XII radio station in the Siglo Veinte mining area has been the target of dynamiters.

Hospital slates Christmas Party

BEECH GROVE, Ind. — St. Francis Hospital will hold its annual Christmas Party for the hospital's 700 employees on Tuesday, Dec. 21, from 12:30 to 6 p.m.

Entertaining at the party will be sons and daughters of the hospital personnel and representatives from Chartrand High Scholo, Our Lady of Grace Academy, Arsenal Technical High School, Southgrove Elementary Schol and the Patricia McKeon School of Dance.

A holiday buffet will be served in the hospital auditorium.

U.S. bishops

(Continued from page 1)

cern for our fellow Christians of Latin America."

"To this end," it continues, "each diocese is urged to encourage a program embracing spiritual, cultural, educational and financial activities touching Latin America."

Father John J. Considine, M.M., director of the Latin America Bureau of the National Catholic Welfare Conference, explained that supplies for the observances during the proposed week are available from the bureau's program office established with the cooperation of Bishop Ralph L. Hayes in the Davenport, Iowa, chancery building.

Calendar

FRIDAY, DEC. 17

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. 18

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. 19

St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

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.

TUESDAY, DEC. 21

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

D-I sets benefit Christmas party

INDIANAPOLIS—The Christmas party, sponsored annually by the Mother Theodore Circle, No. 56, Daughters of Isabella for the benefit of St. Elizabeth's Home and the Little Sisters of the Poor, will be held Tuesday, Dec. 21, in the K of C hall, 1305 N. Delaware St.

Miss Mary Agnes Keiler and choral group will entertain with Christmas carols. Mrs. Phillip Graham is general chairman.

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A pair of gloves
An electric clock
An umbrella
Electric blankets
A box of cookies
Fruit cake
Stationery
Pen and pencil set
A leather case
Handkerchiefs

FOR SCHOOL USE:

Radios
Records
Record players

FOR PRIESTS and BROTHERS

An electric razor
Cuff links
A leather wallet
Shirts
Raincoat
Umbrella
Radio
Electric blankets
Cookies, fruit cake, etc.
Stationery
Pen and pencil set
A camera
Slippers
Handkerchiefs
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AROUND THE ARCHDIOCESE

Holiday turkey social slated at Napoleon

NAPOLEON, Ind.—The Christmas Turkey Social will be held in St. Maurice parish hall Sunday, Dec. 19, at 8 p.m. Refreshments and luncheon will be served. The public is invited.

Lucille Youngman was re-elected president of the St. Maurice parish Council of Catholic Women and St. Mary's Altar Society. Other officers include Eleanor Schuerman, vice president; Rita Duerstock, secretary, and Marie Kress, treasurer.

AURORA

The new officers of the Aurora chapter of the Daughters of Isabella are: Nary Neff, regent; Mary Rita Ullrich, past regent; Lucy Turner, vice regent; Martha Steigerwald, recording secretary; Alice Nolan, financial secretary, and Marge Waldon, treasurer.

St. Mary's Mother's Club will hold their annual Christmas party on Thursday, Dec. 16, at 7:30 p.m. in the school. Lt. Arthur Mehring of the Cincinnati Police Department, will be the guest speaker. The Sweet Adeline Chorus will present a program of Christmas music.

TELL CITY

The Campaign to "Put Christ Back Into Christmas," sponsored annually by the Bishop Chartrand Council, Knights of Columbus, is underway. Christmas seals, bumper stickers and billboard posters will be used to emphasize the true meaning of Christmas.

The Catholic Knights of America will hold their annual Christmas party on Sunday, Dec. 19, in St. Paul's school cafeteria, beginning at 2 p.m.

The Christmas program sponsored by St. Paul's P.T.A. will be presented in the auditorium at St. Paul's school on Friday, Dec. 17, at 7:30 p.m.

The Daughters of Isabella have scheduled their annual Christmas party on Tuesday night, Dec. 21, at the K of C home at 6:30 p.m. Reservations should be made with Mrs. Charles Flannagan, Mrs. Marion Labhart or Mrs. Arthur Kleeman.

NEW ALBANY

Mrs. Phillip Corrao is the newly elected president of the Marian Guild of Holy Family parish. Other new officers are Mrs. William Kaiser, vice president; Mrs. Ralph Lilly, secretary; and Mrs. James Weinmann, treasurer.

Arnold

(Continued from page 8)

the color cameras see her a lot, but doesn't give her more than a sentence to say at a time.

The film gets much hyocritical mileage from sex. In one typical sequence, serving girl Miss Morsyth is forced upstairs to the hero's boudoir to face leering, hairy-chested Heston. Then suddenly we realize there are several others in the room. Heston is merely having a wound cauterized, and she is needed to help hold his hand. In the romantic scenes, the royal bed puts out a golden glow that blindingly dominates the set: it looks like nothing so much as a magazine ad for the Simmons company.

(Legion of Decency: A-3—unobjectionable for adults.)

Martinsville adds parish cemetery

MARTINSVILLE, Ind. — St. Martin's parish here will have its own cemetery on parish property, acording to an announcement from Father Charles Sexton, pastor.

A 1.66-acre tract has been surveyed and platted for cemetery use behind the parish church on the north edge of Martinsville. St. Martin's Church was formerly located in a congested area of the city where there was no space for a parish cemetery. The parish moved to its present 39-acre location in 1962.

THE VIEW FROM PERU—Benedictine Father David Duesing, a frequent correspondent to The Criterion from his mission headquarters in Lima, Peru, poses above with two theology students from Indianapolis now studying in Lima. Ed Johnson left and Joseph Stephens are studying at the San Turibio Seminary for the Huaraz diocese in Peru. Both are graduates of St. Meinrad Seminary College. Johnson is from Holy Trinity parish while Stephens is from Holy Cross parish, both in Indianapolis. Father David was recently assigned to Lima, where he is to establish a Benedictine Center.

MISSION LETTER

Encouraging word from Sen. Birch Bayh

Dear Folks Back Home:

Today I received a letter from Indiana Senator Birch Bayh, referring to his recent visit to Peru, from which I quote:

"We came away with a much better understanding of some of the problems facing Peruvians as well as problems which exist between our two countries. . . . I do hope that establishing a Benedictine Center in Lima will be completely successful. . . . Please let me know if there is anything we can do to help from this end."

Yesterday a student from Indiana University walked into the rectory here to take convert instructions. She is an exchange student with San Marcos University and will remain here for one more year of study. I asked her if she was planning marriage with a Catholic to which she replied: "No, I am interested in the Catholic faith and have been for some time." Include her in your prayers.

On Thanksgiving Day, a displaced Cuban family invited me to dinner. They seemed to know what this traditional feast means in the States and were careful to have an orthodox Thanksgiving menu.

They told me that they lost everything, even family portraits so dear to them alone, when the present Cuban regime took over. Listening to them prompted one more reason to be thanksful for what we have and there are so many.

Even if a bit early, permit me to wish each of you a Merry Christmas and Happy New Year.

Rev. David Duesing, O.S.B.
Lima, Peru

Fr. Henry Ebnet dies at age of 67

NAPOLEON, Ind. — Funeral services were conducted in St. Michael's Church here December 4, for Father Henry Ebnet, a native of the parish who was a priest of the Evansville diocese. He died in Margaret Mary Hospital, Batesville, on December 1 at the age of 67. Burial was in the parish cemetery.

Father Ebnet, who has been retired from active duty since 1949, served pastorates in St. Croix and Leopold among other assignments in the Indianapolis and Evansville dioceses. He formerly served as assistant pastor of St. Joseph's parish, Shelbyville.

A brother of the late Father Adam Ebnet, a priest of the Indianpaolis Archdiocese who died in 1961, Father Henry Ebnet was ordained at St. Meinrad Seminary in 1923. He became a charter member of the Evansville diocesan clergy in 1944 when the diocese was carved from the Indianapolis diocese.

Publish War II papers from Vatican archives

VATICAN CITY — The Holy See has decided to publish a series of volumes dealing with the efforts of Pope Pius XII to avert World War II and with his diplomatic policies throughout the war.

Three Jesuit scholars have been chosen to compile these volumes, the first of which has been published in French. They are Father Pierre Blet, professor of history at Rome's Gregororian University; Father Angelo Martini of the Rome Jesuit province's bi-monthly magazine, Civilta Cattolica; and Father Burkhart Schneider, also a history professor at the Gregorian University.

THESE SCHOLARS have had access to the private archives of the Vatican, an unusual privilege since modern documents in these archives are not normally available to historians. Scholars normally have access only to those documents and records that go up to the reign of Pius IX who died in 1878.

The first volume, entitled "The Holy See and the War in Europe," covers the period from March, 1939, when Pius XII was elected, to August, 1940.

AMONG THE activities of Pius XII at that time as related in the book was an attempt to organize an international congress to avert war and a series of messages to European states, as well as secret negotiations to prevent the spread of the war up to June of 1940.

Archbishop Antonio Samore, secretary for extraordinary ecclesiastical affairs, noted that publication of the documents in the Holy See's private archives was an exception to normal Vatican rules, but that the decision had been made to throw proper light on the activity of the Holy See in the world torn by the conflict of those years.

Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the motherhouse of the Sisters of Providence here December 9 for Sister Stanlislaus Marie Murphy, who died in the convent infirmary of bronchial pneumonia.

A native of Timoleague, County Cork, Ireland, she had completed her education at the St. Tron Convent in Belgium before coming to the United States in 1902 to join the Sisters of Providence.

Sister Stanlislaus Marie taught at Cathedral Grade and Holy Cross Schools, in Indianapolis, and other schools in the Chicago area. She was retired from active duty two years ago.

Survivors include three sisters —Sister Mary Rosario, of the Sisters of St. Mary of Namur, Fort Worth, Tex., Miss Mary Murphy, London, England; and Mrs. Margaret Condon, San Francisco; and one brother—John Murphy, San Francisco.

Four ordained to subdiaconate for Archdiocese

SOUTH UNION, Ky. — Four third year theology students for the Archdiocese of Indianapolis received the subdiaconate at St. Maur's Seminary here Sunday, Dec. 12, from Bishop Henry J. Soennecker of the Owensboro diocese.

Ordained to major orders were: Michael Carr, of Holy Rosary parish; Philip Bond, of Our Lady of Lourdes parish; James O'Riley, of SS. Peter and Paul Cathedral parish, all of Indianapolis; and James Arneson, of Holy Name parish, Beech Grove.

There are 14 members of the third theology class, who will be ordained to the priesthood for the Indianapolis Archdiocese in 1967. Six are enrolled at St. Meinrad School of Theology, two at Kenrick Seminary in St. Louis; one at the Catholic University of America; and one at the North American College in Rome.

Priest's slayer is committed

LOS ANGELES — A 55-year-old woman who shot a priest to death here last July 23 was adjudged insane and committed to Patton State Hospital by Superior Court Judge Herbert Walker.

Mrs. Dorothy M. Bressie, a divorcee and registered nurse, was charged with the fatal shooting of Father John B. Thom, 32, in the archdiocesan chancery office building here. Father Thom served as a secretary to Cardinal James Francis McIntyre of Los Angeles. The woman steadfastly declined to disclose any reason for the shooting.

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.

MISS LULA EHRINGER, Sellersburg
MRS. RICHARD ULLRICH, Aurora
MARTHA ERTEL, Osgood

FARMER'S VIEW

Endeavor works

By DANA C. JENNINGS

People walked out of the Endeacvor store when Mexicans came in to buy. They got up and moved to another pew when dark-skinned families dared to assist in offering the holy sacrifice of the Mass.

This was at Endeavor, Wis. (pop. 314 in the early '50's when the mucklands were first put to vegetable production and Mexicans came in to hoe and pick and pull).

Things are different now, thanks to five Catholic families. Today the Spanish-speaking youngsters have lessons and catechism and medical and dental care and their parents have a beautiful chapel in the fields. Dominican nuns from Sinsinawa staff a day care center and nearly everybody in the community, except a few scornful growers, pitches in to help overcome the lacks these wandering families must suffer.

Today there is a complex of church, school, medical and dental clinic, a house for the teenage girls who come to help during the summer. Stations of the Cross around the grounds draw pilgrims from afar. Some of the Mexican families stay the year around, sending their children to school, fully-accepted and well-integrated members of the community. The school serves children from kindergarten to age 12 collected by school bus from camps for 90 miles around.

"These are bright kids," says Sister Rita Cascia. "If they had our advanages they could really go places."

The whole project stems from the indignation of the Most Rev. William F. O'Connor, Bishop of Madison, who sent his auxiliary, Bishop James Hastrick, to the village for a meeting with the five Catholic families late in 1956. Whether the Catholics of Endeavor ever heard of the work among migrants of the National Catholic Rural Life Conference, Endeavor's works certainly prove that NCRLC has been teaching that these people's needs are an opportunity for corporal works of mercy, and that they can be profitably integrated into the community.

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Jeffersonville and Clarksville
Calendar OF EVENTS
St. Anthony's . . .
Altar Society Meeting, Jan. 5th, 1966. Installation of Officers.
St. Augustine's . . .
Baby-sitting Service during 10 o'clock Mass, Sundays.
Sacred Heart . . .
Men's Club, Jan. 10th, 1966. Installation of Officers.
Providence . . .
Choral Group Christmas Program for Parents and Friends, Dec. 19th, 8 P.M.
These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.
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INDIANAPOLIS

† **BESSIE M. BROOKS,** 83, Holy Name Church, Dec. 10. Calvary Cemetery. Mother of Dorothy Rogers; sister of Thomas Fogarty.

† **JOSEPH J. BENT,** Holy Name Church, Dec. 11. Calvary Cemetery. Husband of Sarah G.; father of John, Joseph, Stephen, Thomas and Rosemarie Bent; brother of Sister Marie St. Eulalia.

† **JOHN J. DENNIS,** 80, Immaculate Heart of Mary Church, Dec. 11. Holy Cross Cemetery. Brother-in-law of Mrs. Emma Dennis.

† **MARY JANE DROLL,** 89, Assumption Church, Dec. 11. St. Joseph Cemetery. Mother of Walter Droll.

† **THERESA DEZZ,** 77, Holy Trinity Church, Dec. 13. St. Joseph Cemetery. Mother of John, Joseph and Frank Dezz, Rose Dibble, Elizabeth Green, Theresa Gibson and Margaret Miller.

† **IDA B. HENRY,** 81, St. Bernadette's Church, Dec. 13. Holy Cross Cemetery. Mother of Ralph C. Henry and Margaret Dinan; sister of Goldie McCloskey.

† **JOHN M. SANDERS,** infant, St. Jude's Church, Dec. 13. St. Joseph Cemetery. Son of William Sanders.

† **MARY E. WUEST,** 63, St. Francis de Sales Church, Dec. 14. Wife of John C.; mother of M/Sgt. Robert E. Johnson and Mrs. Ernest Voelz; sister of Richard Mattingly.

† **AGNES C. SEARCY,** 75. Sacred Heart Church, Dec. 15. Holy Cross Cemetery. Wife of Elmer; mother of Joseph Searcy and Mrs. Carl Rosebrock.

† **MAURICE R. O'CONNELL,** 72, SS. Peter and Paul Cathedral, Dec. 15. Holy Cross Cemetery. Father of John O'Connell and Mrs. Betty Dawson; brother of Mrs. George Harvey.

† **GERTRUDE BREEN LUX,** St. Thomas Aquinas Church, Dec. 15. Holy Cross Cemetery. Mother of Robert Lux.

† **OTTILIA T. SCHAEFFER,** 80, St. Boniface Church, Dec. 10. Church Cemetery. Mother of Mrs. Raymond Collignon, of Fulda; Mrs. Ben Laehn, of Santa Claus; Mrs. Robert C. Wiffer, of Evansville; Mrs. Ralph Seofert, of Dale; Edwin Schaeffer, of Lamar and Leo Schaeffer, of Santa Claus; sister of Mrs. Johanna Fuchs, Mrs. Clara Sitzman and Mrs. Agnes Sitzman, all of St. Meinrad; Mrs. Clementine Montgomery, of Evansville; Martin Zogleman, of St. Meinrad.

LEOPOLD

† **GOLDIE M. HARBAVILLE,** 61, St. Augustine Church, Dec. 11. Mother of Ronald and Gilbert Harbaville, of Uniontown; Mrs. Ralph Genet and Mrs. Larry Hanloh, both of Tell City; Mrs. Hazel Schlachter, of Derby; Mrs. Adrian Wheatley, of Hawesville, Ky.; Mrs. Paul Graves, of Bristow; Murl Harbaville, of Oriole; Mark Harbaville, of Manteca, Calif.; Claude Harbaville, of St. Croix; Leo Harbaville, of Evansville; Madison Quinlin of Indianapolis; sister of Mrs. Joseph Roach of Indianapolis.

† **IDA ELLEN ETIENNE** 71 St. Augustine Church Dec. 13. Church Cemetery. Mother of Mrs. Marcella Ward of Magnet; Mrs. Elsie Flamion of Tell City; Justine L. Etienne of Mt. Pleasant; Ivo and Casper both of Tell City; stepmother of Mrs. Irene Throop of Louisville; James Etienne of New Albany and Linus Etienne of Bay City, Mich.; sister of Louis Goffinet, of Cannelton; Oliver Goffinet, of Mt. Vernon; Elmer Goffinet, of St. Croix.

BROOKVILLE

† **CLYDE H. MAHLE,** 66, St. Michael's Church, Dec. 13. Church Cemetery. Husband of Barbara; father of Mrs. Catherine Tribby, of Knightstown; brother of Mrs. Pauline Starkle, of Richmond.

† **JOHN BISCHOFF,** 81, St. Michael's Church, Dec. 14. St. Joseph Cemetery. Husband of Amelia; father of Leo, of St. Leon; and Mrs. Catherine Hoffman, of St. Leon.

MADISON

† **GEORGE A. ZEPF,** 84, St. Mary's Church, Dec. 9. St. Joseph's Cemetery. Husband of Mary; father of Richard, Woodland Hills, Calif.; Mrs. Oscar Ackerman, of Madison; brother of Kate Zepf, of Madison.

CEDAR GROVE

† **CLARA FLIEHMAN,** 74, Guardian Angel Church, Dec. 7. Church Cemetery. Wife of P. W. (Bill) Fliehman; mother of Marjorie Fliehman, of Newport, Ky.; Mrs. Catherine Niedenthel, Sawyer Air Force Base, Mich.; Mrs. Carolyn Rowbothom, of Cedar Rapids, Iowa; Carl Fliehman, of Dayton; Harry Fliehman, of New Paris, Ohio; and William A. Fliehman, of Cedar Grove; sister of Albert Eckerle, of Brookville.

TERRE HAUTE

† **MARIE UTZ,** 51, St. Ann's Church, Dec. 14. Calvary Cemetery. Daughter of Mrs. Mary M. Bingham; mother of James and Marvin Utz of Terre Haute; and Lloyd Utz of Indianapolis; sister of Mrs. James O. Flowers, Edward Bingham and Lloyd Bingham.

JEFFERSONVILLE

† **ARTHUR BERNARD BAUER,** 58, Sacred Heart Church, Dec. 10. Husband of Liberty C.; father of Robert A. and Donald E. and Carol Ann Bauer, all of Jeffersonville.

CHARLESTOWN

† **THERESA PAULINE KOCHERSPERGER,** 51, St. Michael's Church, Dec. 10. St. Michael's Cemetery. Wife of Glenn M.; mother of Roger Lee, Stephen Paul, Walter Anthony and Mark Edward Kochersperger, all of Charlestown. Two brothers and five sisters survive.

ST. JOSEPH HILL

† **BERNARD J. KELMEL,** 85, St. Joseph Church, Dec. 9. Church Cemetery. Father of Edwin Kelmel, of Floyds Knobs; Mrs. Edward Godecker and Mrs. Russell Roberson, both of Floyds Knobs; Mrs. George Wolz, of Louisville; and Mrs. Henry C. Gettlefinger, of New Albany. A sister also survives.

NEW ALBANY

† **BARBARA CARR,** 81, St. Mary's Church, Dec. 11. Church Cemetery.

SEYMOUR

† **DORA BUTLER,** 68, St. Ambrose Church, Dec. 10. Church Cemetery. Mother of Floyd J. Butler and Mrs. Marcella Klosterman, both of Seymour.

DERBY

† **RILLA ALVEY,** 78, St. Mary's Church, Dec. 15. Sister of Herman Howell, of Derby and Harvey Howell, of Tell City.

Ball scheduled

INDIANAPOLIS — The Snowflake Ball, sponsored by the University of Dayton alumni, students and parents will be held Wednesday, Dec. 22, at the Beefeaters Restaurant, 6501 E. Washington St., from 9 p.m. to 12:30 a.m.

Holy Name slates New Year's dance

BEECH GROVE, Ind. — The annual New Year's Eve dance sponsored by Holy Name parish will be held Friday, Dec. 31, in the school hall. The Headliners will play for the affair from 9 p.m. to 1 a.m. Admission is $6 per couple.

Reservations may be made by calling Mr. and Mrs. Al Herbertz, 784-9855 or Mr. and Mrs. George Kocher, 786-0219.

Newman Mothers set annual party

INDIANAPOLIS — The Newman Mothers Club of Butler University will hold their annual Christmas party on Tuesday, Dec. 21, at the Columbia Club beginning at 12:30 p.m.

The Madrigal Singers of Shortridge High School will furnish the program. The annual silver offering will be given for the Little Sisters of the Poor, Mrs. Ralph Cain is chairman, assisted by Mrs. C. E. Pfeiffer.

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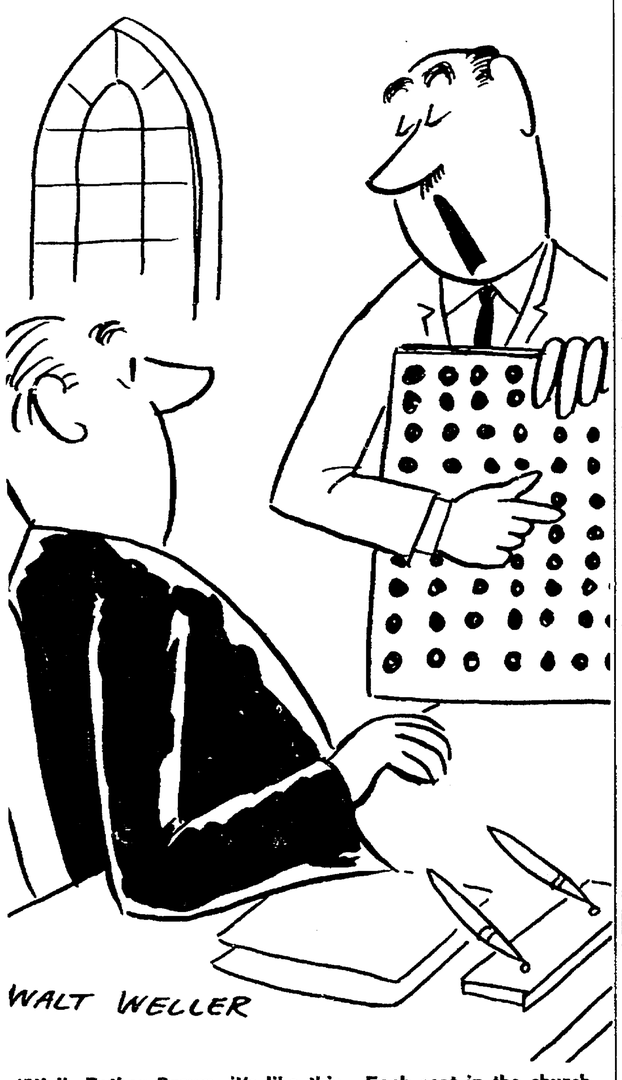

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Joseph Scollard
Margaret Bradley

BETZLER—To our kind frends, relatives, and neighbors we wish to express our sincere appreciation for the sympathetic attention, beautiful floral tributes and other courtesies extended to us at the passing of our beloved mother,
LORETTA BETZLER.
Also we wish to especially thank all the clergy, the G. H. Herrmann Funeral Home and the Ladies Auxiliary of VFW, Post 2999.
The Family

O'NEILL—We wish to express our sincere appreciation to our relatives, friends, and neighbors for the kindness, mass cards, floral offerings, and sympathy extended to us at the passing of our beloved husband and father,
TIMOTHY O'NEILL.
We especially wkish to thank Rev. Wm. Buhmeier of Little Flower Church, Dr. John M. Nohl, and Shirley Brothers for their kind services rendered.
Wife and Family

SULLIVAN—We wish to express our sincere appreciation to our relatives, friends and neighbors for their kindness, messages of sympathy, and floral tributes extended to us at the passing of our beloved uncle,
MICHAEL J. SULLIVAN.
We especially wish to thank Father Bosler, the pallbearers, the Lauck Funeral Home for their services.
The Family

JONES—We wish to thank our relatives and friends for mass cards, kindness and sympathy extended to us in the death of our sister and aunt,
MARGARET M. JONES.
We especially wish to thank Father Lindemann and altar boys of St. Christopher Church pallbearers, Grinsteiner Funeral Home for their kind services.
Sister Irma F. Stone and Nieces

SAHM—Our sincere thanks to the kind friends, neighbors, and relatives for expressions of sympathy, spiritual bouquets, beautiful flowers and other courtesies extended at the passing of our beloved wife and mother,
MARY C. SAHM.
We especially wish to thank Father Edwin Sahm, the clergy at Our Lady of Lourdes, Father Hartman of Holy Name Church, the Irvington Fire Dept., the St. Francis Guild, also Little and Son Funeral Home for their services.
Husband and Children

ROGERS—We are deeply grateful and appreciate the kindness, sympathy and many beautiful floral tributes and spiritual bouquets extended by our good neighbors, friends and relatives at the passing of our beloved brother,
BUD ROGERS.
We especially wish to thank the American Legion, the Forty and Eight, First World War Veterans, the Moose, Father Goossens and Grinsteiner Funeral Home, all for kind understanding services rendered.
Brothers and Family

McANDREWS—Our sincere thanks to the kind neighbors, friends and relatives for their sympathy, beautiful floral arrangements, mass intentions at the death of our beloved aunt,
ANNA McANDREWS.
We also extend our thanks to the Rev. Fathers John Holloran, Anthony McLoughlin, James Doherty, Dr. Manuel Largaespada and the nurses at St. Francis Hospital.
Rev. Dunstan McAndrews, Anthony McAndrews, Catherine McAndrews

BOHMAN—We wish to acknowledge with deep appreciation to our relatives, friends and neighbors for their sympathy, floral offerings and many other courtesies extended to us in the illness and death of our beloved mother,
ANNA L. BOHMAN.
We especially wish to thank Father Knueven of St. Catherine Church, also the Altar Society and G. H. Herrmann Funeral Home for all their services.
The Children and Grandchildren

LEACH—We wish to express our sincere appreciation to our relatives, friends and neighbors for the kindness, sympathy and floral tributes extended to us at the passing of
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Church unity movement seen at crossroads

NEW YORK—The world ecumenical movement is now at the period when costly decisions must be made, the general secretary of the World Council of Churches said here.

Speaking at the annual luncheon meeting of the Friends of the World Council of Churches at Broadway Congregational Church, Dr. Willem A. Visser't Hooft said: "We have made great progress in all things which could be done without an agonizing reappraisal of the positions and forms of the life of our churches."

"We have not yet done," Dr. Visser't Hooft continued, "what the 1961 New Delhi Assembly asked us to do when it said:

" 'The achievement of unity will involve nothing less than a death and rebirth of many forms of church life as we have known them. We believe that nothing less can finally suffice.' "

"We must not give the impression," Dr. Visser't Hooft said, "that the churches in the ecumenical movement are like race horses who run very well, but who refuse to take the jump when they come to the barrier."

Referring with a smile to his own WCC executive position, Dr. Visser't Hooft said. "That's very bad for the people in the saddle."

OFFERING A suggestion for the progress of ecumenism, Dr. Visser't Hooft said: "We must prepare our churches—especially at the level of the local congregation — to understand that the ecumenical movement does not only bring the joy of fellowship—does not only bring mutual enrichment—but also brings the pain of self-sacrifice and of self-examination."

"No one must be asked," he continued, "to give up his deepest convictions about eternal truth to relativists, latitudinarians and indifferentists, but all are asked to give up what needs to be given up for the sake of unity and what can be given up with good conscience."

Dr. Visser't Hooft traced the history of the modern ecumenical movement. He said: "In several respects, the ecumenical movement has gone considerably beyond the expectations of the early days and its development has been far more rapid than anticipated."

He cited the growth of regional ecumenical groupings in Asia, Africa and Latin America and the increased participation by Orthodox churches in the WCC as examples of ecumenical progress.

DR. VISSER'T Hooft, discussing the role of the Catholic Church in current ecumenical developments, said there has been a change in the attitude of the Catholic Church which reflected a vast difference from the 1928 encyclical, "Mortalium Animos" ("The Souls of Mortals")—a letter which he said "gave a caricature of the ecumenical movement and repudiated it for all it was."

Dr. Visser't Hooft said the new attitude of the Catholic Church is reflected in the document on ecumenism promulgated at the 1964 session of the Second Vatican Council. He said it is a document which early ecumenists never would have dreamed possible.

The new Catholic attitude, he said, is symbolized by solemn declarations in Rome and Constantinople expressing regret for the mutual excommunications of 1054—the date commonly given for the division between Eastern and Western Christianity.

"That one bad element in that situation can be removed," Dr. Visser't Hooft said, "is good for all of us."

He suggested that Catholics and Protestants might give renewed attention to lesser points of historic difference between them.

COMMENTING on the ecumenical developments of the Second Vatican Council, Dr. Visser't Hooft said it is significant that the council should have been stimulated by the ecumenical developments of the last 20 years and that it should in turn become a stimulus to further ecumenical activity.

Dr. Visser't Hooft cites as failures in the ecumenical movement the few unions among churches in recent times, the small amount of progress in regard to inter-communion and a lack of general agreement on important requirements for Christian unity.

Dr. Visser't Hooft returned (Dec. 10) to Geneva where he has directed the activities of the World Council of Churches since its foundation in 1948.

Invocation

KALISPELL, Mont.—Father Edward McGowan's invocation at a testimonial dinner here for Los Angeles Dodger speedster Maury Wills was short, to the point—and a real eyebrow-lifter. Shortstop Wills, who holds the major league record in stolen bases, heard Father McGowan intone: "Bless those who are gathered here tonight. Bless the food that has been put before us. Bless him who steals."

SEMINARY "HOME" FOR ARCHDIOCESAN STUDENTS—Twenty-nine students for the priesthood, studying for the Indianapolis Archdiocese, attend St. Mary's College in Kentucky. Ten are enrolled in St. Mary's high school department. Shown above is the newest residence hall erected at the seminary, conducted by the Resurrectionist Fathers. Many Archdiocesan priests are products of St. Mary's, best known because of its accelerated Latin course for young men with insufficient language facility required of theology students. St. Mary's is located 60 miles south of Louisville in Marion County, Ky., the "cradle" of Midwestern Catholicism. Total enrollment exceeds 300 students.

Replacement of confession with group absolution urged

DAYTON, Ohio—Replacement of the traditional method of Confession by group absolution was proposed by a Paulist priest here at a meeting of the Liturgical Arts group of the archdiocese of Cincinnati.

Abandonment of auricular confession and institution of a "liturgical act" before Mass was proposed by Father Arthur F. LeBlanc, C.S.P., who is a teacher, researchist, and Newman Center chaplain at Ohio State University.

"I propose that group Confession is the ideal way," the priest said in discussing the sacrament of Penance.

Penance now is an "egocentric act," he said, and in this respect is unlike the other sacraments.

"Consider that the Eucharistic meal is preceded by a liturgical act, that the reception of Matrimony is preceded by a liturgical act and that ordination is incorporated in a liturgical act," Father LeBlanc said.

IN GROUP Confession, there would be penitential psalms, a brief examination of conscience, "a movement toward Christ" in which the faithful would acknowledge their imminent restoration to the Mystical Body, and finally, the words of the priest.

If penitents entertained doubts about the nature and gravity of their sins, they would make an appointment with the priest prior to the liturgical act for "dialogue." The penitent would then make a decision as to the gravity of the offense and then would "come up before the liturgical act and be forgiven."

The proposal does not envisage a public confession of sins, he emphasized.

Father LeBlanc conceded that his proposal is "hemmed in by the Council of Trent," which states unequivocally the necessity for confessing through the spoken word all mortal sins.

He told the meeting at the University of Dayton he was "disappointed in one aspect of the ((Vatican) council, because Confession was by-passed."

Even aside from his proposal to abandon auricular Confession, he indicated, there needs to be a new study of the sacrament of Penance, and especially of the confessional box.

RESEARCH has shown that people will reveal their serious faults readily only to close friends or complete strangers, he said. Self-disclosure to those in an "acquaintance relationship" is extremely difficult, he added.

A generation ago, Catholics in the United States regarded their priests largely as strangers. They now regard them in a closer "acquaintance" relationship, but not as friends in whom they can easily confide, he said.

In psychotherapy, patients first are free in admitting their faults. Experience has shown that as therapy progresses "they stop confiding for a while" and then resume their admissions as close friendship is established, Father LeBlanc said.

People operate on the assumption that strangers don't care what is told to them, but intimate friends accept and sympathize with a person despite his crimes, he said.

Priests in large city parishes invariably attract to Confession those who want to unburden themselves but have been reluctant to do so because they are acquainted with confessors in their neighborhoods or local communities, Father LeBlanc said.

In the confessional box, a penitent should have the option of telling his sins in darkness or in full light, with the priest plainly visible, the Paulist priest said.

FATHER LeBLANC said there is "good evidence that a penitent is not getting relief from the remission of sins, but from the phobic act. This, liturgically, is absolutely idiotic."

In his view, the penitent should be given the right to see the priest, to open the screen and establish visual contact with the confessor, if he wishes. The possibility of touch in certain circumstances should not be excluded, in his opinion.

Touch was associated with healing in the early Church and the "kiss of Christ" and the formulation "I touch you with Christ" were not considered bizarre, he said.

Father LeBlanc, who holds degrees in chemistry, philosophy, guidance and clinical psychology, will leave Ohio State next February to teach at the American Foundation of Religion and Psychiatry in New York City.

Heads French bishops

PARIS—Cardinal Joseph Lefebvre, Archbishop of Bourges, has been elected president of the French Episcopal Conference, succeeding Cardinal Achille Lienart, Bishop of Lille, who resigned because of advanced age.

'Vatican Council' to be TV topic

NEW YORK—"Vatican Council," a discussion of proceedings and decisions of the fourth session of the Second Vatican Council, with particular attention to the decrees on anti-Semitism and religious freedom, is scheduled for ABC-TV "Directions '66" series, December 19 from 1 to 1:30 p.m., EST.

James O'Gara, managing editor of Commonweal magazine, will be the program host.

Minor orders for Brothers?

PATERSON, N.J.—The Church should consider admitting Brothers to tonsure and minor orders, it was suggested at a three-day Institute for Franciscan Brothers at St. Bonaventure Retreat House here.

Father Daniel O'Rourke, O.F.M., assistant director of vocations for the Francisans' Holy Name Province, noted that Brothers have been doing the work of acolytes and porters for centuries and remarked that "as they now exist, the minor orders have become extinct as vital realities in the Church except as formal steps to the priesthood."

Ecumenism seen as 'plot'

HONG KONG—A communist Chinese newspaper in Canton has described the ecumenical movement among Christians as a gigantic plot inspired by American imperialists.

After enumerating differences between Catholicism and Protestantism, the Cantonese daily Yangcheng Wanpao concludes there is nothing "essentially" different between them, and states: "The Roman Catholic Church and the Protestant churches are exploited by Western capitalist countries and are used as instruments for ruling their people and carrying out aggression against other nations."

The newspaper noted that the two groups have long attacked each other, but said both are under the control of "capitalists."

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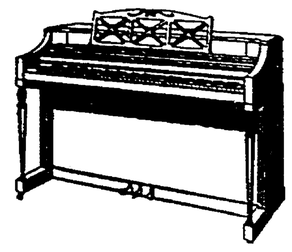

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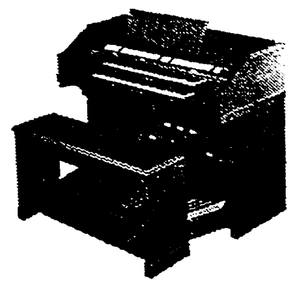

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL CHRISTMAS CHOIR CONCERT
Sunday, Dec. 19 — 6 P.M.
Holy Name Church — Beech Grove

MARION COUNTY WOMEN'S DEMOCRATIC CHRISTMAS PARTY
Tuesday, Dec. 21 — 7:30 P.M.
Continental Hotel — $1.00 Gift Exchange

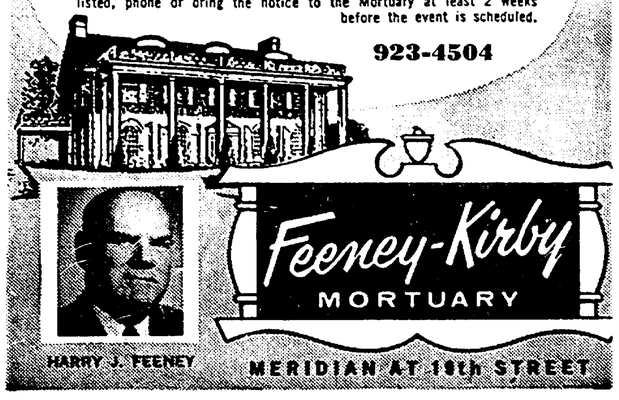
ST. MATTHEW WOMEN'S GUILD ANNUAL CARD PARTY
Wednesday, Jan. 12 — 8 P.M.
Glendale Auditorium — Fashion Show

THIRD ANNUAL LUNCHEON
Indianapolis South Deanery Council NCCW
Wednesday, Jan. 26 — 12:30 P.M.
Severin Hotel

DAUGHTERS OF ISABELLA ANNUAL CHRISTMAS PARTY
Tuesday, Dec. 22 — 8 P.M.
K of C Hall — 1305 N. Delaware
Benefit St. Elizabeth Home and Little Sisters of the Poor

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



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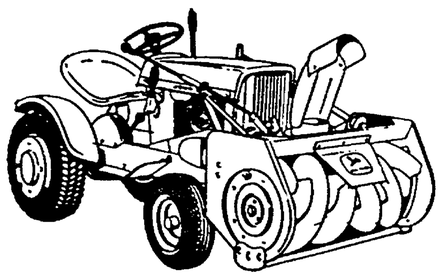

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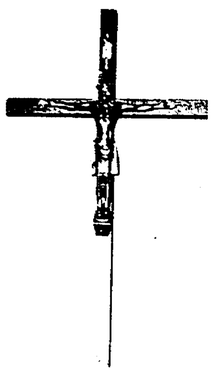

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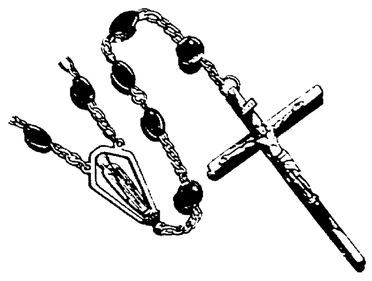

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