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VOL. VI, NO. 13 INDIANAPOLIS, INDIANA, DECEMBER 24, 1965

Pope Paul voices appeal for ceasefire in Vietnam

By REV. JOHN P. DONNELLY

VATICAN CITY—A message of greeting to the world was shrouded in sadness when Pope Paul VI in his regular Sunday audience before Christmas pleaded for a ceasefire in Vietnam at least for the birthday of Christ.

"Where is peace?" The Pope asked from his apartment window overlooking St. Peter's square (Dec. 19): "Where is the humanity and Christianity of Christmas?"

"We have heard reports of negotiations to resolve the conflict in Vietnam," he said. "We are aware of certain proposals for a truce—a ceasefire at least for the blessed days of Christmas. And we know of many government officials eagerly looking for ways to resolve the difficult dispute. But we know especially that millions of hearts are trembling and suffering, awaiting the return of peace.

"CERTAINLY we applaud those who are conscientiously dedicated to halting the menacing conflict. We would hope that at least—at least!—the proposal for a truce could be accepted and put into effect so that Christmas might be for all a day sanctified in peace!

"We recommend it to the wisdom and compassion of the responsible leaders. We further express the desire that reflection and negotiation follow such a truce, and then, at last, an equilibrium, concord and peace!"

(In Washington, a White House spokesman said the next day that President Johnson shared Pope Paul's hope for ending the Vietnamese war. He said Mr. Johnson "regards the Pope as one of the great men of peace and believes his concern for peace is an indication that most men throughout the world want peace."

(While reiterating the American chief executive's willingness to "talk unconditionally any time the other side is ready," the White House statement made no mention of Pope Paul's plea for a ceasefire on Christmas.)

THOUGH HIS voice was low and determined when he spoke of war, and gave evidence of deep emotion behind it, Pope Paul began on a lighter note in addressing the especially large crowd of Romans and tourists converging on the Eternal City for the holidays.

"Beloved sons," he said, "the word which today comes to our lips for this weekly message is one of greeting for a happy Christmas—to you, to the city of Rome, to the entire Church, to the whole world!

"We cannot, however, keep from the fact that our spirit is full of sadness at all the divisions, struggles and antagonisms which plague mankind, and which in various regions prompt battles among peoples. Among these is Vietnam, a country very dear to us, which has its unique place in civilization.

"The Vietnam war grows more serious and more bloody. The number of combatants is on the increase, as is the number of victims and the piteous stream of refugees. The danger of a vaster conflagration is increasing as well."

BEFORE ENDING with the customary recitation of the noontime Angelus, the Pope added a prayer to his Christmas wishes: "That Mary, with Christ the center of Christmas, might show us clearly her role as mother and queen of peace."

While still at the window for the Sunday blessing, the Pope blessed a 20-foot aluminum statue of St. Joseph the Workman which had been brought to the piazza in a truck. It is destined for the Church of St. Michael in Munhall, Pa., a suburb of Pittsburgh. St. Michael's is popularly known as the "steelworkers' church."

The statue, cast in Rome's Bruni foundry from a design by artist Frank Vittor, will be placed on the campanile of St. Michael's on a hill dominating Munhall's complex of steel mills.

"Gladly we bless this statue," the Pope said, invoking the protection of St. Joseph on the whole of that mining and industrial center. At the same time we bless the bishop of Pittsburgh and the pastor of the church, Father (Joseph) Altany, and all who have given their assistance or their labor for the completion of this work of art and religious piety."

Among those in the square were Father Altany himself and representatives of the Slovak parish of which he is pastor. The statue was shipped from Naples the following day.

Madonna and Child by Virginia Broderick

Archbishop's Christmas Letter

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, GREETINGS:

Today, even as we prepare our Christmas message to you, Pope Paul VI, in its last public session, is putting his approval upon the acts of Vatican Council II. This brings to a close what in many respects has been the greatest council in the history of the Church. As His Holiness himself has commented: "No other council in God's Church has been held on such a scale, or has been accompanied by work in greater earnest or greater tranquillity. No other council has treated topics of greater variety or wider interest: the Church's own life, our Christian brothers still separated from communion with her, non-Christian religions, and humanity as a whole."

AD·NVTVM·REGINÆ

The council was never meant to spell out things in detail for the scope was too extensive; but it will give the foundation upon which, we feel sure, will be built in its fullness the "aggiornamento" envisioned by Pope John XXIII.

One may wonder what brings to our mind thoughts of the council as we prepare our Christmas message. But really, they are interrelated; for without a Christmas, there would never have been held Vatican Council II, or any other council. All of this was inaugurated and set into motion some nineteen hundred years ago when a Babe was born in a stable at Bethlehem—a Babe Who grew to proclaim and to prove by deed that He was the Only Begotten Son of the Most High God, Who became Man for our salvation to teach and to provide for us the means to attain our eternal destiny. He closed His sojourn here upon earth by His great Sacrifice on Calvary; but He left behind a Church to continue the work He had begun.

His words were: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. And whatever thou shalt bind upon earth shall be bound also in heaven, and whatever thou shalt loose on earth, shall be loosed also in heaven." (Matt. XVI, 18-19)

And again He said, "And behold I am with you all days, even to the consummation of the world." (Matt. XXVIII, 20) This fills us with faith and confidence in that Church when we see it in action today.

Our first thought then in our preparation for Christmas should be one of thanksgiving to the Savior, not only for having become Man and for living among us for thirty-three years, but for His abiding Eucharistic presence on our altars and His continued active presence through His Mystical Body, the Church.

When we visit in spirit the crib of the new born Savior on Christmas Day, the conviction that He still lives in our midst should engender within our soul the desire and the will to do for Him today what we love to picture ourselves doing for Him had it been our privilege to have met Him in the flesh as He walked the pathways of Judea nineteen centuries ago. Not only have we the opportunity, but we have the invitation and even the command to join in the Apostolate of extending His Kingdom and of saving souls.

The council just ended devotes one whole schema to the Apostolate of the Laity. It stresses the obligation of every member of the Church to participate, according to his God-given talents and capacity, in the work of the Church. The layman cannot be passive. "Indeed, the organic union in this body and the structure of the members are so compact that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself." A perusal of the schema will show that the field of possible lay activity in the Church is almost limitless.

This year, then, as in years past, bring your generous material Christmas gift to the Christ Child to help meet the ever growing call for the multi-phased charities that our Archdiocese must carry on; but above all, offer yourself to Jesus as an apostle for active duty in His Church.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C Schulte

Archbishop of Indianapolis

Faiths join forces to combat bias

DETROIT—Detroit's four major religious denominations—Roman Catholic, Protestant, Jewish and Eastern Orthodox—have jointly pledged their multi-million-dollar purchasing power to the national movement for racial justice and equal job opportunity.

Detroit thus became the first city in the United States to move on an interfaith basis to implement the "Project Equality" program launched earlier this year by the archdioceses of St. Louis, Detroit, San Antonio and Hartford.

ANNOUNCEMENT of the interfaith action was made by Archbishop John F. Dearden of Detroit, the Rev. Dr. Joseph L. Roberts, president of the Metropolitan Detroit Council of Churches, Dr. Samuel Krohn, president of the Jewish Community Council of Metropolitan Detroit, and Very Rev. Thomas Ruffin, president of the Detroit

(Continued on page 3)

Trek to Bethlehem for Christmas rites

JERUSALEM, Israel — The Christian celebration of Christ's birth is bringing some measure of "goodwill to men" in this divided city, long a battleground between Jews and Arabs.

About 8,000 Christians are being permitted to pass through the Mandelbaum gate and make the five-mile trek to Bethlehem in the Jordanian part of Palestine. Half of these are Western Christians who observe the holiday on December 25. The rest are Orthodox and members of Eastern rites for whom the feast of the Epiphany on January 6 is the principal holiday.

THE PILGRIMS are given two-day passes and are permitted to bring $2.80 apiece into Jordan. Many will carry food and clothes to members of their families in Jordan and will return with sweets and candies to Israel.

Thus far no inter-rite clashes which have marred the celebration in past years have been reported from Bethlehem. Each of the rites will have an opportunity to hold religious services in the grotto of the Nativity. Perhaps because of the growing ecumenical spirit, Christians are showing more interest in services not of their own rite.

Thousands of Christians unable to go to Bethlehem will celebrate Christmas in Jerusalem and at the newly-built Catholic church in Nazareth. Several superiors of Religious communities in Jerusalem agreed to concelebrate Mass for the poor and crippled at St. Vincent de Paul Hospice.

AS IN PAST years, many of these who attend the Christmas services here will be Jews. Orthodox Jewish leaders generally ask their faithful to stay at home during the Christian feast, but without a great deal of success.

The Israeli ministry of culture has made certain that Christians will have a sufficient number of Christmas trees for the holidays. Some of Jerusalem's biggest hotels are braving the wrath of the powerful Rabbinic leaders by displaying decorated trees in their lobbies.

AID MENTAL HEALTH PROJECT—Putting the finishing touches on one section of the Christmas Toy Shop at Central State Hospital, Indianapolis, are student volunteers (left to right) Kathleen Morley, Cecelia Lowe, both of Ritter High School; Tom Balders, Chartrand; and Steven Turner, Sacred Heart Central. After collecting new toys the students arranged the display to aid mental patients in selecting gifts—free of charge—to send children at Christmas. The student program of Toy Shops is in its fifth year and is being participated in by high schools throughout Marion County. Michael Knowlton, of Ritter High School, is one of three co-chairmen for the overall project.

No Criterion on December 31

In keeping with a practice inaugurated in 1961, no issue of The Criterion will be published on December 31 to permit our hard-working staff a holiday and to give the paper a few days to handle some year-end administrative details. The next issue will be that of January 7, 1966. The Criterion offices will be closed Friday, Dec. 24, through Wednesday, Dec. 29.

Change in Friday abstinence law seen 'before Lent'

SAN FRANCISCO—Archbishop Joseph McGucken of San Francisco told a press conference here the majority of U.S. Catholic bishops in a conference while at the Second Vatican Council voted to make the proposal of Friday's abstinence from meat a recommendation rather than a law.

"There are other things one can give up in the spirit of self-denial—impatience and anger, for example," the archbishop said.

The prelate told newsmen the abstinence rule may be changed before Lent, which starts on Ash Wednesday, Feb. 23.

The archbishop said he had received letters from persons engaged in the fishing industries and restaurant operators, asking that the Friday ban on meat be retained. He said he believes their interests might be served better by not confining fish to Fridays.

Midnight Mass to be televised

WFBM-TV will again televise the traditional Midnight Mass on Christmas Eve from SS. Peter and Paul Cathedral.

Archbishop Schulte will celebrate the Liturgy, assisted by the Cathedral clergy. He will also deliver a homily.

A new altar has been installed in the Cathedral sanctuary, allowing the celebrant to face the congregation. It will be used for the first time at the Midnight Mass.

Common baptism rite possibility is probed

LYNDHURST, N.J. — Participants in top-level Catholic-Presbyterian ecumenical talks are working on a common baptismal rite as well as a common prayer book, one of them disclosed here.

The baptismal rite was suggested during two days of Catholic-Presbyterian talks in Philadelphia in November, according to Msgr. Henry G. J. Beck, pastor of Sacred Heart parish here.

Msgr. Beck headed the Catholic delegation at the talks in the absence of Bishop Ernest L. Unterkoefler of Charlestown, S.C., who is in charge of discussions with Presbyterians under the U.S. bishops' Commission for Ecumenical Affairs.

The suggestion for a common baptismal rite was made by Richard L. Davies of Washington, D.C., who heads the United Presbyterian Commission on Ecumenical Mission and Relations.

ACCORDING to Msgr. Beck, any common rite would be used only for children of marriages in which one parent was Catholic, the other Presbyterian.

Msgr. Beck himself has suggested one possibility—the rite used by St. Hippolytus of Rome in the third century.

"I thought," he said, "if there is any chance of a common rite it would have to be part of ancient Church heritage."

He said he will meet soon with a Presbyterian delegate to discuss the project, after which a report will be made at the January meeting of the Catholic-Presbyterian steering committee. If the idea progresses beyond that, it will be taken up at the next general meeting in May, followed by submission of the rite to the two churches for approval.

WHILE THE RITE is archaic, it is the same as current Catholic Baptism in essentials, according to Msgr. Beck. It calls for exorcisms, anointing with oil and a triple profession of faith.

"If the Presbyterians are willing to use this kind of rite," he said in an interview, "we are well along toward understanding each other."

Msgr. Beck, professor of Church history at Immaculate Conception Seminary, Darlington, does not talk of reunion, however. "We are closer to the prelude to reunion," he said.

"I can't conceive of any union between Catholics and Presbyterians, or Catholics and Baptists, etc., until we understand one another," he noted. But he feels understanding is coming through the ecumenical talks now in progress.

For example, he said, "Presbyterians who said Catholics were clergy-ridden and pope-ridden have come to understand that our attitude toward the pope is not one of idolatry or blind obedience.

"Catholics, on the other hand, who said Presbyterians approached the Scriptures with complete subjectivity, have come to understand that the Presbyterian attitude is not one of complete private interpretation of the Bible."

IN REGARD to the common prayer book which is being worked on, Msgr. Beck noted that it is intended only for special occasions. It is the work of the Rev. John T. Middaugh of Baltimore and Father Maurice Schepers, O.P., of Dover, Mass. He said it is hoped to have it ready for joint publication by the fall and that it will be submitted to the World Council of Churches for considera-

(Continued on page 3)

Commemoration

NEW YORK—A bronze bust of Pope Paul VI, commemorating the Pontiff's visit to St. Patrick's cathedral on October 4, was unveiled by Cardinal Francis Spellman of New York inside the entrance of the cathedral (Dec. 20). The following day the cardinal left here for his Christmas visit to the servicemen in Vietnam. The bust is the work of Lello Scorzelli.

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

PLAN ST. MICHAEL'S DANCE—The Men's and Women's Clubs of St. Michael's parish, Indianapolis, will co-sponsor a Gala New Year's Eve Dance in the Ritter High School cafeteria. Larry Liggett's combo will play from 9 to 1 a.m. Members of the planning committee, above, are (seated, from left): Mrs. Joseph Sackenheim, Mr. Sackenheim and Mrs. Victor Hennessy. Standing are Mr. and Mrs. Michael Kelter.

THE CHURCH AND THE WORLD

Advance canonization cause—Prelate assails Polish Reds

The Vatican

♦ Pope Paul VI sent both his condolences and financial aid to Pakistan following the cyclone which took upwards of 15,000 lives in East Pakistan December 14-15. He sent a telegram of sympathy by way of the papal internunciature in Karachi.

♦ Mother Elizabeth Seton, who was beatified in 1963, has taken the first official step toward canonization itself. The cardinals and prelate officials of the Congregation of Rites met (Dec. 21) to hear petitions from bishops and other members of the Church for the canonization of Blessed Elizabeth Bayley Seton, American widow, mother, convert to Catholicism and foundress of the Sisters of Charity of St. Joseph.

At home

♦ PHILADELPHIA — Pennsylvania's Catholic bishops have attacked plans for a new statewide program of birth control assistance to relief recipients. "These activities are not the business of the state, and they are serious threats to civil liberties," Archbishop John J. Krol of Philadelphia said in a statement on behalf of the state's bishops. He was commenting on a birth control program outlined by State Secretary of Welfare Arlin Adams at a press conference (Dec. 17). Adams said birth control information and services would be made available to relief recipients at their request.

♦ CINCINNATI — Christians must be involved in the works of charity in a personal way, in organized groups, and on the international level, Archbishop Karl J. Alter of Cincinnati said here. He urged members of the St. Vincent de Paul Society here to respect the federal anti-poverty program. "I ask you, where you can, to engage yourselves in this anti-poverty program. Don't disdain it, or brush it aside as worthless," he said.

♦ CHICAGO—The trustees of the University of Illinois have voted 7-2 in favor of expanding the religion curriculum at the university's Urbana campus. The trustees' action, subject to approval by the state board of higher education, calls for adding two new courses—in the Old and New Testaments—to 10 religion courses now offered at the university. Also, students could obtain a minor in religion, the post of "program chairman" in religious studies would be created, and two new specialists in Scripture studies would be added to the staff.

Abroad

♦ BERLIN — Cardinal Stefan Wyszynski has charged that the Polish communist government deliberately issued a distorted version of a letter of reconciliation sent by the Polish hierarchy to the bishops of Germany urging friendship between the two nations. In a Sunday sermon before a packed congregation at St. Mary's Church in Warsaw (Dec. 19), the Polish Primate denied that the Polish bishops were engaging in political affairs or that they erred by not first submitting their letter to state authorities. The cardinal charged that the government account of the letter contained 10 distortions.

♦ BONN, Germany — The release of several Catholic priests from imprisonment by the communist regime in Czechoslovakia leaves only 10 to 15 priests still in jail there, according to KNA, German Catholic news agency. The agency said that among the recently released priests is Father Alexius, O.S.B., the last prior of the Benedictine abbey of Prague-Brevnov, which was turned into a police school in 1950. KNA said that the Czechoslovak government in the past few years has set free between 800 and 1,000 priests. But it said that the regime still bars virtually all of them from taking up pastoral duties.

♦ BERN — Foreign Minister Friedrich Wahlen told the Swiss parliament here that the government is anxious to remove 19th-century sanctions against the Jesuit order, but he said such a step must first receive support by the general public. Jesuits have been forbidden to carry on public activities in this country by a constitutional provision in 1874 that grew out of the anti-religious "kulturkampf" in Switzerland. Another provision of the constitution forbids the founding of new religious houses.

♦ LONDON — An archbishop representing Pope Paul VI will be present in Westminster Abbey December 28 when Queen Elizabeth and the ranking bishops of the Church of England open the celebration of the 900th anniversary of the church built by King St. Edward the Confessor. The leading Roman Catholic attending will be Archbishop Igino Cardinale, apostolic delegate in Great Britain.

♦ NEW DELHI — India has filed a note with the Pakistani High Commission here charging that Christians in some parts of East Pakistan have had their churches and public buildings taken over by the army, leaving them fearful and insecure. The note asked Pakistani government authorities to investigate the incidents of persecution against "helpless minorities." Meanwhile, other sources in New Delhi report that more Catholic tribesmen in East Pakistan are fleeing into India to escape persecution.

♦ ROME—Father Petrus Plesca, "substitute ordinary" of the diocese of Jassy in Rumania, was consecrated a bishop in Rome. He retains the status of "substitute ordinary." The consecration by Cardinal Carlo Confalonieri, secretary of the Holy See's Consistorial Congregation, took place in a convent chapel just outside Vatican City. Only one ordinary of the Latin rite remains in Rumania, a Vatican source said.

♦ LONDON—Anglicans, Catholics and Protestants in Britain made the Sunday before Christmas a day of special prayer for a peaceful solution of the Rhodesia question. Cardinal John Heenan of Westminster had joined with leaders of other churches in appealing for prayers for those facing hardship and injustice in Rhodesia in the wake of the declaration of independence from Britain by the leadership of the white minority there. The appeal also stressed the need for prayers for racial justice and guidance for the government leaders of the United Kingdom and other countries in dealing with the Rhodesian crisis.

Cardinal Ottaviani in interview raps 'apostolate of criticism'

MADRID — Cardinal Alfredo Ottaviani was quoted here as declaring that "Catholic—priests or laymen—who feel themselves called to the apostolate of criticism are carrying out a dismal mission, indeed an anti-Christian one."

The secretary of the Vatican's Congregation for the Doctrine of the Faith—the former Holy Office—was further cited as saying that criticism should give way to reliance on the hierarchy, which will provide remedies "with meekness, goodness, effectiveness and a spirit of truth."

He was also credited with saying that while the Index of Forbidden Books is being reformed, "it will never disappear."

And he was said to deny charges that communism is infiltrating the priesthood and certain Catholic organizations, and to defend priests and laymen who engaged in a dialogue with Marxists last spring.

THE ATTRIBUTIONS to Cardinal Ottaviani were made by Ya, Madrid Catholic daily, following an unofficial interview he gave Father Rosendo Roig, S.J. The interview was compared immediately to one given Ya early last fall by Father Pedro Arrupé, S.J., the new superior general of the Jesuits. Father Arrupé had declared that "it is intolerable that any defect of the Church, however real, should be broached publicly by individuals or groups, regardless of the good will they might have."

Cardinal Ottaviani, according to Ya, had this to say:

"The hierarchy is there to provide a remedy. Only it can speak or write on the manner of remedying the defects of the Church, whether in its internal organization or in the person of its priests. Those who criticize sow confusion and prevent the word of God from being spread. They are like bad children who publicly expose the defects of their mother with the mistaken hope that because of this she will improve herself, and that by their discrediting her, others will think them better children and her a better mother."

"Those who have something to say should have recourse to the hierarchy," Ya quoted the cardinal as saying. "The hierarchy will provide. And it will do so with meekness, goodness, effectiveness and a spirit of truth. The hierarchy furthermore is there to provide a remedy."

Ya said that while Cardinal Ottaviani pointed out that his conversation with Father Roig was not an official statement, the priest ws authorized to publish it: "Say that these things were said in the course of a pleasant conversation."

THE CARDINAL was cited as being displeased by charges recently made in western Europe to the effect that some priests and Catholic organizations are in danger of turning communist. "To criticize, or to frighten the faithful with dangers which are alleged more than true, or which are superficially analyzed, is truly dismal. And one single case proves nothing."

Father Roig brought up severe criticism meted out against Catholic priests and laymen who joined last spring in a week's dialogue with Marxists. He said the cardinal replied:

"Those who criticized them did wrong. We hope they did not do so in bad faith. Those who took part in the dialogue knew perfectly well how to conduct themselves and I am sure that their behavior was exemplary. They were persons of proven spirit, intelligence and prudence.

"I have great belief in the serious will that inspires all priests who make an effort to try to bring closer to the Church those who are separated due to their own ideologies. All of them know the just and wise norms of the Pope, and undoubtedly they fulfill them. To criticize them is not Christian."

AS TO THE Index of Forbidden Books, the cardinal was quoted as saying: "It is the expression of the will of the Church on a particular problem, and as such it will never disappear. . . . It is being reformed. . . . There will probably be a change in the way the Church makes known its judgment of books found unconscionable."

On the subject of Spain, Cardinal Ottaviani was cited as saying that it can contribute toward the progressive idea of the Church, as it is "a great Catholic nation, a true hope and reality of the Church."

Finally, the association of laymen and priests known as Opus Dei was praised for "carrying out a great necessary work. . . . It is orienting key posts in society in a Christian manner."

Grassroots ecumenism needed: Card. Cushing

NEW HAVEN—Cardinal Richard Cushing of Boston said: "We've got to get all this ecumenical spirit out of the hands of the scholars and get it down to the grassroots."

"We have the ecumenical spirit all beautifully spelled out," the Boston archbishop told an audience of Protestant and Catholic clergy and laity at a Congregational church here. "But if this business is going to stay on the books, if it's not going to be translated into action, then what good are council declarations?"

Cardinal Cushing began his talk after searching unsuccessfully through his pockets. Finally he asked, "Is Msgr. McGuire in the house? In my overcoat I have some notes."

As the notes were brought to the lectern he told the 700 persons in his audience, "It's either that or take up a collection."

THE NOTES contained comments of non-Catholic observers on the Second Vatican Council. They were generally favorable, but they pointed out the need to actually implement the 16 decrees which the council brought forth.

"I agree," Cardinal Cushing said. Then to the clergy present he added: "We have a big selling job to do. We have a big teaching job to do."

Cardinal Cushing described the council as "the greatest religious event of the 20th century.

"After 400 years, thanks to Pope John XXIII, the Catholic Church has affectionately and soundly recognized the existence of the Christian churches and the Christians throughout the world."

HE SAID THAT John was chosen Pope because "many thought they were electing a watchman, a caretaker. Well, he fooled them all. He was the greatest bridge builder in the last 400 years of the Catholic Church."

Cardinal Cushing said that although he believed that the various Christian churches "can never be united in one physical or organic unity," they can be united in "their unity of love."

"In this unity of love we can be united for the common good of countries, for the betterment of city and country and for universal peace. We must get a united Christian front built with love and charity," he said.

Sister Mary Rose, Benedictine, dies

FERDINAND, Ind. — Funeral services for Sister Mary Rose Bettag, O.S.B., were held in the Benedictine Convent of the Immaculate Conception here December 14. She died December 12 in Stork Memorial Hospital, Huntingburg, at the age of 85.

A native of Mariah Hill, Ind., Sister Mary Rose entered the convent here in 1894, making her first profession of vows four years later. She taught in elementary schools throughout Southern Indiana for 58 years before her retirement in 1958.

Plan to continue Korea aid project

SEOUL, Korea—Five U.S. relief agencies in Korea plan to continue many of their activities here despite the government's intention to take over operation of the entire food distribution program.

The American agencies are Catholic Relief Services, Church World Service of Korea, CARE, World Relief Commission and the Seventh Day Adventist Mission. Between them they distribute an average of $10.6 million in food annually for families, school lunch programs and workers on public projects, such as land reclamation.

Officials of the Ministry of Health and Social Affairs recently announced a plan to assume responsibility for most of Korea's food distribution programs by April 1, 1966. They said this would help the programs become an integral part of the government's rural development policy.

Students at ND interrupt fast

NOTRE DAME, Ind.—A dozen students at the University of Notre Dame interrupted their protest fast at the silencing of several priests but indicated there might be further demonstrations later.

The students broke off their bread and water fast to go home for the Christmas holidays. They were fasting to protest instances in which priests have been transferred or ordered to keep silent for their activities in connection with civil rights or the Vietnam peace movement.

U.S. astronaut honored by Pope

HOUSTON, Tex.—A Benemerenti medal has been bestowed on astronaut James A. McDivitt by Pope Paul VI.

Coadjutor Bishop John L. Morkovsky of Galveston-Houston, explained the papal decoration, started by Pope Gregory XVI, is awarded to men and women for exceptional military or civic service. Astronaut McDivitt, Bishop Morkovsky said, is "well deserving" of the honor.

McDivitt gave a St. Christopher medal carried on the Gemini IV flight last summer to Bishop Morkovsky for presentation to Pope Paul. The astronaut, his wife and three children are members of St. Paul's parish in Webster.

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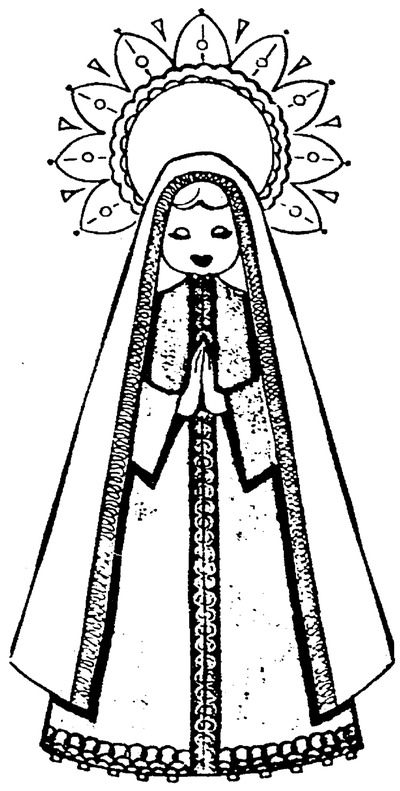
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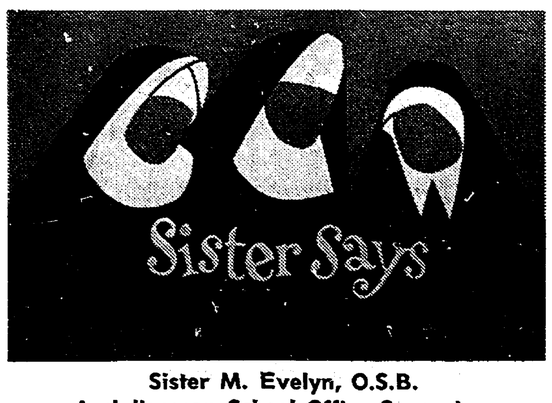

Sister M. Evelyn, O.S.B.
Archdiocesan School Office Supervisor
WISH-TV (8), 7 A.M.
Subject: "HOMEMADE CHRISTIANS"
Monday, Jan. 3rd thru Friday, Jan. 7th

Tic Tacker

NAMES IN THE NEWS—Serving as division chairmen for the Citizens' All Faith Committee in Richmond to raise funds for a new chapel at Richmond State Hospital are **Frank Berheide**, a member of **St. Andrew's parish**, and **Joseph I. Hoch**, of **St. Mary's parish**. . . . **Sister Noreen Joseph, C.S.J.**, former principal of **Sacred Heart Central High School**, Indianapolis, has been hospitalized the past three weeks at **St. Francis Hospital**, Beech Grove. She is presently assigned as principal of a high school in Michigan. . . . Attending the Modern Language Association Conference in Chicago during the Christmas holidays are **Sister Mary Edgar, O.S.F., Sister Marie Pierre, O.S.F.**, and **Joseph Turk**, all of **Marian Colege**. **Robert Moran**, of Marian's speech and theatre department, will attend the convention of the American Education Theatre Association in New York City. . . . **Miss Jean M. Tilford**, a member of **St. Mary's parish**, Indianapolis, has been admitted to the Honors College at Michigan State University. All normal course requirements are waived for members of the Honors College, leaving the students free to develop their own programs of study. The daughter of **Mr. and Mrs. Donald S. Tilford**, she also has been initiated into the university chapter of Alpha Lambda Delta, national freshman women's honorary. . . . **Eugene W. Strack**, executive vice president and station manager of WXLW Radio, Indianapolis, has an article appearing in the current issue of "The Hoosier Independent," publication of the Independent Oil Marketers Association of Indiana. Strack is a member of **St. Monica's parish**.

TACKER POTPOURRI—The Sisters' Choir of St. Mary-of-the-Woods gave their second annual Christmas concert at the U.S. Penitentiary in Terre Haute on December 22. **Sister Francis Angela, S.P.**, directed the group. Inmates of the prison rehabilitated loads of toys which the Junior Sisters at St. Mary-of-the-Woods distributed to impoverished families in the Terre Haute area. . . . Caroling groups at **St. Paul Hermitage**, Beech Grove, were so numerous this year that they were literally colliding in the corridors. Five groups visited one evening before Christmas, including 90 youngsters and parents from **St. Barnabas parish**, Indianpaolis. . . . The **St. Andrew's** Boys Choir in Richmond had several pre-Christmas engagements, including the Second National Bank and Reid Memorial Hospital there. . . . **Sacred Heart Central High School** has lost the services of a second nun since the opening of the school year. **Sister M. Angelica, C.S.J.**, was reassigned by her provincial superior at the close of school for the Christmas holidays. Earlier, **Sister Robert Francis, C.S.J.**, was transferred to another school staffed by the Sisters of St. Joseph.

Cite statistics on the council

VATICAN CITY—The Second Vatican Council has been summed up statistically by Vatican Radio:

There were 168 general meetings and 10 plenary ones. The first session had 36 general metings, the second 43, the third 48, and the last 41.

During the general meetings there were 147 introductions or reports read, and 2,212 speeches. There were also 4,361 written interventions.

Average daily attendance of bishops was 2,200. The peak of 2,392 was reached on December 6.

Other statistics reported by the station: 242 council Fathers died during the period of the sessions, including 12 cardinals. The number of officially designated experts was 460, of whom 235 were diocesan priests, 45 were Jesuits, 42 Dominicans, and 15 Franciscans.

3d Order to meet

BEECH GROVE, Inl. — The Sacred Heart Fraternity of the Third Order of St. Francis will hold their annual Christmas party following the meeting at 3 p.m. on Sunday, Dec. 26 in the Holy Name school cafeteria. All Third Order fraternities and their families are invited. Food and entertainment will be furnished.

Jesuit scholar dead in Colombia

BOGOTA—Father Felix Restrepo, S.J., grand old man of Colombian scholarship, died here of a heart attack at the age of 78.

Director of the Colombian Academy of the (Spanish) Language for the past 10 years, Father Restrepo was honored by membership in learned societies in over a dozen countries. Best known as an historian and philologist, he served as editor of the Madrid review, Razon y Fe, in the 1920s, and was founding editor of the Bogota journal, Revista Javeriana.

New atom smasher due at Notre Dame

NOTRE DAME, Ind. — The University of Notre Dame has announced plans for a $2,524,000 project including the purchase of a new, 15-million electron volt "atom smasher" for basic nuclear physics research and the erection of an addition to Nieuwland Science Hall to house it.

Father Theodore M. Hesburgh, C.S.C., university president, said acquisition of the 80-ton electrostatic accelerator, nearly four times more powerful than an instrument built here ten years ago, has been made possible by a $1,850,000 grant from the National Science Foundation. The NSF and the university, he said, each will contribute an additional $337,000 for the construction of the building.

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FACULTY DISPUTE

St. John's University dismisses 30 teachers

BROOKLYN, N.Y.—Faculty - administration disagreement at the nation's largest Catholic university burst into the open again with the Christmas holiday firing of more than two dozen teachers.

Fathr Joseph T. Cahill, C.M., president of St. John's University, said the teachers were fired by the board of trustees.

He refused to identify those dismissed, but added in a statement that none had achieved tenure and all would be paid the full amount of their contracts. Most were told not to report back after Christmas.

"In accordance with standard university practice, neither the reasons for the action nor the identities of the persons involved will be discussed publicly," the Vincentian said.

Word of the firings drew quick charges from spokesmen for disident faculty elements who said the cancellations were "terror tactics" meant to silence protests about policies on academic freedom, salaries, tenure and allegedly automatic placement of Vincentian priests in any position at the university.

THE UNITED Federation of College Teachers, which has 72 members among the university's faculty, called a strike for January 3, the first day after the Christmas recess. Union president Israel Kugler, a social sciences professor of New York's City University, predicted the strike would close down the school.

Kugler said the Central Labor Council of New York has promised its support to the strike and would urge cooperation by other unions, including those of maintenance personnel and food handlers.

Kugler said the settlement of the dispute would depend on "immediate restoration of the fired teachers to their teaching positions"; the granting of tenure to faculty members; and "academic freedom," including departmental determination of curriculum, election of department heads by department members, the right of faculty organizations to operate freely on campus, and a faculty "voice" in setting "basic policies" of the university.

At least 30 teachers were released, according to Dr. Richard Wall, an English professor and chairman of the university chapter of the American Association of University Professors which was established last year. Wall was not fired.

Wall said those released included Msgr. John Clancy, associate professor of theology and canon law, one-time secretary to Pope Paul VI when the latter served as an archbishop at the Vatican and author of "Apostle for Our Times," a book about the Pope. He is a priest of the Portland, Maine, diocese.

Wall said others released included Father Peter O'Reilly, a Chicago priest who is head of the campus United Federation of College Teachers; Dr. Rosemary Lauer, a philosophy teacher; Dr. William McBrien, chairman of the university's honors program; and John Glanville, associate professor of philosophy.

FATHER JOSEPH T. Tinnelly, C.M., former dean of the law school who was reassigned to the university last spring after campus protests by students and faculty and is now special counsel to the board of trustees, said the firings were "nothing unusual."

Dismissals "in the course of a year could run as high as 10% of the faculty," he said. The faculty numbers about 600.

The board of trustees is composed of 10 men, seven Vincentians and three laymen who were named for the first time in late October. The laymen are a banker, a lawyer and a realtor.

Wall disagreed with Father Tinnelly, telling newsmen the dismissals "are obviously a purge." He said he had never encountered such large-scale turnover in faculty and that faculty changes are primarily in the ranks of instructors as young teachers move on to better jobs.

"It seems to me that for a university to dismiss 30 faculty members is an indication something is definitely wrong in the university structure, and I don't mean the faculty structure," he said.

The university closed for the holidays on December 15. Dismissal notices were received by teachers by special delivery letters the next day.

Msgr. Clancy told newsmen the heart of the dispute at St. John's is "what constitutes a Catholic university?"

"There is no sinister plot being undertaken by the administration. It is simply lack of comprehension of what is meant to have a university be a university. It cannot be a catechetical extension of a parish."

Father Cahill, university president, sent to all faculty members a letter saying a "self-study program" at the university is "proceeding apace, despite the many distractions that have arisen over the past several months."

"Several changes among the faculty," he said, "were undertaken by the board of trustees in line with their responsibility to maintain St. John's as an institution which is at once both Catholic and dedicated to achieving the highest levels of academic excellence."

Join civil rights drive, Sister urges teen-agers

MILWAUKEE — Teenagers here were challenged to express themselves in civil rights issues in ways best suited to them, mainly through their schools and student organizations.

Sister Mary Peter, suggested:

- Human rights councils established as part of student government groups;
- A button campaign to give teens an opportunity to express their feelings.

SISTER PETER, director of educational services for the National Catholic Conference for Interracial Justice, Chicago, spoke at an interracial study day at Mercy high school. The annual program was sponsored by the Catholic Interracial Council of Milwaukee.

"Why can't you, in these groups, have a human rights council?" she asked.

"The purpose would be to keep before yourselves, the club and the school the principles of human rights. This council could be the coordinating committee for all human rights efforts in the school."

Although the role of youth is generally that of the passive listener, teenagers could become active by coordinating their efforts to distribute black and white buttons, she said.

"WHY NOT PASS out 50,000 buttons that say 'Open Hearts, Open Doors.' This may sound silly but it's something they really can do," she suggested.

She said the slogan would refer to open doors in housing, school and church.

Sister Peter also suggested a program to highlight "Brotherhood Week" next February and urged her audience to "get into high gear if we haven't already done something."

Baptism

(Continued from page 1)

tion of its acceptability to all Christians.

"The climate of the talks," he said, "was understanding—but terrribly blunt. One thing struck me as awfully important: any given position had its defenders among both Catholics and Presbyterians—there was no party line."

To Msgr. Beck this "indicates that there is a tremendous amount of truth in both positions."

"When we understand this," he added, "we can listen to each other, and it is easier to disagree."

Extend jubilee indulgences

VATICAN CITY—Pope Paul VI has extended the conditions for obtaining indulgences during the special jubilee he proclaimed to celebrate the successful conclusion of the ecumenical council.

He has granted local bishops the right to designate one or more churches which can be visited to obtain indulgences, instead of the local cathedral itself, as was stipulated in the jubilee decree dated December 7.

The new faculty was granted in a decree dated December 20 and published the following day.

The jubilee period extends from January 1 to May 29, the feast of Pentecost.

Pope Paul lauds running of council

VATICAN CITY—High praise was given to the administrators of the Vatican council by Pope Paul VI in an audience with the council's secretary general, Archbishop Pericle Felici, and other administrative officials.

"We can well say that no preceding council had internal services so well organized and so efficient," Pope Paul said in thanking and blessing lal who worked for the council's success.

Archbishop Felici reported to the Pope that all the material collected during the council's four sessions is being brought together for publication and use by historians. A similar publication task was done for the council's preparatory phase, amounting to 19 volumes.

Meeting of Jesuits to resume Sept. 8

ROME—The second session of the 31st general congregation of the Society of Jesus will begin here next September 8.

Announcement of the reconvening of the meeting of representatives of the world's 36,000 Jesuits was made in a letter addressed to regional superiors by Father Pedro Arrupé, S.J., who was elected Jesuit superior general at the first session of the congregation. The first session began early last May and recessed on July 15.

McGurn to speak

ST. MARY-OF-THE-WOODS, Ind. — Barrett McGurn, New York Herald Tribune staff writer, will speak on "The Fruits of the Ecumenical Council" at St. Mary-of-the-Woods College here Thursday, Jan. 6, at 8 p.m. A limited number of guest tickets are available for the public.

Priest is town's first 'rabbi'

EMERSON, N.J.—To the Jewish community here, Father Caesar G. Orrico, administrator of Assumption parish, is their first "rabbi."

Seven years ago when they wanted to form their own community center they went to Father Orrico for help. He made parish facilities available.

Four years ago the Jewish people of Emerson received their own rabbi. And every year since they baby-sit for any families from Assumption parish who want to go to Midnight Mass together on Christmas Eve.

Faiths

(Continued from page 1)

Council of Eastern Orthodox Churches.

"The archdiocese of Detroit is happy to join in this practical expression of a common belief in the dignity and rights of all men," Archbishop Dearden said. "The fact that the whole religious community of the Detroit area is the first to join together in this effort under Project Equality is an equal employment opportunity program service of the National Catholic conference for Interracial Justice. Participating institutions agree to eliminate discrimination from their own hiring practices and to demand a similar course of action frim the firms with which they deal.

The Project Equality program has been operating as a pilot project in the archdiocese of Detroit since last May.

Poverty service project approved

The Community Action Against Poverty of Greater Indianpaolis, poverty coordinating agency in Indianpaolis, has approved the proposal of the Martindale Area Citizens Service, the first of 10 proposed neighborhood projects in the War on Poverty campaign.

Centered around St. Rita's parish in a predominantly-Negro area, the project calls for a $358,000 grant from the Office of Economic Opportunity, with an additional local share of $60,000 earmarked.

Paul G. Barker, executive didector of CAAP, said the approval of the OEO in Washington is expected by March.

Facilities will include: nursery care for children, home management instruction, health and legal services.

Calendar

FRIDAY, DEC. 24

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.

SUNDAY, DEC. 26

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. 28

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

Richmond schools to participate in counseling study

RICHMOND, Ind.—The three parish elementary schools here will participate along with public schools in a home and school counseling program, made possible through a $41,157 grant under Title I of the new Elementary and Secondary Education Act of 1965.

The new project will be a further development and expansion of the Community Family Welfare Service pilot project inaugurated here in 1962. Visiting home and school counsellors help to resolve problems in learning, resulting from inadequate and slum housing, chronic unemployment, broken homes, disease and continued family dependency.

Representing the parochial schools on the planning committee here are the three school principals: Sister Ellen Mary, S.P., St. Mary's School; Sister M. Paula, O.S.F., St. Andrew's School; and Sister Ruth Ellen, O.S.F., Holy Family School.

Sister Says TV topic announced

INDIANAPOLIS — "Homemade Christians" will be the title of the Sister Says program on WISH-TV, Channel 8, at 7 a.m. January 3-7. Moderator will be Sister M. Evelyn, O.S.B., Archdiocesan School Office Supervisor.

Participants will include: Mr. and Mrs. James Sperry and family, of Brownsburg, Mrs. Daniel Collins, Donald Korby and Mrs. Donald Austill, all of Indianpaolis.

PLEDGE OF SUPPORT—Member parishes of the North Indianapolis Deanery Council of Catholic Women graphically pledged their support during the coming year to community service projects in the Indianapolis area by making special decorations for the tree above, indicating promises for special services. Shown from left are Mrs. Jesse C. Higgins, representative of the National Catholic Community Service at W. 10th Street Veterans' Hospital, Mrs. Louis J. Kossman, DCCM president, and Miss Christine Ryan, chairman of the welfare committee of the Archdiocesan Council of Catholic Women. (Staff photo)

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

Pyne's Needle Is Deadly On WXLW Hour

By FRANK WILSON

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

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

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

It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete with the big eye in the corner. Most 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 which got into drama school to overcome a speech impediment. He talks a blue streak. Insults are his stock in trade. As his publicity says, he often tell his victim to gargle with razor blades.

A cutting remark, but true.

FRANK WILSON

The Joe Pyne Show . . .
HOTTEST Thing on Hoosier Radio!
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WXLW 950 ON YOUR DIAL

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.

Seeing Jesus

IT WAS ONE of those radio interview shows in Indianapolis and the hostess, foregoing visiting firemen and promoters of good causes, had surrounded herself with a covey of children eager to talk about Christmas.

What did Christmas mean to them? The guests had left the mythical realm of Santa Claus and now faced the reality of benevolent kin. Christmas meant various baubles from parents, a trip to Florida, a visit to Grandma.

Finally, one 8-year-old ended the hostess' quest. Christmas meant the birthday of Jesus to him, he said.

"That's what I've been waiting to hear," the hostess replied enthusiastically. Then she gave a short sermon on the true significance of the season and ended by saying that exchanging gifts is our way of making others happy.

"Not exactly," countered her young guest. "Because it's His birthday we give gifts to the Jesus we see in others."

Philosophers throughout history have blamed man's turmoil on his alienation from society, his inability to see himself in others, and to relate to this other self.

This denial of others' selfhood in modern times perhaps has been most eloquently stated in the writings of the Jewish philosopher Martin Buber, who throughout his lifetime beseeched men and nations to enter into what he called an I-Thou relationship.

For men to replace egocentric preoccupations with a selfless identity to all mankind is a giant step in compassionate understanding. The world is in need of a broad application of such a step.

But the saints and some 8-year-olds seem able to go even further. They can see Jesus in others.

●

Call to greatness

THE POOR and the lonely, the sick and the handicapped . . . these weigh heavily on kind hearts in the tinseled gladsomeness of Christmas . . . the widowed mother praying for warm used clothing for her children . . . the unemployed father desperate in his helplessness . . . the undernourished little girl writing Santa for a doll, any kind of doll . . .

Every effort is made in the fullness of Christmas generosity to give to as many of these as possible. Yet, inevitably, it only scratches the surface of deprivation. Private charity is intrinsic in the Christian faith. But it can only go so far, and it scarcely touches lands where suffering is the rule, not the exception.

Let us pledge ourselves this Christmas season to the greatest adventure in the history of man: everlasting, relentless war on human misery throughout the world on a scale never before dreamed of; let us of the fortunate nations plan and fight and sacrifice with such dedication that, centuries hence, men will look back and say, "That was the human race's finest hour."

●

Closer to God

IN THIS AGE of increasing agnosticism, existentialism and "God-is-dead" theology, it is encouraging to learn that the four astronauts who made the historic Gemini 7 and Gemini 6 rendezvous are active lay leaders in their churches.

Lt. Col. Frank Borman, Cmdr. James A. Lovell Jr. and Capt. Walter M. Shirra Jr. are Episcopalians. Maj. Thomas P. Stafford is a Methodist.

All three Episcopal astronauts and their families have won praise from their pastors for their work in their parishes. Maj. Stafford is a board member of his church and frequently addresses Methodist youth groups.

We don't know that this makes them more competent spacemen. But astronauts as a whole are reputed by those who keep track of such frivolities as "in" and "out" to be the most "in" group in the whole world. Perhaps their choice of a churchly way of life will not be entirely lost on others.

And it certainly can be said that, in a figurative spatial sense, they already have been nearer to God than any of the rest of us.

●

The 'hard sell'

ONE COMMERCIAL enterprise that is upset this booming Christmas season is the fishing industry. In thinking about the anticipated papal ruling permitting the faithful to eat meat on Friday, industry spokesmen foresee a need to start competitive marketing instead of just sitting back and ringing the cash register.

Here is one worry you need not take to bed with you, although you may want to lie awake awhile to ponder a suitable replacement for that amiable old epithet "mackerel snapper."

The fishing industry will not suffer. Advertising geniuses who can sell such hard-core gift necessities as $50 gold monogrammed shirt-collar stays (who sees 'em except the proud owner?) can sell anything.

Of course, the Madison Avenue boys won't dwell on the tasty, nourishing qualities of fish. Nor will they claim fish is brain food. They'll tell you fish will grow hair on bald heads, eliminate dishwater ankles, remove wrinkles, make you smell irresistible, reduce the waistline painlessly, and transform you into the life of the party.

The editors and staff of The Criterion extend to its readers and advertisers best wishes for a Joyous Christmas.

History's footnote

A CHRISTMAS GIFT to the memory of a great man is a book just published in Rome, "The Holy See and the War in Europe, March 1939 to August 1940."

This volume provides further evidence that Pope Pius XII was doing far more than most men of good will in standing up to Hitler.

This is important because the image of Pope Pius has been damaged in some inadequately informed circles by Rolf Hochhuth's play, "The Deputy," which depicts the Pontiff as a timid witness to Nazi atrocities, particularly in the treatment of the Jews.

It is disclosed in the new volume, the first of three containing all wartime documents from the Vatican archives, that Pope Pius sent messages of solidarity to the rulers of Belgium, The Netherlands and Luxembourg immediately after Germany invaded those countries.

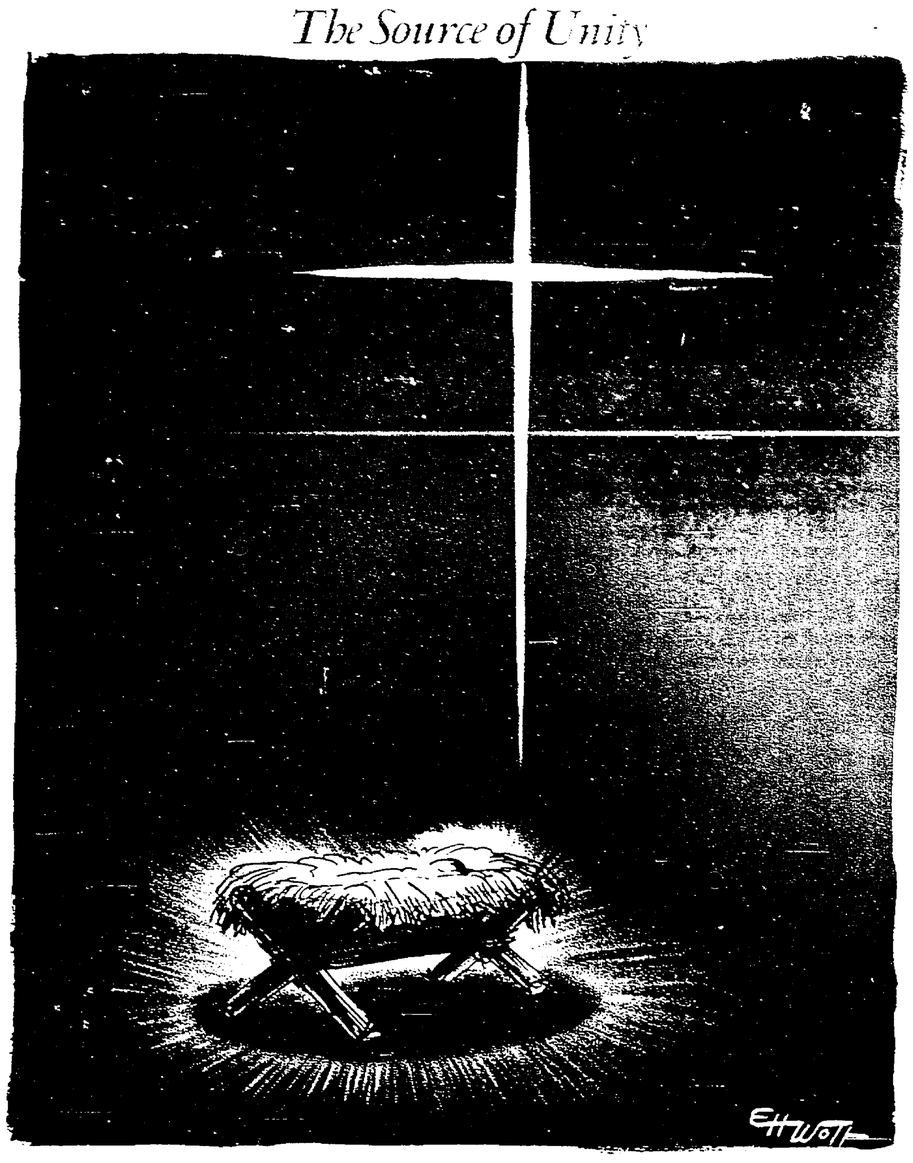
The reaction of Italy's Fascist government was to have its ambassador to the Vatican personally relay a threat of "grave consequences." The Pope calmly replied that he had "no fear of ending, if necessary, in a concentration camp or in hostile hands."

The conversation was recorded by the Pope's top aide, Msgr. Giovanni Battista Montini, now Pope Paul VI.

Coincident with publication of the book, it came to light last week that the justly honored Winston Churchill wrote six months before the outbreak of World War II that mankind still would "welcome and aid a genuine Hitler of peace and toleration." At that time similar hopeful statements were made by other Western leaders. Yet Hitler had launched his purge of the Jews some years earlier.

We are confident that, when the additional volumes from the Vatican archives are published, Pius XII will emerge as one of the most honorable leaders of World War II.

The Source of Unity



● QUESTION BOX

Comments on new liturgy

By MSGR. J. D. CONWAY

Q. I must add my two cents concerning the recent liturgical changes. I feel the whole question comes down to this: "Do you belong to the Church and go along with her teachings, or does the Church belong to you, existing to serve your convenience and special needs?"

A. You have a point there, but I do not believe that the distinction need be so definite. If you are properly instructed in the meaning and purposes of the liturgical changes, and are able to enter into the spirit of them, the Church may well serve your convenience and your special needs.

●

Q. I read your answer regarding the custom of saying "God bless you" when somebody sneezes.

I was born in the "old country" and I happen to know the origin of the custom of saying "Hilf Gott!" ("God help you" or as they say here, "God bless you") when someone is sneezing. It is almost a thousand years old. In medieval times it was thought that the sneeze was caused by an evil spirit which possessed the person and was trying to escape. "Hilf Gott!" meant as much as, "May God help you to get rid of the devil."

"Gesundheit," on the other hand means just, "I hope you are not catching cold," and is supposed to be an old Jewish custom.

In Europe most greetings have their origin in pious wishes, "Gruss Gott," as well as the French "Adieu" being the most frequently used. In the Austrian Alps, on rugged mountain trails, you greet a stranger with these words: "Gelobt sei Jesus Christus," and you feel reassured by his answer, "In Ewigkeit. Amen." It means "Praise to Jesus Christ" and "World without end. Amen."

You have nothing to fear from anyone who shares your faith; and this was the original reason for this exchange of pious exclamations—a thousand years ago.

A. And "good-bye" is a contraction of "God be with you."

My German-English dictionary translates "Gesundheit" as "God bless you," and also notes another happy use of the word: "to your health."

●

Q. It is difficult for me to understand why the Church recognizes a Protestant Baptism, but does not allow mature Catholics to use their own judgment in administering this sacrament.

A. It is one thing to recognize the validity of a sacrament after it has been administered; and quite another thing to permit its administration. The priest is the regular minister of Baptism; the deacon is similarly a recognized minister when he has permission to baptize. A lay person should confer this sacrament only on someone in danger of death.

If you were to disregard the laws of the Church and confer Baptism on a healthy person, the Church would recognize the validity of the Baptism, but would not be happy that you had presumed to exercise the functions of a priest.

●

Q. Will the bishops ever say the Mass on the beautiful marble altar again? We are so unhappy looking at the cheap kitchen table. The priest has his back turned towards the holy tabernacle all the while he says Mass. Let us go back and use the marble altar which Christ installed over 2,000 years ago.

A. You should review your history, and read again the Gospel stories of the Last Supper. Jesus never saw a marble altar; he faced His Apostles when He gave them His Body and Blood to eat, and washed their feet, rather than turning His back to them. His altar of sacrifice was the rough-chopped wood of cross.

●

Q. In a recent column you spoke of the early Christians at Rome fasting three days a week: Wednesday, Friday and Saturday. The custom must have lasted several centuries as it was introduced by St. Patrick to Ireland.

The three day fast was readily accepted by the Irish and its practice assumed such importance that the names in Gaelic for three days of the week derive from it. Phonetically rendered, Kaideen (first fast) is the Gaelic name for Wednesday, Deardeen (day between fasts) signifies Thursday and Eeneh (the big fast) means Friday.

A. I am accepting your statement with the faith of the Irish. It is all Gaelic to me.

●

Q. It is too big for me to describe how happy I feel since the participation of the laity in the liturgy. Many of my friends share the same feeling as I.

A. Letters like this are a welcome antidote to the vitriol of a letter which I recently received, from which I quote a few typical sentences: "Thank God for the Traditionalist Movement which is holding firm against subversion in the Church. Thank God for the Birch Society which is holding firm against subversion in our country. I have told my pastor I have no allegiance to a Communist Church and Protestant Mass."

●

Q. I have been confined in a mental hospital. While there I received Communion, although I did not go to confession the second time. The priest attending followed the same procedure with other patients. Is this considered a true Communion? How will I go about making my next confession?

A. Of course, it is not necessary to go to confession before each Communion you receive. As long as you remain in the state of grace you may receive Communion dozens of times without going to confession. You should make your next confession in the usual manner—unless you think there was some serious sin you committed before your second Communion. If so you explain that to the confessor.

OPINIONS

'Peace and quiet'

To the Editor:

Nothing warms the cockles of the heart more quickly than the sound of joyful Christmas music.

It lifts the spirits, brightens the eyes and quickens the step—the first few times. But what must it be like to live near a used car lot or a supermarket where the management insists on booming out "Jingle Bells" or "The Christmas Tree Stomp" over a loudspeaker for hours on end?

One doesn't have to be a Scrooge to label such captive listening an unendurable abuse.

In this day and age, radio and television provide an ample supply of Christmas music, with the built-in advantage provided by the on-and-off switch.

If my attitude sounds a little unseasonal, just remember that the angels who sang that first Christmas night weren't heard via electronic tape. They sang briefly, we are led to believe, and, no doubt, celestially. Furthermore, their theme was "peace on earth." I say let's have peace and quiet.

R. L. W.

Terre Haute

Correction

To the Editor:

A few weeks ago The Criterion eloquently applauded the Vatican council for its exoneration of the Jewish people from the absurd charge that they incurred a special guilt in the crucifixion of our Lord; it expressed the hope that this declaration of the council might bring to an end the unjust treatment that Jews have suffered because of the widespread belief in the reality of such supposed guilt.

Yet an editorial of December 10 gives approval to an equally false accusation against a group, albeit one that has long since ceased to exist. For it likens the growing profusion of unabashedly useless luxuries at this sacred season to the practices of the ancient Epicureans, who, it insinuates, recognized no limits, no point of surfeit at which they cried nay to dangling baubles.

Now the Epicureans were not like that at all. Neither by their doctrine nor by their example did they encourage the self-indulgence and extravagance that have come to characterize the observance by some Christians of their Saviour's birth in the stable.

Epicurus did indeed teach that pleasure is the highest good, and his followers were faithful to their master in cherishing and promulgating his teaching. His contemporary, Zeno, and the Stoic school of philosophy that he founded preached contempt of pleasure and inculcated adherence to duty regardless of all other considerations as man's chief good. As often happens, each school, not content to eulogize and demonstrate its own position, bitterly denounced not only the rival ideology, but the character of its adherents as well.

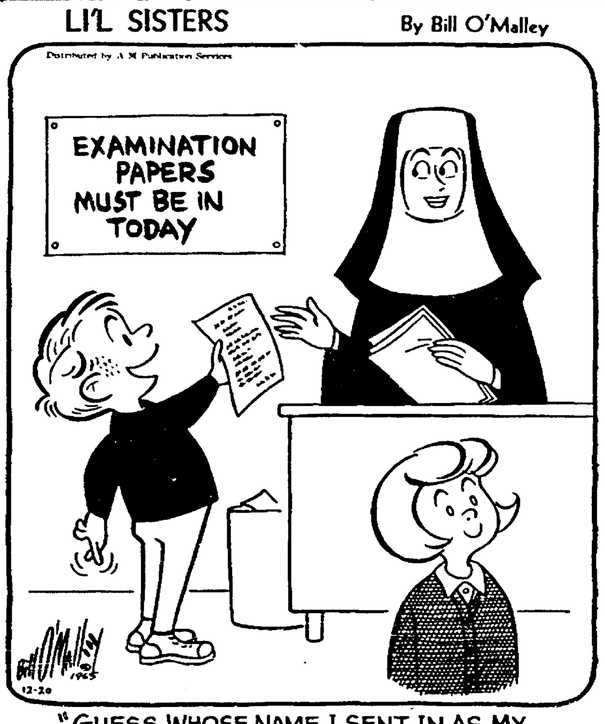
They seem to have been especially vitriolic in their attacks upon the Epicureans and to have had no compunction about circulating slanderous accusations against him and his followers; the **odium philosophicum** sometimes appears to equal the **odium theologicum.** At any rate the Stoics were able to hang the charge upon the Epicureans that they were unrestrained sensualists and libertines; through the centuries the charge has stuck, in much the same way that the baseless charges against the Jews have stuck. The irony of the situation is that, notwithstanding the seemingly unbridgeable chasm separating the two schools as regards their first principles, a student of their moral teachings is compelled, as one authority says, to perceive "how close together the two great rival systems come."

Later on, the belief became current that while the Epicureans abjured gross self-indulgence, they were experts in the niceties of food and drink, displaying a fastidiousness of taste that marked them off from the common run of humanity; so the word "epicure" has come to denote this sort of conceited person. This attribution is hardly less wide of the mark than the older one.

It was not the pleasures of senses that the Epicureans sought, for they were well aware that indulgence in these leaves in its wake lasting misery that outweighs the momentary delight. Rather they strove for pleasures of the mind, for friendship and companionship in study, for the avoidance of pain and worry, for the banishment of fear and the ready acceptance of disaster and death. Epicurus himself said that the wise man could be happy on the rack. The Epicurean moral teaching so closely resembles that of the New Testament in many respects that one commentator finds it necessary to caution his

(Continued on page 7)

LI'L SISTERS By Bill O'Malley



"GUESS WHOSE NAME I SENT IN, AS MY VOTE, FOR TEACHER OF THE YEAR?"

YOUR WORLD AND MINE

Council put religion back on front page

By GARY MacEOIN

ROME — Religion is on the front pages of United States newspapers to stay, thanks to the second Vatican Council. No longer regarded by editors as a special service to be handled with kid gloves for a sensitive and esoteric circle of readers, it will compete for space with—and be treated with the same probing frankness as—politics, vice and crime. Such is the conclusion of a discussion I had with a sample of my colleagues from the general and Catholic press, as we relaxed in the Cafe di San Pietro after our last press conference of the council.

News of religion has been upgraded because the public thirst for knowledge about the council caused the media to realize that the readers have a right to knowledge concerning the policies of religious bodies. "The press," said Israel Shenker of **Time's** Rome bureau, "considers itself the arbiter and conscience of the public, and that is the basis on which it judges that such information is in the public interest."

Why did the council produce a traumatic change in editorial attitudes such as previous religious assemblies had failed to effect? Shenker suggested that it was astonishment at finding that the real Catholic Church, as revealed by the council, was so far removed from its stereotype as a monolith of managed thought.

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James Finn, editor of **Worldview,** thought that the reason went deeper. The critical factor, he said, was the unique seriousness of the council's approach to its task of Church renewal, the years of preparation and the years of deliberation. "Even when other religious assemblies had reached conclusions of comparable significance, they had not first studied the subject in equal depth." For many who had always equated religion with obscurantism and prejudice, it was a shock and an inspiration to find an open dedication to research and objectivity.

One effect of the changed press attitudes will be a progressively greater demand for information in depth about the policies and programs of all religious bodies. The press will no longer be satisfied with monologue, with a prepared statement confined to such aspects of an organization's policy as it is itself anxious to stress. It will insist on dialogue, on the press conference and the interview, at all levels.

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As for the religious press, the newsmen believed that the council had encouraged its evolution in the direction in which the general press of the United States evolved in the 18th and 19th centuries. The newspaper once reflected and represented a single vested interest, an arbitrary ruler, a political party, a business group. Such pressures on the general press may not have ceased, but today they have become secondary. Survival demands a primary commitment to social objectives as understood by a significant segment of the community.

Don Quinn, managing editor of the St. Louis **Review,** suggested that a more open managerial structure would help to free Catholic newspapers from partisan pressures. "I'd like to see a publishing board for each diocesan weekly," he said. "Along with the bishop and the editor, it could include representative members of the community, even non-Catholics. Such a board would help the professional editor to operate professionally, evaluate news on its merits, strip away improper secrecy."

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"The religious press of its nature and function belongs to the people of God," Gerry Sherry, editor of the Atlanta **Bulletin,** agreed. "This is certainly the lesson to be derived from the council teaching in the Constitution on the Church. But a change of structures alone will not solve our problems without a corresponding change of attitudes. Even bishops who want to give the press its proper freedom are themselves under pressures from the whole hierarchical system to interfere."

Newsmen themselves must play the primary role in the further evolution of the Catholic press. The partial freedom of expression which was achieved during and as a result of the council must now be used by it to continue the education both

(Continued on page 15)

● *THE YARDSTICK*

Dialogue and liberty

By MSGR. GEORGE HIGGINS

CARDINAL Patriarch Maximos IV Saigh of Antioch is quoted by Time magazine, in its round-up essay on Vatican II, as saying that the effect of the council has been to "put the Church into a permanent state of dialogue—dialogue with itself for a continuous renewal; dialogue with our Christian brothers in order to restore the visible unity of the body of Jesus Christ; dialogue, finally, with today's world, addressed to every man of good will."

Similarly, a more disgruntled and slightly jaundiced observer was heard to say in Rome on the final day of the council that in the future the three evangelical vows will be poverty, chastity—and dialogue, in place of obedience.

Any way you look at it, then—whether hopefully and optimistically or with a forlorn sigh for the bygone days of two-fisted, black-and-white polemics — dialogue is now the order of the day.

Short of open rebellion against the letter as well as the spirit of the council, there is no going back to the time when Catholics, however mistakenly, could regard it as a virtue to stay in their own backyard for fear of being contaminated by the "dangerous" influences of the world and/or of compromising their own religious principles.

To the contrary, Catholics are now expected, in the words of the pastoral Constitution on the Church in the Modern World, to engage in "frank conversation" with all of their contemporaries.

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This dialogue which the council repeatedly calls for and which, it says, "can lead to truth through love alone," excludes no one. "We include those," the council Fathers state at the end of Schema 13, "who cultivate outstanding qualities of the human spirit, but do not yet acknowledge the Source of these qualities. We include those who oppress the Church and harass her in manifold ways. Since God the Father is the origin and purpose of all men, we are called to be brothers. Therefore, if we have been summoned to the same destiny, human and divine, we can and should work together without violence and deceit in order to build up the world in genuine peace."

Working together in this spirit and for this purpose presupposes, of course, that all parties to the dialogue have something to learn from one another. That is to say, dialogue, by definition, is a conversation aimed at mutual instruction, not a series of simultaneous or successive monologues in which people talk at or to, or, worse still, down to) one another with the hope and the expectation of being able to convince them of the error of their ways.

We Catholics may find it difficult at first—more difficult perhaps than some of our non-Catholic contemporaries—to get used to the dialogue, for we have long been accustomed to think that on many, if not most, of the problems which we are now expected to discuss in "frank conversation" with our neighbors, we already have the answers. It may take us a while to realize that on all matters, except the essentials of our Faith, we have something to learn from the modern world—at least as much as we have to teach.

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This is particularly true, I think, in the area of human freedom. "Our contemporaries," the council points out in Schema 13, "make much of this freedom and pursue it eagerly, and rightly to be sure." The council, as you might expect, warns against the danger of confusing true freedom with license, but true freedom, it insists, is a precious value and one which our contemporaries do well to pursue so eagerly, "for only in freedom can man direct himself toward goodness."

From the doctrinal point of view, there is nothing new or original about the council's statement on the importance of freedom in human society. Still and all, it has a new ring about it, possibly because Catholics in recent times have not always taken the lead in defending freedom as a civil right. The civil liberties movement in the United States, for example, has not had as much support from Catholics as one might have expected. The council, with its historic Declaration on Religious Freedom and its frequent references to freedom in general, will undoubtedly help to correct this situation.

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Please God, the council will also help to bring about a greater measure of freedom within the Church itself. The Fathers have spoken out very forcefully on this subject. "In order that they may fulfil their function," we read at the end of the chapter on culture in Schema 13, "let it be recognized that all of the faithful, whether clerics or laity, possess a lawful freedom of inquiry, freedom of thought and of expressing their mind with humility and fortitude in those matters on which they enjoy competence."

In an effort to implement both the letter and the spirit of this declaration, a group of American Catholics have established an Institute for Freedom in the Church. It's arguable, I suppose, as to whether or not such an Institute is necessary or will serve any useful purpose.

As I see it, however, the fact that so many intelligent, well-meaning laymen and priests think that it is necessary should give us pause and should lead us to take a good hard look at the problem of freedom within the Church. Unless and until we solve this problem, we are not likely to get very far in our dialogue with the modern world, which, to repeat the language of Schema 13, "rightly" attaches so much importance to freedom.

Cardinal Bea cites council's unanimity

ROME—The president of the Vatican Secretariat for Promoting Christian Unity maintains that the Second Vatican Council takes the prize for tranquillity over all other ecumenical councils in the Church's nineteen hundred years and more of history.

Cardinal Augustin Bea said this statement "might surprise those who were taken aback by certain episodes which occurred in every session more or less."

"I certainly do not mean to deny them, but they should be reduced to their proper proportions. They never had the drama attributed to them in certain sections of the press," he said.

"AT ANY RATE one must say that these episodes, seen from a perspective of time and in comparison with the history of the other councils, are relatively negligible."

Cardinal Bea, in an interview with the Italian weekly news magazine Vieta, said the Second Vatican Council had achieved primacy over the other 21 councils in other respects. He listed: the extent of the preparations, the number of bishops taking part (an average of 2,200 bishops from 140 nations, the "enormous number of speeches" which he noted, however, were kept brief by the council's rules, the breadth of contact with non-Catholic Christians and their churches, and finally, "the intense, I would almost say impassioned, participation of world opinion."

HE DESCRIBED the council as "a work of assimilation," explaining what he meant by this: "Think for example of the fact that almost all the schemata were at the beginning debated rather hotly, but after repeated discussions and corrections were in the end agreed upon in secret ballot with moral unanimity."

To back up his claim of moral unanimity for the council's documents, he pointed out that all but one passed through the council with a vote of more than 75%.

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Gifts we receive no later than next Friday, December 31, can be listed in your 1965 income tax return. Wondering what you can do?

NAME IT FOR YOUR FAVORITE SAINT, IN MEMORY

☐ Three important mission buildings remain unfinished in India: $3,604 will complete the school the Clarist Sisters are trying to build in Thottakadu for children of the penniless. . . . Aging Father Luke Manikarott in Enadi-mangalam still needs $2,201 to build a church for his new converts. The parish center will cost $2,100 more. . . . In Perum-pavadu Father George Srampickal lacks only $2,977 to complete a church for 200 penniless families. . . . Name the church (or school) for your favorite saint, in memory of your loved ones, if you complete it all by yourself. Or send as much as you can afford ($100, $75, $50, $25, $20, $15, $10, $5, $2). Make it your Birthday Gift to Christ.

TO BE A SISTER

☐ In Changanacherry, south India, Carmelite Sister Maria Consellatta needs help to complete her training. All told it costs $300 ($150 a year, $12.50 a month, payable at your convenience). Sister will pray for you and yours, write to you when she can.

PUT BROTHER ON WHEELS

☐ Christian Brother Michael Reynolds (birthplace: Providence, R. I.), seasoned missionary in Ethiopia, has been named by the Bishops there to upgrade Catholic schools. To visit the schools (the area is roughly the size of Texas, Oklahoma and New Mexico), Brother Michael needs a small Volkswagen ($2,255). Help at least with the gas and oil?

16

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Help! My mink's missing!

MEDFORD, Wis.—One well-dressed parishioner at Holy Rosary church here gave more than she anticipated to the U.S. bishops' Thanksgiving clothing drive.

Twenty volunteers had worked through the evening to pack a ton of collected clothing into some 200 well-tied, weighed and labeled boxes. The lights were being put out when one parishioner gasped, "Where's my mink coat?"

No thief, just an over-zealous packer, had caused the lady's anguish. The prized possession turned up in the 20th box the volunteers unpacked.

Vatican won't confirm rumors of new cardinals

By JAMES C. O'NEILL

Despite persistent press rumors of a consistory for the creation of new cardinals, Vatican press officials say there is no basis in fact for them at the present time.

Pope Paul VI last February, in announcing the creation of the first group of cardinals of his reign, indicated that sometime after the council concluded he would create a second group. He neither indicated exactly when that would be nor how many prelates he would raise to the rank of prince of the Church.

Despite this, reports of a consistory have been circulated here. One American wire service announced the date as February 5 and the number of new cardinals as 12. The Vatican press office says no confirmation of this report can be found at present.

IN FACT it is reported unofficially but on reliable authority that the Pope is thinking of revising the existing practice of announcing his choices of cardinals first to the press and later to the sacred college.

In the past the so-called secret consistory, attended only by the Pope and members of the College of Cardinals in Rome and officials of the College, has been an empty form. In this consistory the Pope, after reading off the names of the men he has decided to create cardinal — names previously announced of men already gathered in Rome for their elevation—asks ritually in Latin: "What is your opinion?"

ALTHOUGH IT is never revealed if any of the cardinals present give negative replies, the fact is that the ceremony has no real meaning. However it is now reported that Pope Paul will first convoke a secret consistory and propose his choice of candidates. It is said that the cardinals will have a real opportunity of expressing their opinion, and that the announcement to the press will come only after this ceremony has been observed.

While it is impossible to get official confirmation of these reports they seem to fit the pattern of changes already introduced by Pope Paul. He has altered the public consistory to give it more religious significance and less splendor. The Pope has consistently sought to give meaning and religious value rather than formal ceremonial value to Vatican ceremonies.

MISSION LETTER

Newcomer gives first impressions of Peru

Dear Folks Back Home:

Lima has put up with me this long, so I hope I can stick it out the other two months. The trip to Lima was most enjoyable, especially the trip over the Andes and its snow-covered tops.

Since I've been here, I've taken in the city from top to bottom. This city has everything that any of the big cities in the States have. Of course, the slums here can't be compared with any in the States.

EDITOR'S NOTE: Brother Theodore Brune, O.S.B., one of 12 Benedictine monks from St. Meinrad Archabbey missioned in Peru, writes from Lima, where he is attending language school. He is the son of Mr. and Mrs. Thomas O. Brune, of St. Catherine's parish, Indianapolis.

The rich here are rich, and the poor are really poor, as I know from being in their homes. The homes are of all types: a palace for the President, lovely Spanish homes, and real modern homes. The roofs are flat, and they put their dogs on top of them to run around.

It never rains here; the last rain came in 1925. The flowers are great all year long, since they have summer all year long. They irrigate heavily. Flower stands and shops can be seen everywhere, and flowers are inexpensive in all the shops. The gladioli are just great. The roses are marvelous.

The mountains, too, are lovely in their barrenness, and the snow on them makes a lovely sight.

I was down to the Pacific Ocean one Saturday to see the boats. The crew members invited another Brother and me along with five Sisters to see the Santa Maria of Grace Lines. The ocean is great for swimming; I've tried it. You have to watch the waves, as they can throw you up on the beach.

The Churches are encrusted with gold and silver all over and overdone in Spanish Rococo with angels hanging from the altar and the architecture. The cathedral is big and lovely. They built the churches to last a lifetime. We have earth tremors once a week or so, but the earthquakes don't "scratch" the churches.

I'll be going to our Mountain Priory at Huaraz for Christmas. We'll be sure of having some snow there for Christmas. A Mass will be said for all of you on Christmas here in Peru.

Brother Theodore Brune, O.S.B.
Lima, Peru

Social week set

SARAGOSSA, Spain — The Spanish bishops' committee for the social apostolate announced that the 25th Social Week of Spain will be held here next March 11 to 20.

The Criterion

Official Newspaper of the Archdiocese of Indianapolis

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206
635-4531

Entered as Second Class matter at Post Office, Indianapolis, Ind.

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.

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● WHAT OF THE DAY

A Christmas wish

By REV. JOHN DORAN

MY CHRISTMAS wish for you is for maturity.

Indeed, that's a logical enough wish for my friends, because it is also my constant wish for myself. We need to ripen on the vine until we reach the full maturity of which we are capable.

Bolton, the author of "A Man For All Seasons" says that the mature man is the man who has made peace with his own death. I think he is right; but in this Christmas season it might be better to think of the mature man as the man who has made peace with his own life. We can take our cue from the angels who sang out on that clear midnight air a song of peace.

Making peace with one's own life is not an easy thing to do. There is within us both a logical and an illogical discontent. The logical discontent comes from our own failures, our own tendencies toward sin. The years have begun to pile up, and each of them have brought their heavy load of graces; but these years have not brought us to sinlessness. Each of us knows that we are not nearly as good as we coud — or should — be. This is a cause of discontent, but it need not be.

●

The great goodness of God in dealing with us is not that He rolls the perfect spheres down the groove of life into the waiting pocket of eternity; but rather that He draws people made elliptical by sin across the table of this world into the bosom of His love. Our very weakness and proneness to sin is the challenge that His love and our faltering return of it meets and conquers. "When I am weak, then am I strong," St. Paul calls out to us, and in that cry tells us that maturity and sinlessness are not necessarily the same thing.

The illogical discontent that rests within us is our unwillingness to accept the failings of others when these impinge upon us.

Oh, we are willing enough to accept in the abstract that everyone else has his failings; where we find ourselves immature is that we will not accept these failings of others when they discomfort us. "Why does he do that . . . why is she that way . . . why can't he see . . .?" All of these grumbles which so frequently escape our lips are signs so simple to read that we have not accepted living in a world wounded by sin, that we have not made peace with life as it is.

"But," someone will say to me, "if you make peace with yourself as you are and life as it is, how will you ever improve either?" This is the sixty-four dollar question. I wish I knew the answer. If one settles into complete contentment, he can never light even the one little candle to pierce the darkness; if one lives in discontentment about himself or the world, he will have no peace.

●

Perhaps that great symbol of maturity, Pope John XXIII, gives us a key to the answer of this question. He said, "See everything, turn a blind eye to much of it, correct a little." In the world's long run we occupy but a little time and but a little space. If within that little time and little space we can have wrought some little improvement in ourselves and in the circumstances of those around us, we will not have done too badly.

If the years find us just a little better, and those across whose paths our ways have led find themselves a little better for having met us, we may perhaps have done enough. We may perhaps have reached maturity.

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Monsignor Goossens Says:
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CATHOLIC HOME AND FOREIGN MISSIONS
136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

Final plans set for New Albany 'Bible Quiz'

NEW ALBANY, Ind.—Starting date for the First Annual Deanery Junior CYO Bible Quiz Contest will be Sunday, Jan. 9, at sites throughout the deanery.

Questioning rounds will consist of 40 questions, 20 for each side, with each of the four team members responsible for answering five. Questions will be asked of each side alternately, and contestants must take their turns in answering until the 40 regular questions are answered.

IN THE EVENT of a tie at the end of the regular questioning, the teams are provided with eight extra questions per side. If at the end of any pair, one team has more points than the other, that team is declared the winner.

A special tie-breaker question will also be used if the score is still tied at the end of the extra round.

QUESTIONS for the opening round will be based on the first 24 chapters of Genesis. Each week thereafter, the first 12 chapters of the preceding round will be dropped, and 12 additional chapters will be assigned. Contest officials plan to cover most of the Old Testament over a four-year period.

Deadline for entries is Wednesday, Dec. 29. Entry fee is $1. Each parish is permitted to enter three teams.

Cathedral wins wrestling tourney

INDIANAPOLIS — Cathedral High School's wrestlers upset favored Arlington and Shortridge to win the City Wrestling Tourney last Saturday.

The Irish scored 107 points in addition to taking four individual titles, under second-year coach Lou Hurrle. The quartet of champs and their weight classes are: Dave Kern, 133; Bill Hasbrook, 154; Jack Peebles, 165; and Russ Beck, heavyweight class.

In second place behind Cathedral was Shortridge with 61 points.

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See

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Pope to ordain

ROME — Sixty seminarians from all over the world who have been studying here at the central missionary college and the University of Rome will be ordained to the priesthood in St. Peter's by Pope Paul VI on the day after Christmas. The students are assigned to the Pontifical Urban College for the Propagation of the Faith. Among the ordinands is David M. Douglas, Muncie, Diocese of Lafayette.

Open cathedral for 'sit-inners'

CHICAGO — Chicago's Archbishop John P. Cody has relaxed the long-standing custom of locking the doors of Holy Name cathedral at 9 p.m. to accommodate sit-in and kneel-in protesters. They will be permitted to spend the night inside the church.

The archbishop directed relaxing of the policy after a group of college students conducted a vigil protesting against reported disciplinary action against priests who have spoken out on the civil rights issue and against U.S. policy in Vietnam.

Scores

CYO BASKETBALL
INDIANAPOLIS DEANERY
CADET LEAGUE

Games of Saturday, Dec. 18

Division 1: Holy Name 24, St. Lawrence 18; St. Andrew (Blue) 42, St. Mark 29; Holy Spirit 36, St. Michael 21; Little Flower 25, St. Joan of Arc 24; Our Lady of Lourdes "A" 41, St. Philip Neri 34.

Division 2: St. Gabriel 23, St. Pius X 21; St. Monica 42, St. Joseph (Shelbyville) 36; St. Jude 48, St. Matthew 39; St. Rita 41, Christ the King 25; St. Simon, bye.

Division 3: Sacred Heart 27, St. Roch 12; St. Thomas 53, St. Andrew (White) 26; St. Catherine 27, Immaculate Heart 15; Holy Trinity 50, St. Bridget 43; St. Bernadette, bye.

Division 4: St. Luke 36, Mount Carmel 23; Nativity 36, St. Patrick 20; St. Malachy 27, St. Christopher 16; Our Lady of Lourdes "B" 29, Holy Angels 25; Our Lady of Greenwood, bye.

Division 5: St. James 15, St. Susanna 13; St. Ann 40, St. Barnabas 36; St. Joseph 36, St. Francis 20; Cathedral 31, Assumption 20; St. Anthony 41, Holy Cross 10.

League Standings

Division 1: Holy Name 5-0; St. Lawrence 4-1; Holy Spirit 3-2; Our Lady of Lourdes "A" 3-2; St. Andrew (Blue) 3-2; Little Flower 2-3; St. Joan of Arc 2-3; St. Michael 1-4; St. Philip Neri 1-4; St. Mark 1-4.

Division 2: St. Rita 4-0; St. Simon 3-1; St. Gabriel 3-1; St. Jude 3-2; St. Joseph (Shelbyville) 3-2; St. Monica 2-2; Christ the King 1-3; St. Pius X 1-4; St. Matthew 0-5.

Division 3: Holy Trinity 4-0; St. Catherine 4-1; Sacred Heart 3-2; St. Bridget 2-2; St. Thomas 2-2; St. Bernadette 2-2; St. Roch 1-3; Immaculate Heart 1-4; St. Andrew (White) 0-5.

Division 4: St. Luke 5-0; Nativity 5-0; Mount Carmel 2-2; St. Christopher 2-2; St. Malachy 2-2; Holy Angels 2-3; Our Lady of Lourdes "B" 1-3; St. Patrick 1-4; Our Lady of Greenwood 0-4.

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

"67" LEAGUE

Games of Saturday, Dec. 18

Division 1: St. Monica 40, Cathedral 31; St. Gabriel 36, St. Malachy 31; Holy Trinity 36, St. Joseph 20; St. Christopher 34, St. Michael 26; St. Ann, bye.

Division 2: Mount Carmel 39, St. Francis 30; Christ the King 41, St. Thomas Aquinas 11; St. Pius X 39, Immaculate Heart 29; St. Andrew (Blue) 19, St. Matthew 18; St. Joan of Arc, bye.

Division 3: Our Lady of Greenwood 14, Sacred Heart 10; Nativity 21, St. Bernadette 19; St. Mark "A" 43, St. Jude 22; St. Patrick 27, St. Catherine 19; Holy Name, bye.

Division 4: St. Mark "B" 43, St. Andrew (White) 22; Holy Spirit 20, St. Simon 12; Little Flower 46, St. Philip Neri 22; Our Lady of Lourdes 22, Holy Cross 14; St. Lawrence, bye.

League Standings

Division 1: St. Christopher 3-0; St. Malachy 3-1; St. Gabriel 3-1; Holy Trinity 3-1; St. Michael 2-1; St. Monica 2-2; St. Ann 1-2; St. Joseph 0-3; Cathedral 0-4.

Division 2: Christ the King 4-0; St. Pius X 3-0; St. Joan of Arc 2-1; St. Andrew (Blue) 2-1; St. Thomas 2-2; St. Matthew 1-2; Immaculate Heart 1-3; Mount Carmel 1-3; St. Francis 0-4.

Division 3: Nativity 4-0; Holy Name 3-0; St. Mark "A" 2-1; St. Patrick 2-1; St. Bernadette 2-2; St. Catherine 1-2; St. Jude 1-3; Our Lady of Greenwood 1-3; Sacred Heart 0-4.

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

FRESHMAN-SOPHOMORE LEAGUE

Games of Sunday, Dec. 19

Division 1: Holy Trinity 50, St. Christopher 42; St. Gabriel 25, St. Ann 24; St. Thomas 35, St. Joan of Arc 29; Immaculate Heart 52, St. Michael 19; St. Monica, bye.

Division 2: Latin School "A" 33, Our Lady of Lourdes 30; Little Flower 41, Christ the King 24; St. Simon 44, Holy Cross 32; St. Philip Neri 43, St. Lawrence 20; Holy Spirit, bye.

Division 3: Holy Name 37, Sacred Heart 27; St. Roch 36, St. Barnabas 13; St. Mark 37, Our Lady of Greenwood 35; Latin School "B" 24, Nativity 17.

League Standings

Division 1: St. Thomas 3-0; Holy Trinity 3-1; St. Joan of Arc 3-1; Immaculate Heart 2-1; St. Monica 2-1; St. Gabriel 2-2; St. Christopher 1-3; St. Michael 0-3; St. Ann 0-4.

Division 2: Latin School "A" 4-0; Little Flower 3-1; Our Lady of Lourdes 3-1; Holy Spirit 2-1; St. Simon 2-2; Holy Cross 1-2; St. Philip Neri 1-2; St. Lawrence 0-3; Christ the King 0-4.

Division 3: St. Roch 4-0; Nativity 3-1; St. Mark 3-1; Latin School "B" 2-2; Our Lady of Greenwood 2-2; Holy Name 2-2; St. Barnabas 0-4; Sacred Heart 0-4.

JUNIOR-SENIOR LEAGUE

Games of Sunday, Dec. 19

Division 1: Latin School "A" 70, St. Monica 33; St. Malachy 36, Assumption 29; St. Anthony 42, St. Gabriel 24; Holy Trinity 47, St. Christopher 38; St. Michael, bye.

Division 2: Immaculate Heart 47, Mount Carmel 26; St. Luke 50, St. Matthew 42; Latin School "B" 50, Christ the King 33; St. Joan of Arc 34, St. Thomas 31; St. Rita 98, St. Pius X 45.

Division 3: St. Jude 42, St. Roch 41 (double overtime); St. Barnabas 28, Our Lady of Greenwood 27; St. Mark 2, Holy Name 0 (forfeit); St. Patrick 43, St. Catherine 40; Sacred Heart-St. James, postponed.

Division 4: Our Lady of Lourdes 32, St. Bernadette 31; St. Lawrence 2, St. Francis 0 (forfeit); Holy Spirit 39, Nativity 33; St. Simon 53, Little Flower 46; St. Philip Neri, bye.

League Standings

Division 1: Latin School "A" 4-0; Holy Trinity 3-0; St. Anthony 2-1; St. Christopher 2-1; St. Malachy 2-2; St. Michael 1-2; Assumption 1-3; St. Monica 1-3; St. Gabriel 0-4.

Division 2: St. Luke 4-0; Immaculate Heart 4-0; Latin School "B" 4-0; St. Rita 3-1; St. Joan of Arc 2-2; Mount Carmel 2-2; Christ the King 1-3; St. Pius X 0-4; St. Thomas 0-4; St. Matthew 0-4.

Division 3: St. Mark 4-0; St. Jude 3-1; St. Roch 3-1; St. Patrick 2-1; Holy Name 2-2; Sacred Heart 1-2; St. Barnabas 1-3; St. Catherine 1-3; Our Lady of Greenwood 1-3; St. James 0-2.

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

NEW ALBANY DEANERY
5th and 6th GRADE LESAGUE
Games of Sunday, Dec. 19

St. Joseph Hill 32, St. Mary-of-the-Knobs 27; St. Mary, New Albany 26, St. John, 9; St. Paul, Sellersburg 31, St. Augustine, Jeffersonville 25; Our Lady of Perpetual Help, New Albany 28, Holy Trinity, New Albany 24.

League Standings

St. Joseph Hill 5-0; Holy Family, New Albany 4-0; Our Lady of Perpetual Help 2-1; St. Mary-of-theo-Knobs 3-2; St. Mary, New Albany 3-2; St. Anthony, Clarksville 2-2; St. Augustine, Jeffersonville 2-3; Holy Trinity, New Albany 2-3; St. Paul, Sellersburg 2-3; St. Michael, Charlestown, 1-3; Sacred Heart, Jeffersonville 0-4; St. John, Starlight, 0-5.

CADET LEAGUE

Games of Sunday, Dec. 19

St. Joseph Hill 51, St. Mary-of-the-Knobs 23; St. Mary, New Albany 41, St. John, Starlight 20; St. Paul, Sellersburg 29, St. Augustine, Jeffersonville 20; Holy Trinity, New Albany 37, Our Lady of Perpetual Help, New Albany 31.

League Standings

St. Joseph Hill 5-0; Holy Familiy, New Albany 4-0; St. Augustine, Jeffersonville 3-2; St. Paul, Sellersburg 3-2; St. Mary-of-the-Knobs 3-2; St. Mary, New Albany 3-2; Holy Trinity, New Albany 3-2; St. Anthony, Clarksville 2-2; St. Michael, Charlestown 1-3; Our Lady of Perpetual Help, 1-4; Sacred Heart Jeffersonville 0-4; St. John, Starlight 0-5.

JUNIOR CYO LEAGUE

Games of Sunday, Dec. 19

Sacred Heart, Jeffersonville 72, Our Lady of Perpetual Help 28; St. Anthony, Clarksville 52, St. Augustine, Jeffersonville 37; St. Mary-of-the-Knobs 49, Mt. St. Francis 46; St. Paul, Sellersburg 62, St. Michael, Charlestown 32.

League Standings

St. Paul ,Sellersburg 5-0; Holy Trinity, New Albany 4-1; Mt. St. Francis 4-1; St. Mary-of-the-Knobs 4-1; St. Anthony, Clraksville 4-1; Sacred Heart, Jeffersonville 3-2; St. Joseph Hill 2-2; St. John, Starlight 2-3; St. Michael, Charlestown 2-3; St. Michael, Bradford 1-3; St. Mary, New Albany 1-3; Holy Family, New Albany 1-4; St. Augustine, Jeffersonville 0-5; Our Lady of Perpetual Help 0-5.

RICHMOND DEANERY
Results of Game Played Sunday, Dec. 12
St. Mary, Richmond 75, Rushville 45.

CYO table tennis tourney slated

NEW ALBANY, Ind.—Competition gets underway Monday, Dec. 27, in the Deanery CYO Table Tennis Tournament, at the Holy Trinity Gym, 702 E. Market St.

Freshman-Sophomore singles are scheduled for the afternoon, with the Junior-Senior singles following in the evening. On the following day, doubles matches in both divisions are set.

Semi-finals and finals in all events, both divisions, will be played Saturday, Jan. 8.

Basketball leagues at halfway point

As the Archdiocesan CYO basketball leagues reach the halfway point, 21 teams of the four Indianapolis Deaneries leagues remain undefeated. Five New Albany Deanery teams also have unblemished records.

The Freshman-Sophomore and the Junior-Senior teams of the Indianapolis leagues will play a full schedule this week-end, while the Cadet and "67" leagues are idle. All four leagues will take a holiday break over New Year's week-end.

ACTIVITY for the grade school leagues is limited to the two Cadet invitational tournaments at Our Lady of Lourdes and at Sacred Heart, and the "67" tourney at Holy Spirit.

All the first-place teams in each division have perfect records to date.

In New Albany, St. Joseph Hill parish has 5-0 records in both the Cadet and Fifth and Sixth Grade Leagues. Holy Family is close in both leagues with 4-0 records. In the Junior League, St. Paul, Sellersburg, leads with a 5-0.

AT THE conclusion of the regular season in Indianapolis, the Cadet and Junior-Senior teams will move immediately into Archdiocesan tournament play. The other two leagues will have league and division playoffs.

The only post-season competition in these leagues will be the Holy Spirit Invitational for Freshman - Sophomore teams, and the Holy Cross Tournament for teams of the "67" League.

Complete standings as well as last week's scores are carried elsewhere on this page.

Cy Cipher

STYLE SHOW—Entry blanks for the CYO Style Show must be returned before January 4. The show is scheduled for the usual six categories. Each girls may enter only once in each category.

●

VOLLEYBALL — Late entries are being accepted for the CYO Volleyball League. Games will be played on Tuesday and Friday evenings.

●

CYO WRESTLING—Last minute entries will be accepted by the CYO Office until noon Monday for the Cadet Boys' Wrestling League. The date for a coaches' meeting and the tournament will be announced later.

●

CALENDARS—A pair of activities calendars for Cadet and Junior CYO events are being distributed to parish moderators and directors. The calendars list the entry deadlines and starting dates of all major activities. Anyone interested should contact the CYO Office, 1502 W. 16th St., Indianapolis, telephone 632-9311.

Marian set for holiday tournament

FLINT, Mich. — Marian College of Indianapolis will represent Indiana in the Flint Holiday Tournament Tuesday and Wednesday, Dec. 28 and 29 against two Michigan colleges and one from Ohio.

The Knights enter the tourney with a record of two wins against five losses. Defeats came at the hands of Franklin College, 71-70, Southwestern University, 80-71, Huntington, 76-70, Oakland City, 79-66, and Indiana Central, 110-87.

In the team's most recent effort Marian dropped McKendree College 86-75 in the consolation game of the Capitol City Tournament. Their only other win was a 78-61 conquest of Hanover College.

Despite the poor team record for Cleon Reynolds' squad, two Indianapolis players have managed striking individual performances thus far. Senior forward and captain Jim Chase has an even .500 shooting average for his 15.6 points per game, besides pulling down 14 rebounds per game. Larry Brodnik, a sophomore guard, has a .544 shooting average and 13.3 points per game.

Also in the two-day tourney at Flint are Flint Community Junior College, Hillsdale College (Hillsdale, Mich.) and Bluffton College of Bluffton, Ohio.

Criterion Quiz in semi-finals

The Criterion Quiz Contest goes into the semi-final round after a holiday break.

Pairings for the round has St. Gabriel meeting St. Joan of Arc and Holy Name facing St. Malachy. This opens the possibility of having Holy Name and St. Joan of Arc in the title contest for the second straight year. St. Joan of Arc won last year's contest.

Date and sites for the semi-final round will be announced in the January 7 issue of The Criterion.

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Apache Gold, Atragon, Around the World Under the Sea.
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, The Little Nuns.
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, Murieta, The Magic Weaver.
Nikki, Wild Dog of the North.
Operation Crossbow.
Pied Piper of Hamelin, Pirates of Turtuga, 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, The Rare Breed.
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, Adveintures of Scaramouche, Art of Love.
Beach Blanket Bingo, Black Spurs, Brigand of Kandahar, The Bedford Incident.
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, Dr. Goldfoot and the Bikini Machine.
Frantic, Fool Killer, Frankenstein Meets the Spaceman, Farmer's Other Daughter.
Guns of Darkness, Gunfighters of Casa Grande, Glory Guys, The Great Souix Massacre, Ghidrah, The Three-Headed Monster, The Great Wall.
Harvey Middleman, High Wind of Jamaica, Heroes of Telemark.
Ipcress File, Ivanhoe Donaldson.
Johnny Nobody, Judith.
Kimberly Jim, The King's Story, Kid Rodello.
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, The Railroad Man.
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, Slender Thread.
The Trunk, Twenty Plus Two, Tickle Me, That Funny Feeling, Tomb of Ligeia, Town Tamer, To Die in Madrid—24 Hours to Kill.
Underworld Informers.
Weekend With Lulu, Wild on the Beach, Wild, Wild Winter, Winter A-Go-Go, Wild on the Beach.
Young Doctors, Young Fury, You Must Be Joking.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, Andy, Armored Command, Agent 8½, Alphaville.
Bebo's Girl, Breakfast At Tiffany's, Banana Peel, Backfire, Battle of Villa Florita, Brainstorm, Bunny Lake Is Missing.
Claudelle Inglish, The Couch.
Die, Die My Darling, Dingaka, Do Not Disturb.
Finnegan's Wake, The Favor, Friend of the Family.
Goldfinger, Genghis Kahn, The Great War, The Guide, Greed in the Sum.
Harlow, The Hustler, Having a Wild Weekend, He Who Must Die, How to Murder Your Wife, Hush, Hush, Swear Charlotte, Hysteria.
If Successo, I Saw What You Did, Joy in the Morning, Italiano Brava Gente.
King Rat.
Leather Boys, The Liquidator.
Money, Money, Money, My Wife's Husband, Hagnificent Cucked, Morituri, Madam X.
Nothing But a Man, Never Too Late.
One Plus One, Once a Thief, Operation Snafu.
Panic in Year Zero, Pie in the Sky, A Patch of Blue.
Rocco and His Brothers, Rapture.
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, That Man in Istanbul.
Umbrellas of Cherbourg.
Variety Lights.
West Side Story, Wild Seed, The War Lord, The War Lord.
Young Cassidy, The Young Sinners.

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.
The Hill.
Important Man, Intruder.
Juliet of the Spirits.
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.
The Organizer.
Pressure Point, The Pumpkin Eater.
Red Desert, Rotten to the Core.
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.

Annual renewal

MADRID—Spanish Catholics have received their annual dispensation from abstaining from meats on Fridays, first given to this country at the time of the Crusades.

Greetings

Father John Elford, William S. Sahm and the staff of the Archdiocesan CYO Office extend sincere holiday greetings to the priest moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.

Layman is elected Newman head

WASHINGTON—For the first time since its establishment in 1962 a layman has been elected president of the coordinating board of the National Newman Apostolate.

Timothy J. Dyer of Ypsilanti, Mich., will serve for a year as head of the policy making body for the Newman Apostolate.

The board includes the presidents, chaplains and chief administrative officers of each of the six national organizations which compose the apostolate—the National Newman Student Federation, the National Newman Chaplains Association, the National Newman Association of Faculty and Staff, the National Newman Foundation, the National Newman Alumni Association, and the John Henry Cardinal Newman Honorary Society.

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The Children

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BENT—We wish to thank our neighbors, friends and relatives for their sympathy, floral offerings, and other courtesies extended to us at the passing of our beloved husband and father,
JOSEPH J. BENT.
We especially wish to thank Father Gootee, Indianapolis Power and Light Co., also Little and Sons Funeral Home for all their kindness.
Wife and Children

SEARCY—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 recent illness and death of our beloved wife and mother,
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Can't grasp magnitude of council, bishop says

KINGSTON, Ont. — So much has been done at the Vatican council "that we cannot grasp its magnitude," Bishop G. Emmett Carter of London, Ont., has commented.

Bishop Carter wrote in the Canadian Register newspaper, which serves nine dioceses:

"While the unimaginative will face up to us with the direct statement or the implication that we did nothing in four years, since we didn't settle birth control—or some other pet project—the fact remains that more has been done in changing the 'stance and policies' in the Church than in any previous hundred.

"SO MUCH HAS been done, indeed, that we cannot grasp its magnitude. The possibilities are unlimited. And what is more extraordinary is that it has been done without a single condemnation of heresy, without an anathema. We have saved out traditional doctrine, but almost totally reformed our attitudes and policies. We hope we have left authority intact, but we have laid the cornerstone for a fundamentally revised spirit and structure . . ."

"Make no mistake, Vatican II can still fail," he advised, however. "The changes are so sudden, so profound that they have yet to be locked into the thinking and acting of each of us at the local and individual level."

"IF THE bishops of the world go home and act like office managers," he declared, "looking to a Roman bureaucracy for every detail and directive, fearful of initiative and happiest when reading instructions sealed with curial arms, then the constitution on the Church and the decree on bishops and their administration will fall into disuse. And let us not blame the curia for moving into a vacuum which we will have created.

"And if a combination of foot-draggers and gun-jumpers turn the constitution on the liturgy into wearying reluctance or a horror of immature experimentation, if some well-meaning but ethereal reformers succeed in stripping the ancient Church of all the splendid and dignified and appealing to the senses—de-incarnating, as it were—our first and most practical victory will have been in vain.

"And if the laity either decide that it was more comfortable submerged, or if on emerging, they forget that Christ did give special power to teach, govern and sanctify to the Apostles and to the bishops their successors, or if they—and some of the priests—forget the power of Holy Orders, the schemata on the laity and on the priesthood, beautiful and moving though they be, are 'sound and fury signifying nothing,' " he said.

Mission statistics

OTTAWA, Ont. — A compilation by the Canadian Religious Conference here disclosed that 549 missionary priests from Canada are working in 25 countries in Africa. The poll shows there are missioners from 13 religious societies and three Canadian dioceses.

ST. MARY-OF-THE-WOODS VISITOR—Father Mark Tsai, president of Providence College of Arts and Science in Taiwan, which is operated by the Sisters of Providence of St. Mary-of-the-Woods, visited the Woods campus last week to confer with Congregation officials. Father Tsai, who holds a doctorate from Fordham University, is shown above with Mother Rose Angela, center, and Sister Rose Loretto, director of the Congregation's mission activities.

Opinions

(Continued from page 4)

readers that "it would be rash to infer influence from mere agreement."

Is this comparison incredible? In confirmation I present but two of the many admonitions of Epicurus. He wrote:

"Prudence is a more precious thing even than philosophy, for from prudence are sprung all the other virtues, and it teaches us that it is not possible to live pleasantly without living prudently and honorably and justly, nor again to live a life of prudence, honor, and justice without living pleasantly."

And in another place he had this to say:

"To grow accustomed to simple and not luxurious diet gives us health to be free and makes a man alert for the needful employment of life, and when after long intervals we approach luxuries, disposes us better towards them, and fits us to be fearless of fortune."

The reader of this passage may be inclined to believe that at least on some rare occasions the philosopher let himself go in such wise as to justify the popular notion of hedonism. The account of his way of life given by one of his early biographers will correct any such misapprehension. Diogenes Laertius writes:

"Epicurus himself says in his letter that he is content with water and a little bread. 'Send me,' he says, 'some preserved cheese that I may have a feast."

Such was the man who taught that the end is pleasure. And of such a kind as preserved cheese, we may infer, were the luxuries he looked forward to after long intervals.

We possess but few of his writings, yet by all accounts he was one of the most prolific authors of antiquity. The list of his works contains 40 titles, and some of them are said to contain several books. The same biographer I quoted above states that he wrote more than any of the other philosophers. It is not likely that anyone that devoted himself to profligacy could have accomplished so much. The recollection of those that were members of the community he established was of a serene and friendly comradeship and devotion to study, and this tradition seems to have continued during the centuries through which the school flourished. The spirit of it was much closer to that of a Carmelite or Cistercian monastery than to that of a night club.

The consciousness of these circumstances should induce us to refrain from casting aspersions upon Epicurus and his followers by comparing them to those that make Christmas a time of revelry and extravagance.

I try to avoid the word "epicure" in the sense that it has mistakenly acquired, as I try to avoid the word "jesuitical" in the pejorative sense. The injustice done to the memory of the Epicureans is far less hurtful than that done to the Jewish people by the unjust accusations made against them, for the school of Epicurus went out of existence centuries ago, while the Jews have borne the brunt of false charges through the years. But perhaps the perception of the falsity of the common opinion concerning Epicurus might make us wary of accepting charges against rival philosophical or religious schools of thought in our own time. For the zealous proponent of a way of life today is sometimes as careless of truth when he speaks about his opponents as were the ancient Stoics when they traduced the Epicureans.

It has to be said that the kind of life advocated by Epicurus, as much as it did agree with Christian teaching regarding poverty of spirit and humble acceptance of misfortune, fell far short of the sublime heroism of the Christian ideal of willingness to lay down one's life for one's friend and to take up one's cross daily in the service of God. Nevertheless, it would not surprise me to learn that many a pastor would be willing to settle for a bit of genuine Epicureanism in his parishioners' observance of Christmas.

(Msgr.) John J. Doyle
Marian College
Indianapolis

FARMER'S VIEW

Abuse of water

By DANA C. JENNINGS

Abuse the water and your children will wander;
Destroy the woods and your works are nothing;
Sour the soil and you die.

These few lines of wisdom are from some ancient writings which I have been unable to identify. We can look at the bald hills of Lebanon that used to be so rich with cedars that Solomon was steady customer; at the once lush lands of Greece on which a great civilization grew fat and then lean and then dead; at the sandy deserts of the Middle East where plots, fenced to keep out scavenging goats, are lush and green.

Today tourists are visting the once-secret city of Machu Picchu, 12,000 feet up the Peruvian Andes, last capital and stronghold of the Incas, where ruined terraces and roofless houses bespeak the glory that once glittered here as the fabled Vilcabamba that the gold-greed Spaniards sought and never found.

Here you can still see the stone troughs that carried mountain spring water to the houses. The story is plain. The Incas cut the trees on the mountains that fed the springs. Without the trees, the springs shriveled up, and without the springs, the city died. As one writer remarks, "Wood, water and land. Man's abuse of them has written history."

How can one little farmer abuse the water? By draining a barnyard or hoghouse lagoon into the crick is a good way. Or throwing tractor oil into the pond. Or using more irrigation water than he needs. Or even letting it run away during a storm instead of helping it sink in. Farmers and woods have been mortal enemies until lately, when some wiser farmers have started replanting. First lesson, we learned perhaps, was the cost of soured soil.

Look on the Incas, ye wastrels, and despair.

†

Remember them in your prayers

RICHMOND

† SADIE HOLTON, 78, St. Andrew's Church, Dec. 18. Mother of Robert Holton, of Cincinnati; brother of Frank Weust, of Torrance, Calif.

CAMBRIDGE CITY

† ANNA WYCOFF McCONNAUGHEY, St. Elizabeth's Church, Dec. 17. Calvary Cemetery, near Liberty. Mother of Mrs. Donald Brown, of Losantville; Mrs. Alvin Pierce, of Hagerstown; Miss Mavier McConnaughey, of Hagerstown; Mrs. Lowell Cooper, of New Castle; Albert McConnaughey, of Hartford City; Stanley McConnaughey, of Hagerstown.

TERRE HAUTE

† GEORGE D. FEE, 65, St. Joseph's Church, Dec. 17. Calvary Cemetery. Brother of Mary Maloney, of Port St. Joseph, Fla.; Lawrence Fee, of Kokomo; and Walter Fee, of Terre Haute.

† WILLIAM GIFFORD, 79, Sacred Heart Church, Dec. 17. Calvary Cemetery. Husband of Ruth; father of Mrs. Virginia Isbell, of Buffalo, N.Y.; Mrs. Mary Beard, of Muncie, and Mrs. Helen Green and Margaret Beves, both of Brazil.

† ANNA RICE, 76, St. Mary's Village Church, Dec. 20. St. Mary's Village Cemetery. Father of Richard Rice, of Indianapolis; Robert Rice of Calvert City, Ky.; James W. Rice, Joseph Rice and Mrs. Marie Pickrell, all of West Terre Haute; and Mrs. Loretta Hauser, Mrs. Lucille Dowell and Mrs. Jane Starkey, all of Terre Haute; brother of Maurice Sullivan, of Terre Haute, and John Sullivan, of Rockville.

(Additional obituaries on Page 15.)

Catholic paper closed in Uruguay

SALTO, Uruguay—Four daily newspapers, including the Catholic El Pueblo of Salto, were ordered closed by police when they printed statements issued by trade unions in defiance of a government emergency order.

Also shut down by police was an independent paper in Salto and two communist-oriented papers in Montevideo.

The striking bank employees issued a statement rejecting sanctions placed on them by the government. The government charged that the strike was planned by the Soviet Union, and it threatened to sever diplomatic relations with Russia.

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Sacred Heart . . .
Men's Club, Jan. 10th, 1966. Installation of Officers.
Providence . . .
Holiday Basketball Tourney, Dec. 28 and 29 at Silver Creek, 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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● VIEWING WITH ARNOLD

Critic lauds changes in Legion of Decency

By JAMES W. ARNOLD

SOME old-line movie producers, hearing that the Legion of Decency has changed its name and will begin giving film awards, can hardly be blamed for reacting as if Mao-Tse-Tung had suddenly turned up as majority stockholder in General Motors. Times have changed, and for the good.

One can't help sympathizing with conservative friends; this is an impossible century for anyone whose basic instincts are to leave things alone. But there can be few regrets over the departure of a word like "legion." A military symbol, it was popular decades ago, but has become useless as a tool of persuasion in an age that detests force and violence, perhaps from having lived with them so long. The image of an advancing "army of the righteous" seems, to a generation less certain of absolute rules of conduct and of the moral benefits of force, at best incongruous, at worst obscene.

A VETERAN Catholic film critic seems attached to the word "decency." This case is harder to argue ((in-decency is difficult to defend). But "decency" seems indelibly linked to the hypocrisy as well as the honor in the Victorian moral ideal. To some people, it still means wholesomeness, propriety, virtue. But to many others, it is the blue-nose word that covers and perpetuates every outmoded practice of the Puritanical and comfortable, from long-sleeved, long-skirted dresses to keeping Negroes in their place. If the word causes division, let's be rid of it, and go on to work for the substance of what we think "decency" means.

As for the awards system, three cheers. "Baby Doll" and "Les Liaisons Dangereuses" will no longer get all the space in the Catholic Press. But it is unsettling, because we are so used to being told that films are the Enemy. It is like trying to appreciate Martin Luther. The world is turning upside-down. Next, J. Edgar Hoover will be burning his draft card.

There may be difficulty in the new Catholic Film Office's specification that prize films must not only be good but "embody authentic human values." This is a perplexing judgment, as they have discovered at Valladolid, Spain, where an annual festival is devoted to films "of religious and human values." This year the jurors spent most of the week clubbing each other over the head with their definitions of "human values."

DO THE values have to be expressed positively? (Would "La Dolce Vita" or "Darling" qualify?) How closely must the film approximate Catholic or Christian values? (What of "Zorba," "The Silence" or "The Knack"? Or, most embarrassing question of all, would "The Pawnbroker," overwhelmed with values but bearing the stigma of its Nude Scene, be a contender?)

It might be better to let the question of values be taken care of by the question of art, especially if you believe that no truly anti-human work could qualify as art. Otherwise we may stress values too much and wind up with winners like "The Greatest Story Ever Told" or "How the West Was Won."

Selecting award categories is as thankless a job as deciding who gets the $5 and who gets the $1 presents at Christmas. The film office has consulted the tea leaves and chosen to give awards on the basis of its ratings (family, youth, mature adult), as well as for foreign language and educational films. This means that "Help" (A-1) competes with family rather than youth films, that "Seance on a Wet Afternoon" (A-2) would have to be judged as a film for youth, and that "The Train" (A-1) could not be judged as an adult film or "The Wild Seed" (A-3) as a film for youth.

The bugs will be worked out; the general scheme is splendid. Whatever "authentic human values" are, one is sure that many people in Hollywood, whether overcome with ecumenism or merely greed, will include them in their shooting budget for 1966.

●

Anyone who would call a movie "Situation Hopeless, But Not Serious," deserves little sympathy, but German producer-director Gottfried Reinhardt simply wanted customers to know his film was a comedy. When your story is about a neurotic Nazi who keeps two American airmen locked in his basement for seven years after the war, you take your laughs where you can get them.

The movie is an interesting attempt to take an experience that, if real, would be tragic, and make it unreal enough to be funny. Why does it fail? One is tempted to say that some things are so sad they can never be funny. "Situation" is like "The Collector." Could that ever be funny? But "Dr. Strangelove" was funny, and that was about the end of the world.

The real answer is that "Situation" is not wild enough. Alec Guinness (as the Nazi) is a gently amusing jailer, with his tiny "Lavender Hill Mob" smile, but he reminds one too much of his next door neightbor. The fliers (Robert Redford, Michael Connors) are cleancut types out of any war film, and the sets, German locations and minor characters could come from Life magazine. The pain and madness are so close to the surface that laughter at mere incongruity and irony sticks in the throat.

Some sequences — especially after the fliers escape without realizing the war is long since over—are so cleverly managed one wonders what Reinhardt might have achieved if he had treated Robert Shaw's 1960 novel more seriously and less hopelessly. The prisoners wonder how they'll ever get over the iron curtain, later stumble onto a crew making a film about the Nazis. "Hey," shouts the American director, "push the hostages together there. Get the lead out!" **(Legion of Decency: A-2—uniobjectionable for adults and adolescents.)**

TV reviews 1965 religious events

NEW YORK—A one-hour special broadcast reviewing major religious news stories of 1965 will be presented January 2 from 10 to 11 a.m., EST on the CBS television network.

Pamela Ilott, director of religious broadcasts for CBS News, said the program will include films and video-tapes of the visit of Pope Paul VI to the United States; the major decisions of the final sessions of the Second Vatican Council; the increasing participation of churchmen in remonstrations for civil rights; the mergers and explorations toward mergers of churches; the increasing exchange of communication between different religious denominations, and the prominent display of social awareness shown by the churches and synagogues in 1965.

DISPLAY PAPAL LETTERS—Fifth graders of St. Susanna's parish, Plainfield, wrote individual letters to His Holiness Pope Paul VI following his historic visit to the United Nations on October 4. Many of the youngsters received prized acknowledgments from the Holy See, including the signature of the Holy Father. Showing their coveted letters to their pastor, Father Donald Coakley, above are from left: Vicki Carr, John Head, Michael Wright, Georgiann Voelz and their teacher, Sister Maximina, S.P. (Staff photo)

● *VARIETY IN BOOKS*

Fine Taney biography

"Without Fear or Favor — A Biography of Chief Justice Roger Brooke Taney," by Walker Lewis. Houghton Mifflin Co., Boston. 556 pp. $7.50.

This life of the second Chief Justice of the U.S. Supreme Court, Roger Brooke Taney, has been written by a careful researcher and lawyer-historian, Walker Lewis. This fine biography will do much to lead to a better understanding of this brilliant Catholic judge, often remembered only for his misquoted and misunderstood opinion is the Dred Scot case of pre-Civil War days.

Taney was born in Calvert County, Maryland, in 1777. As a young man he practiced law in Frederick, Md., and at age 22 was a state legislator. In 1806, Taney married an Episcopalian, Anne Phebe Charlton Key, a sister of Francis Scott Key. They had seven children. Taney became active in politics and supported Andrew Jackson for president in 1828. Jackson appointed him U.S. Attorney General in 1831, and two years later nominated him Secretary of the Treasury during Jackson's war on the Bank of the United States. When the Senate rejected his nomination to the Treasury post, Jackson nominated him an Associate Justice of the U.S. Supreme Court, but again he was denied Senate confirmation. However, in 1836 his nomination as Chief Justice was confirmed, and he succeeded the great jurist, John Marshall.

As Chief Justice, Taney served during some of the most trying times in the history of the U.S. A strict constitutionalist, he was often critical of the excesses of the Lincoln administration, especially in regard to the liberties of the individual in wartime.

Chief Justice Taney died in the capital city at 87 in the last year of the Civil War. He was buried, as he had wished, beside his mother in the Catholic cemetery at Frederick, Md.

(Reviewed by Thomas E. Kisseling of the NCWC News Service.)

●

"Readings in Church History, Vol. III, The Modern Era, 1789 to the Present," by Father Colman J. Barry, O.S.B. Newman Press, Westminster, Md. 575 pp. $7.50 cloth, $3.75 paper.

Fruitful historical research providing materials for the better understanding of the Church in America is pushed forward a long step this year with Father Colman Barry's publication of this third volume of his "Readings in Church History." Taken with Msgr. John Tracy Ellis' recent publication of his "Catholics in Colonial America," we now have solid scholarly achievement, of a type to inspire more young Catholics to follow the example of these two able historians and longtime friends.

As both authors have impressed upon us, it is a long jump from 1789 to 1965. Some readers will shrink from reading some of the texts, for example the Syllabus of Errors (1864), but they may be assuaged to find among these documents some startling analyses from the pens of Peter Paul Cahensly (on immigration, 1873!), from Archbishop John Ireland (master of genial hyperbole, 1892), and from the "moderns," Fathers Congar and Haering.

One reflects on the contents of this volume—the clash of opposing views, the terribly long struggle for human freedom, for real and effective liberty, the dim and often discouraging formulation of the "question before the house"—and one takes heart again that in some small way the struggles of our day, personal, national and international, really do temper and polish rather than merely grind down.

Poetic justice brings us this third volume of Father Barry's "Readings" as Vatican II passes from the front page to the book review page. The book includes several of the 1964 documents of the council; we can already see that another volume will shortly be called for to mark the turning point in history we have been fortunate enough to witness in our own day. For an understanding of Vatican II, "Readings in Church History" will shortly be considered a standard reference in this country, I have no doubt.

(Reviewed by John E. Ryan of the NCWC News Service staff.)

Ecumenical note will be mark of new council book

NEW YORK—Ecumenical cooperation will mark a new volume containing all documents adopted by the Second Vatican Council which is scheduled for publication next March.

Each of the 16 documents in the 800-page volume will be accompanied by two commentaries —one written by a Catholic bishop or council expert, the other by a Protestant or Orthodox scholar. Many of the non-Catholic contributors attended the council as official observers.

Plans for the book, to be called "Documents of Vatican II," were announced at a press conference (Dec. 23) by Father Walter M. Abbott, S.J., general editor, who is also an associate editor of American magazine.

The volume will be published in both hard covers and paperback by the Guild Press, which specializes in Catholic paperbacks, and Association Press, publication department of the National Council of the YMCAs in the U.S.A. which has issued several volumes for the World Council of Churches. It will be published March 7.

Vatican 'missions'

VATICAN CITY — Ecuador's new ambassador to the Holy See, Enrique Ponce y Carbo, presenting his letters of credentials, was received by Pope Paul VI in a solemn audience (Dec. 20). At present there are 55 missions to the Vatican, including 43 embassies, 10 legations and two gerents of affairs.

Lay role studied by German Church

ESSEN, Germany — Bishop Franz Hengsbach of Essen told newsmen that the national federation of lay organizations has been instructed by the German hierarchy to study ways in which the ecumenical council's instructions on lay activity can be implemented in Germany.

Besides this, he said a committee of theologians has been directed to consider new areas of clerical-lay cooperation. Bishop Hengsbach said nearly every German diocese will conduct large conferences between laymen and priests.

The German bishops, whose diocese is located in the industrial Ruhr valley, said the bishops here are not planning to use the priest-worker apostolate just reinstituted in France.

Foreign students

ST. LOUIS—A total of 340 foreign students are enrolled at St. Louis University. Louis Falkner, university registrar, said the students come from 69 countries and are enrolled in all schools at the university.

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 Television
1:00 p.m.–Directions 66 .....(13)
Saturday Television
12:00 Midnight–Midnight Mass .....(6)
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
Saturday Television
12:00 Midnight–Midnight Mass ..WTHI-TV
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 ....WEOA
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

Workers' parish will be scene of Pontiff's Mass

VATICAN CITY — For the third straight Christmas since his election, Pope Paul VI has chosen to celebrate Christmas Mass in one of Rome's working class districts.

This year it is the suburb of Borgata Fidene, about five miles north of the city on the Via Salaria, the old "salt road," which takes its name from the salt trade carried on between the ancient Romans and the Sabine tribes.

The Mass was scheduled for 8 a.m., about seven hours after the conclusion of the midnight Mass in the Sistine Chapel the Pope traditionally celebrates for the diplomatic corps accredited to the Holy See. His last Christmas Mass was set for 11 a.m.—outside on the steps of St. Peter's, weather permitting.

Request for gold

HYDERABAD, India—India's Prime Minister Lal Bahadur Shastri has asked all religious institutions in the country to turn in their gold for government bonds redeemable in 15 years. Indian Catholic bishops have not yet responded to the proposal, but are expected to announce their plans after they all return from the Vatican council.

Tanzania Catholics

DAR ES SALAAH, Tanzania—The Tanzania Episcopal Conference reported at the beginning of the new Church year that the Catholic population totaled 2,601,326, with 204,932 catechumens. Total population of this East African nation is over 10 million.

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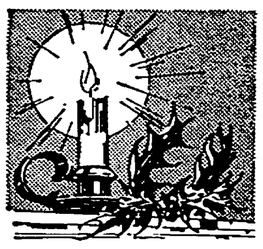
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Methodist leader appraises the council

This is the text of the address delivered by the Rev. Albert C. Outler at a reception in the Grand Hotel, Rome, given by the Paulist Fathers on November 11 for the observer-delegates and the American hierarchy. Dr. Outler, an observer for the World Methodist Council, is professor of theology at Perkins School of Theology, Dallas.

Eminences, Excellencies, Fathers and Brethren—and Sisters—in Christ:

Let me say quickly, simply and sincerely that I greatly appreciate this honor of speaking to you, yet once again, on this happy occasion of the Paulist Fathers' reception. Each year, it has been one of the most gracious gatherings of the session—and our contacts and acquaintances formed or extended here have been greatly meaningful in our experience of the council. We observers are, therefore, doubly indebted: to the Paulist Fathers for their hospitality and unstinted devotion to the ecumenical enterprise, and to the American hierarchy and their periti for their countless courtesies and their zealous tuition of us in the ways and mazes of the Roman Catholic Church in council.

It has been said that there are four "parties" among the bishops, periti and Catholic journalists: diehards, conservatives, progressives and arsonists. Mutatis mutandis, one might speak of four "types" among the observers and on-lookers: "Hussites," skeptics, admirers and visionaries.

The "Hussites" believe that there is still time for you to revoke our safe-conduct passes and to close the council with an auto-da-fe in the Piazza di Sant'Uffizio. The skeptics see many outward signs of change but, knowing Rome of old, they regard these as illusions. The admirers readily admit that great things have been wrought here in council, but they fear that once the tumult and shouting are over, the tide of reform will ebb away, leaving only your noise-makers clamoring for what might have been. The visionaries, however, believe that you really have let the ecumenical genii out of the bottle, that you have opened Pandora's box of trouble and hope—if ever so slightly in some places—and thus have committed yourselves to at least a generation of exacting, exciting and rewarding work—trying to bring the church's thought and practice up to the level of the council's vision. By Hussite charge and my own frank admission, I belong among the visionaries—and it is in this spirit that I speak to you today.

NOW, OBVIOUSLY, is the time for all good men to turn in their appraisals of Vatican II—and to try to keep from treading on each other's platitudes. Here we are, virtually at the end of the most epochal event in modern church history, already in the initial stages of a new era, on the verge of the enormous undertakings (and confusions) of the post-conciliar period. Each of us has to put all this in some sort of perspective, if only to place himself in the new situation and its involvements.

And yet, just as inevitably, our best efforts at appraisals are bound to be inadequate, for at least two reasons. One is the sheer scope of the council—far too many blind men reporting their impressions of much too large an elephant. Our other bafflement, more subtle and tnatalizing, is that every appraisal is already pre-shrunk along the bias of one's expectations of the council, one's calculations of the gap between its possibilities (at this stage or that) and its performance (on this point or the other). There are, as we know, those with a fine show of prophetic fervor, who complain that the council has not ushered in the millennium, that it has not really met all the needs of a desperate world, that it has not actually accomplished the reunion of all Christians. This means, of course, that their expectations were formed of the dream-stuff that sells hair tonic.

There are others who complain, with a curious mixture of bitterness and pathos, that the council has dared to tamper with ancient ways and notions, ratified by papal teaching and sanctified by curial administration. Obviously, their expectation of the council was that it should confirm the status quo.

There are those who complain that the council has been too "churchy," too much preoccupied with ecclesiastical housekeeping, not radically involved in the exigencies and agonies of the world that huddles under the walls of the Leonine City, and that stretches to the Pentagon, the Kremlin and the jungles of Vietnam. There are those who fear another Protestant reformation and yet others who seem to think that one is overdue—as the man who, at one point in this curious affair of the indulgences, asked me if I knew where there was a handy bulletin board where he could tack up another round of theses for debate.

MY OWN BIAS in this matter is historical. Thus, I keep on being astonished at how far you have to come from where you started and am still puzzled as to just how you made it. But I am certain that there is no hope at all of rightly estimating the achievements of Vatican II if you skimp its prehistory: the successive humiliations of the papacy, first by devoutly Christian monarchs, and thereafter by the two Napoleons and the secular liberals; the successive crises of revolution and anti-clericalism that turned the Vatican into a beleaguered fortress, fortified by the firm conviction that the world of those times was irreconcilable; the successive alienations of the European intelligentsia and the workers; the stubborn maintenance of the old church-state theories even while Roman Catholics in North America and the missions were discovering that they could do very well without them; the two centuries of what E. E. Y. Hales has called "that long sequence of censures (of the world)—codified by Pius IX, given a philosophical basis by Leo XIII, supplied with teeth by St. Pius X and sublimated by Pius XII."

It was this prehistory that set the stance and policies of the Roman Catholic Church, right up to the eve of the council. This is why the initial odds were so slight that what has happened could have happened. For one remembers that the early preparations for the council were made inside the beleaguered fortress, by its chief defenders; the first schemata, in the summer of 1962, were plainly dominated by their siege mentality.

It was, of course, the genius of Pope John XXIII that transformed this mood and mind-set, that flung the Church into the maelstrom of the modern world with an invincible goodness that even cynics were abashed by, and with a breath taking, simple-hearted confidence that the Church would fare better in free encounter with men of good will, that Christian unity might become a live option if Rome were renovated.

It was this charismatic vision, this heartlifting demonstration of the irresistible power of Christian graciousness, that brought the council into being and gave it its distinctive character. It is in this sense that Vatican II is and always will be Pope John's council.

But the fact is that its first session settled nothing, really, except that the council had to be carried on. It has been the genius of Pope Paul, and others who with him had grasped the substance of the Johannine vision, to guide the council going through the complex maze it has threaded from the confused gropings of Session One to the now nearly humdrum consensus of Session Four. The pattern of this leadership is far too complex to summarize here, and I see it, naturally, through a glass darkly—but, on any accounting, it has been an extraordinary performance, and still, I think, generally underestimated.

ONE OF THE most striking impressions of these four years is that this council has regularly failed to follow its script—not any one of several that have been in readiness from time to time. Plainly, it has not turned out quite as Pope John envisaged it; it is certainly not the council that the ante-preparatory commissions prepared for. It has not filled the prescriptions of the immobilisti—and yet the progressives can hardly claim that they have called the tune for every stave. The most advanced of its documents bear visible traces of piononismo; even the most conservative reflect something of the spirit of aggiornamento.

It goes with the epoch-making character of Vatican II that it has been a council chiefly of charters, of new beginnings and mandates. Far less has been accomplished than has been made possible more frontiers have been opened up than occupied. As vast as the agenda has been, it is slight in comparison with the budget of unfinished business you have produced—for yourselves, your priests, your scholars (lay and clerical), your lay folk—and, not least of all, for us separated brethren who must now find appropriate ways to reciprocate.

The real meaning of most of the conciliar documents has still to be worked out in practice—in the church in the modern world. For example, the keystone of the De Ecclesia is collegiality, but what does it mean? What the text seems to say, what the nota explicativa seems to imply, or something else again? Nobody knows, nor will we until we have watched it at work over a sizable span of years, in a trial-and-error process, the first ambiguous sequences of which have already taken place. If the collegium episcoporum ever really gets the hang of acting collegially, the resultant doctrine will look one way; if not, the charter of De Ecclesia will fall into desuetude. And so it will be with all the other conciliar documents that have broken new ground: ecumenism, religious liberty, Christian-non-Christian relations, etc. The real meaning of what they say has yet to be determined by their translation into the basic experiences and understandings of the People of God. Then we shall know how much is substance and how much was conciliar rhetoric.

But the most truly unique aspect of this council lies in its deliberate concern for reform within the limits of Christian community and in vital continuity with the Christian past.

Vatican II has been as self-consciously a reforming council as Constance was, or Florence, or Trent—but with a decisive difference. Typical reformers value truth above community and, having the truth, they will sacrifice community—with pious reluctance (as at Augsburg) or with pious exuberance (as with the anathemata of Trent).

Standard operating procedure for the other reforming council has been to separate the sheep from the goats and then to scape the goats and fit out the sheep with halos. Vatican II is a very rare instance of historic change within a continuum of identity and consensus. One cannot miss the evident concern here for reform without schism in the soul of the Church—in the face of intransigence that has sometimes seemed to reach over and beyond the call of duty. This is what I mean by my corny title, Reformation Roman-style.

Vatican II has been a council that has dismayed the diehards but has not alienated them, that has damped down the arsonists without quenching their fire, that has chafed the progressives and bored the unimaginative. It has been a subtle affair, in which some of the changes are only "development" and some "developments" are real changes, where much is left open to further development and or change—and where an adequate theory for this particular kind of development and/or change has yet to be developed. In my judgment, this is one of the most interesting of all the problems generated by this council. It opens up a whole constellation of acute issues, for Roman Catholics and Protestants alike, theoretical and practical, all bearing on the vital ecumenical question of the role of the Church in history and the role of history in the Church.

This distinctive style of reformation has not been without design. Pope John's notion of aggiornamento was meant to imply reform and has done so—though not in the classical styles of Hus or Gerson or Savenarola.

In accepting and modulating the Johannine program, Pope Paul has become the highly reflective director of an incredibly complex enterprise that is solidly conservative in doctrine and discipline, on the one hand, and vigorously progressive in polity and program, on the other. He will have no tampering with the core of traditional doctrine; yet he has already initiated more changes in traditional papal polity and practice than any pope since Pius IX.

THERE ARE, however, many changes that have been initiated by Vatican II that may not touch the core of doctrine, but that do pose a tricky problem for the tradition of invariable traditions. The immobilisti have often been quite right when they have complained that the new formulations of collegiality, ecumenism, religious liberty, - Christian-Jewish relations have altered traditional patterns that run back from centuries.

They have been wrong in their **non sequitur** that these formulations are improper because they entail significant change. Thus, one of the important consequences of your Reformation Roman-style is that in it you have continued to maintain a stable community in terms of theories about that stability that now require re-examination. This, too, is an addition to your budget of unfinished business.

The main thing, however, is that thus far you have avoided many of the standard ways of mismanaging reformations. One of these has been to strike down dissent and to damn the heretics, in the name of some proprietary system of truth. Another: to bulldoze the conscientious minority (especially if it is more proud than pitiful!). A third: to rend the bonds of Christian community in the name of one version of the Gospel or in some perfectionist protest against the imperfect structures of the visible Church. A fourth day is for timid reformers (and more reformers are more timid than they appear) to give up after their first manhandling by the ecclesiastical housekeepers.

But Reformation Roman-style would seem to have its pitfalls, too. The most obvious is the illusion that a reform well-launched is somehow guaranteed a successful voyage. But it is all too plain that reforms and reformers are normally better in the sprints than in the marathon—that liberals have a distressing tendency to quit too easily or to count their chickens in the incubator.

One wonders and worries about the swiftly ebbing tide of the reform spirit in this council in these last days. Something like this was due, but it has come sooner and is more precipitate than I expected. The consequences of this can be serious, now that the real work of actualizing the council in the Church and the world is just beginning.

The other danger, also clear and present, is the excess of the special virtue of this sort of reformation. In your laudable preference for community above polemics, for progress without schism, will you settle for anything less than your own highest possibilities? In your realistic concern to bring everybody along together, will you be careful not to hobble those who run on ahead—some of whom are your ablest and choicest spirits? The good is the enemy of the best and we have already had that spelled out in more ways than one.

One of the strongest impressions I have gained here is of an enormous pool of talent and an immense capital fund of expectant zeal, in your periti, priests and people—and I can't help hoping and praying that you will find ways and the wills to turn this huge potential loose on the world (and in the world) in patterns that are somewhat more apostolically radical than the essentially genteel and civilized essays of Vatican II.

God knows, we Protestants have no shining alternatives to cite, no Archimedean standpoint from which to press a longer lever than yours. But in a world literally perishing for redemptive love, we all have need of mutual exhortation and each the right to rejoice at all the charisms of the Spirit—now so abundant in your midst—and to hope for their full fruition.

THERE WILL BE no more meetings of this sort again in our lifetime. Our ways from here lie in a thousand directions—all in God's keeping, thank God! The splendors of Vatican II—this strange interlude when we have been so strangely one—will fade and be filed in the archives of our memories.

But a new advent of the Holy Spirit has deepened in our world in our time—an epiphany of love that has stirred men's hearts wherever they have glimpsed it incarnated. We saw that ourselves in the extraordinary uprise of faith and hope in the city of cynics when Pope Paul visited New York. In lesser ways, is not this task of incarnating the spirit of Vatican II a possibility and imperative of the council as it goes into its diaspora?

What must not fade is the clear conviction set down in **De Ecumenismo** that "there can be no ecumenism worthy of the name (—nor any effective outreach to the world) without interior conversion . . ., a change of heart and holiness of life."

The way to Christian unity is long and arduous—and the end is not in sight. But on such a way, as on all other providential journeys, the pilgrim People of God walk by faith and not by sight. Pope Paul has wisely warned us against a facile hope and a false irenicism that trifles with the grave issues that have so long divided us. But even this warning is full of hope and is itself a landmark on our way.

Meanwhile, the least we can do is to remember that our confidence is not in ourserves, that our vocations are not for ourselves and cannot be exercised by ourselves. We are Christ's and our mission is in and for the world for which Christ died.

That mysterious high moment in the Mass: per ipsum, et cum ipso, et in ipso (by Christ, and with Christ and in Christ) is really the basic formula for the apostolate of the whole People of God. This, at least, is what I have come to believe is the deepest level of the truth we confess together in that familiar refrain that you—and now we—seem to sing with more gusto than any other of your hymns: "Christus vincit, Christus regnat, Christus, Christus imperat!"

REV. ALBERT C. OUTLER

Ancient wellhead possible site of Pauline baptisms

CALLETTA, Malta—A stone wellhead has been found beneath the foundations of a small church which might be the well used by St. Paul to baptize the first Maltese in 60 A.D.

An Italian archaelogical mission carrying out excavations at St. Paul's Bay in the northeast of Malta has probed the foundations of a very old church dedicated to St. Paul. It found in the remains a stone carrying a crude sculpture of a bearded man, a Roman ship and the word 'Paulus' in Greek characters. This has led the team to search more carefully for early Christian remains. A stone receptacle for water jars was also found near the wellhead.

The site of the church is the traditional place where St. Paul was welcomed by the Maltese after his shipwreck while on his way to Rome in 60 A.D. Last year remains brought up from a Roman villa known to have been standing at the time of St. Paul indicated that there had been a Pauline connection with the place since at least 400 A.D. This year's finds give more credence to this deeply rested tradition.

The Italian mission is under the auspices of the University of Rome and organized by the Institute of studies of the Near East.

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MAJOR MILESTONE

New dome completed for Nazareth basilica

By MAX LAZEGA

NAZARETH, Israel—A major milestone has been reached in the construction of the great new church over the spot where St. Mary pronounced her "Fiat" to the message of the Incarnation—a building wrok which for five years has been a major asset to the economy of this Arab community.

The great teepee-like dome, surmounting both the still unfinished upper church and crypt of the Basilica of the Annunciation, and nearly 200 feet above the white rock of a Galilean hill, has now been completed. This concludes the construction work on the exterior of the monumental structure which was first envisioned a sa special project of the 1954 Marian Year proclaimed by Pope Pius XII. But the work of finishing the interior will go on for years, and there is no threat of any sudden new economic recession in the home town of Jesus.

The church—the fourth built on the hallowed site in the course of nearly two millennia—will on completion be the largest Catholic shrine in the Middle East. The underground church, while bare and unadorned, is essentially completed, and some 3,000 persons are expected to crowd into it for its first midnight Mass this Christmas. The underground church was essentially only a vast subterranean vault when Pope Paul VI came here on January 5, 1964, and descended to the grotto of the Annunciation below to celebrate Mass.

ARTISANS of several countries have been working for years on furnishings for the basilica. The stained-glass windows of the lower church are being made by a craftsman in Austria. The organ of the lower church is being made in Italy, and the organ for the upper church will come from Germany. Marble was brought over from Italy, as were various kinds of stone for the sculpture.

The plans of the Italian architect Giovanni Muzio of Milan were approved by the Holy See and adopted by the Franciscan Custody of the Holy Land, which has jurisdiction over the church.

Muzio has said: "This building must first of all serve the prayer. It must at the same time reveal to the pilgrims the precious testimony of the tradition, through a clear vision of the ancient, authentic and venerated remains, and the new archeological finds. Thus, the basilica must serve as a church for the people of Nazareth, for mass-pilgrimage, and to protect, conserve and show the vestiges of the successive basilicas which are the testimony of the continuous cult rendered from the first centuries on the Annuciation and the Incarnation."

The archeological excavations were directed by Brother Bellarmino Bagatti, O.F.M., who ascertained the location of the little evangelical townlet named Nazareth.

The now famed wall inscription of the first century were only recently found. One inscription spells XE MARIA (Ave Maria, in Greek), the most widely spoken language in Palestine, with Aramaic, at the time of Christ. These remains are supposed to be part of the walls of the very first Jewish-Christian synagogue-church of Nazareth.

Moreover, what can be known of the Byzantine successive basilica and of the visible parts of the Crusaders' church are now incorporated into the new basilica and visible to all. Muzio has incorporated in his design elements borrowed from Crusader churches, and walls and mosaics have been carefully preserved. This has been done while installing pillars, supporting the big dome, which can bear a weight of 1,500 tons each.

SOLEL BONEH, prominent Israeli construction firm, built the concrete dome which is some 80 feet wide and some 200 feet high. The cupola has double walls about 7 feet apart, with the outer wall sheathed in copper. Construction cost to date, not including the stone used mostly to cover the concrete walls, is about $5 million, including donations from Catholics the world over.

The new basilica is an illustration of active inter-communal goodwill. The Solel Boneh firm, wholly Jewish, agreed to give two days of rest—the Jewish Sabbath and the Christian Sunday—to the workers, from the very beginning of the work. The Arab-Jewish team working on the basilica earned Israel's much-coveted industrial prize two years ago, the first time for a mixed team. The Jewish architect I. M. Lewkowicz of Tel Aviv translated the plans of the Catholic architect Muzio into blueprints for Solel Boneh.

At the building-yard, the work is overseen by Father Benedetto Antonucci, O.F.M., of the Franciscan Custody. But the workers are members of Histadrut, the powerful Jewish-led trade union. Most of the money seems to come from American Catholic benefactors, and a big chunk of it from the Holy See.

Most of the workers are living in Nazareth itself. They are not only Catholic, but Greek Orthodox and Moslem. As it stands now, this basilica is providing the daily bread for half the population of Nazareth. It is thus one of the principal causes of the 'boom' registered here during the last years. There are more television sets in Nazareth, proportionately, than anywhere in the country.

As a godwill gesture, Solel Boneh raised a half-ton 18-foot copper cross onto the dome free of charge. Father Antonucci reciprocated by flying the flags of the Vatican and Israel and the Cuctody penant, on the basilica.

The end of the first building-stage is now reached. Although the basilica is not of modern style, its form gives an impression of good balance and comfortable and solid vastness. It is built to stand for centuries.

Underground

BARCELONA, Spain — A group of scientists engaged in underground research placed a Christmas manger 663 feet underground in one of Spain's deepest caves near here. It took 14 hours to get the manger in place, during which the movers completed scientific studies.

At Christmas

No Christmas time till Mary heard
God uttering His Sacred Word . . .
that Word made flesh
that would enmesh
His Godhead in our human lot.
Who came to love what man would not—
God's Holy Will—and to perform
it perfectly. That Deiform
we might become by His sweet gift;
our Christmas joy, Divine Spendthrift!

—Constance Greystan

ST. LUKE'S CHILDREN HELP SANTA—Sister Marie Elvire, S.P., principal at St. Luke's parish, Indianapolis, and Mrs. Eric Beck, fourth grade teacher there, look over some of the Christmas stockings made and filled by St. Luke's pupils. Shown with them are fourth and fifth graders (left to right) Michael Carr, Jacqueline Kirby, Kathleen Moran and Jeff Popma. The stocking which were made by the fourth and fifth grade children will be distributed to underprivileged homes by the Red Cross. Pupils from all eight grades at St. Luke's donated toys and candy to fill the stockings. (Staff photo)

CHRISTMAS IN RHODESIA

By FR. MICHAEL TRABER
Gwelo, Rhodesia

"Kirisimasi!" What a strange mixture of English and African vernacular. But there is no other word for Christmas for the four million Africans in Rhodesia.

An English word has been Africanized and so has the Christian feast.

Everybody is celebrating. Even the three million pagans. But many do not really know what they are celebrating, except that the feast has something to do with a newly born child.

"Mwana," child, is a magic word for the Mushona. Each child is worth celebrating, for it gives meaning and fulfilment to the life of the Bantu shepherd in the hills and plains of the Rhodesian highland. Money and Western luxuries do not make one wealthy and cannot give real happiness. But children can.

To be childless is the worst penance an angry God can impose on an African man or woman. On the other hand, each child born is considered God's greatest gift and blessing.

SO IT'S ALWAYS worth celebrating a child in Africa, although many a pagan wonders why a particular child is always feasted in the middle of the Rhodesian Summer by so many people, both black and white.

The African Christians, however, who know who this Child of "Kirisimasi" is, experience the mystery of the Incarnation with a depth of feeling and devotion which, I think, is unparalleled among Western Christians.

Every African feast calls for beer: a souplike beverage which women brew from maize or millet. Apart from quenching one's thirst, African beer has a ritual significance.

A pot of beer is placed on the grave of the newly buried man; it is used as a libation offered to God; it is part of the ritual that establishes friendship or reconciles enemies, and it is given out freely when a child is born.

So why should Christmas not be celebrated with beer?

But African Catholics do not want drunkards at their midnight Mass. My parishioners here in Gwelo decided that none of them would touch beer on Christmas Eve or in the morning of Christmas Day. They take their first sips in the afternoon of December 25 only.

When I praised them for this decision, they replied: "When a child is born, we do not start drinking before we have congratulated each other properly."

"MAKOROKOTO!" Congratulations! This is the customary greeting on Christmas. People shake hands and congratulate each other in the same manner in which they congratulate the family of bride and groom at a wedding or the parents who hvae a newly born child.

"Makorokoto! is the Christmas greeting for everybody. Even the pagan neighbor is congratulated that he has been given a child on Christmas.

Set Bible Weeks

LONDON — Cardinal John Heenan of Westminster has given his support to a national campaign organized by the British and Foreign Bible Society to hold Bible Weeks throughout Britain to create wider interest in the Bible.

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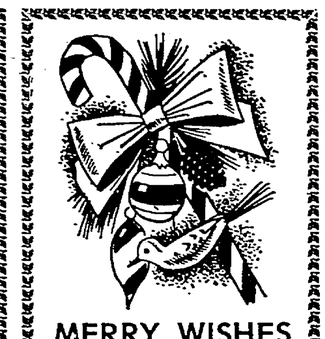
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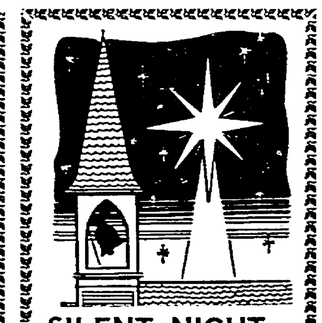
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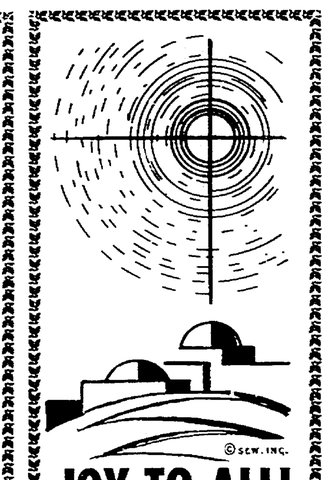
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CHRISTMAS MEDITATION

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

A CHRISTIAN should give himself some time to reflect about the great spiritual mystery of Christmas:

"Be of the same mind as Christ Jesus, who though he is by nature God, did not consider His equality with God a condition to be clung to, but emptied Himself by taking the nature of a slave, fashioned as He was to the likeness of men and recognized by outward appearance as man" (Philippians 2:5-7).

God became a man! He who is everything and who has everything imprisoned Himself in the confines of a human mind and body. It was God's encounter with man on man's own level. God was thus enabled to enter into every aspect of our lives.

God could now have a body and could feel hunger, thirst and fatigue. God could now weep and He could smile. God now could speak to men without dazzling them with His divinity. Men, such as Pharisees, scribes, and lawyers, could argue with God. Men could now question God as to what is right and what is wrong and receive a reply.

God now could walk and talk and spend time with His friends, with a Lazarus, a Martha, a Mary. God could dine with sinners in their houses; and sinners could wash His feet with their tears and anoint His head. God could wash the feet of an unwilling Peter.

Men and women could feel the healing hands of God and hear His voice saying that their sins were forgiven. Men did not fear God nor tremble as He walked along the shores of the Sea of Galilee or changed water into wine at Cana. Men did not fear God as He called them blessed in a sermon on a mountain. That men might love Him, God became man. "The Word was made flesh and lived among us" (from the Gospel of the Mass on Christmas Day).

CHRISTMAS MASSES

Let us meditate on some of the texts from Holy Scripture that are used in the three Masses that commemorate the Incarnation of the Son of God, of Jesus Christ our Savior:

"Do not be afraid (the angel told the shepherds). See I bring you good news of a great joy, a joy that will come to the whole people. Today in the town of David a Savior has been born to you; he is Christ the Lord" (from the Gospel of the Mass at Midnight).

"Do not be afraid." God did not want to make anyone fear His Incarnation, to fear having Him live among them. God wanted this announcement of His sojourn among men to be received with joy. He wanted men to know that He had come to help them. It was in the time of Caesar Augustus and the whole world was at peace. He did not want to disturb his peace. He wanted to deepen it, to broaden it. He wanted to make peace penetrate the souls of all men. He desired to bring this peace to men of good will, to men who were disposed to receive Him, to welcome Him, God with us.

"A Savior has been born to you; he is Christ the Lord. This Savior had been promised to Adam and Eve by God Himself as he exiled them from the earthly paradise. God renewed this promise to man in the centuries that followed by men to whom He revealed Himself in vision and prophecy, as St. Paul says, "God, having spoken of old to the fathers through the prophets by a great series of revelations and in various ways, in these last days has spoken to us by His Son, whom He set up as heir of all things, by whom he also created the world. He being the brightness of his glory, and the very image of His being, sustains all things by God's word and power" (1st Lesson of the Mass on Christmas Day).

The Prophets revealed Christ as ruler, king, shepherds; as prophet, teacher, master; as priest. These are the offices that Christ fulfilled. It is through these roles that He has accomplished His mission of bringing redemption and salvation to man.

GOD'S KINDNESS

"God our Savior showed His kindness and His love for man. He saved us not because of good works which we ourselves have done, but out of His mercy in the bath of rebirth and with the renewal of the Holy Spirit" (1st Lesson of the Mass at Dawn).

Most men and women experience three fears: the fear of doing evil, of doing something to offend God and bring down His displeasure or His wrath: the fear of not knowing, not being certain about what is right and what is wrong, of being ignorant about important things in the spiritual life; the fear of being damned, of not being saved, of losing one's soul, of being punished by God forever of hell.

God our Savior has shown His kindness and love for us by providing ways of divine help that will aid us in conquering all these fears. First He instituted the bath of rebirth through the blessed waters of Baptism. This Sacrament initiates our spiritual renewal by the Holy Spirit and brings us into close personal contact with Christ our Savior. Our fear of doing evil is balanced by the knowledge that Baptism instills in us the means to overcome evil in all its forms, whether against God or our fellow-men.

Our ignorance and fear of not knowing right from wrong is able to be dispelled by the Holy Spirit whose renewal involves bestowing precious gifts of the spirit: among these are wisdom, knowledge, and counsel.

Another way of divine assistance is that established in the Sacrament of Holy Orders, that of the priesthood which provides for personal contact with Christ our Savior in the Sacrifice of the Mass and the extension of Christ Himself in the Sacrament of the Holy Eucharist. The Mass is a communal meal that should also aid us in keeping our relationships with others on a higher spiritual level.

Participating in the Mass and receiving the Holy Eucharist is a pledge of eternal life which assures us of our salvation and of being loved and made happy with God and our fellow-Christians for all eternity. When human malice or weakness severs this divine assistance, the Sacraments of Penance or the Anointing of the Sick are able to restore all that the Sacrament of Baptism initially brought us. We have the means to triumph over the fear of eternal death.

WE BELIEVE

"But to all who did receive Him He gave the power to become the children of God. These are they who believe in His name, in Him who neither blood, nor the desire of the flesh, nor the desire of man has begotten, but God alone" (from the Gospel of the Mass for Christmas Day).

We have received Him. By his power we became the children of God. We believe in Him. We believe in His name. We believe in our Lord and Savior, Jesus Christ, the only-begotten Son of the heavenly Father.

THE NATIVITY—This striking etching by Ludwig Krug hangs in the National Gallery of Art, Washington, D.C.

Vatican workers get holiday bonus

VATICAN CITY—The Vatican press office has confirmed reports that a bonus of 100,000 lire (about $160) will be paid to employes of Vatican City in recognition of the extra burden of work caused for them by the ecumenical council.

It said the bonus was ordered by Pope Paul and is being distributed before Christmas.

Loss

Many a time,
Many a day,
When we pass
Along life's way,
The lonely way
From here to there,
We pass a tired
Weary pair,
And for want of a word
To say to them
We lose our chance
At Bethlehem.

—Eileen B. Norris

Original copy of 'Silent Night' placed on display

OTTAWA, Ont.—The original manuscript of "Silent Night," and the guitar on which it was first played, have been brought here on loan for display in a department store during the Christmas season.

Numbered among Austria's great treasures, and together insured for $1,000,000, the items were originally loaned to the National Arts Foundation in New York by the Austrian government, in gratitude for the presentation of a statue of Abraham Lincoln to the city of Salzburg.

The carol was written in 1818 by Father Josef Mohr, parish priest in the village of Oberndorf, and set to music composed by his organist-friend, Franz Gruber.

Father Mohr originally set out to produce the hymn, since translated into most languages of the Christian world, to meet a very immediate crisis in his little Salzburg river town.

The ancient organ in his church of St. Nicola gave out by chance less than a week before Christmas, chewed through by the mice which inhabited it. So the composition for guitar was undertaken and used, gained renown, and now stands as the best-loved of all the hymns of the Christmas season.

Merry Christmas in 26 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 26 languages:

God Jul (Swedish).
Glaedelig Jul (Danish).
Gledelig Jul (Norkegian).
Froehliche Weihnachten (German).
Hartelijke Kerst Grotetn (Dutch).
Hauskaa Joulua (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Boas Festas (Portuguese).
Wesolych Swiat (Polish).
S Rozhdestvom Christova (Russian).
Crystas Rozdzajetsia, Slawyte Jeho (Ukrainian).
Befele Vanebhi (Bohemian).
Boldog Karacsonyt (Hungarian).
Sretan Bozic (Croatian).
Linksmu Kaledu (Lithuanian).
Vesele Vanoce (Czech).
Kala Christougenia (Greek).
Nodlaig Nait Cugat (Irish).
Ge Chenorhavorem St. Zenount (Armenian).
Mele Kaliki maga (Hawaiian).
Chuk-syong takn (Korean).
Yasu Suntel Kowa (Chinese).
Shin-nen omedito (Japanese).
Gajan Kristnask (Esperanto).
Joyeux Noel (French).

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Christmas in Rome's Piazza Navona

By JAMES C. O'NEILL

LIKE Christmas, the Fittipaldi comes to Rome once a year; in fact, they bring some of Christmas with them.

The Christmas they bring, however, is not that of plastic, tinsel or styrofoam Santas. The Fittipaldi Christmas is that of Naples two to three hundreds years ago.

For 32 years Vincenzo and Carmela Fittipaldi have operated a tiny outdoor stall on Rome's Piazza Navona where they sell hundreds of hand-painted terra cotta figures that are dear to the Italians at Christmas time.

These figures naturally include the Virgin, St. Joseph and the Christ Child. But that is only the beginning. For in Italy the Neopolitan crib is one of the great traditions of the season.

The Neopolitans, at least in bygone days, could not conceive of Christ being born in the cold night solitude of a Judean hillside. Instead they surround the family of Bethlehem with the uproar and complexity of Italian village life. Chickens scratch for food, goats neigh for their mothers, men play cards or drink wine while their women gather at the town well, chattering, carrying brass water jugs on their heads or lugging heavy legs of salami.

The whole village is there: the shoemaker hammering nails into mountain boots; the baker sweating over his red-hot oven; the butcher cutting meat with a cleaver while a cat swipes at sausages hanging down from the work table.

Around the crib are heaped the gifts of the countryside. Cheeses in various forms, hams, fish, including Mediterranean squid, and woven baskets of pears, mushrooms and the whole colorful array of vegetables crowd the classic and non-Italian figures of the Holy Family.

The shepherds of the Christmas story are Abruzzi mountain shepherds with their feet encased in rough wound leggins. They play the primitive pipes and horns of these moutain people who to this day still invade Rome every Christmas time to make money from donations as they fill the city's busy streets with the nasal whiness and scurls of their instruments.

The Fittipaldi stall is only one of dozens on Piazza Navona, open only from December 1 to January 5, selling Christmas figures in the Neopolitan tradition. However, they are the only ones who have not given into plastic. To them today's plactics are as welcome as the half dozen Santa Clauses-cum-amateur photographers who lay in wait in the square to trap hapless parents into having their children photographed with old St. Nick at exhorbitant prices.

"Our tradition is an old one," explains Vincenzo. "It goes back hundreds of years before Santa Claus was ever heard of in Italy."

Throughout the year the elderly couple lives in Naples where they have a vestment store. When not working in the store, they mold the clay figures and bake them. Terra cotta is rather fragile and once a figure is baked it has to be handled with great care.

After all the rough areas of the figurines are smoothed away, the figures are taken to four piece-work artists who begin painting them by hand. Every detail of dress is carefully taken from older models. The painstaking detail work of each piece is among the factors that make these collectors' items. The costumes, colors, and even the poses, follow a tradition that has come down from past centuries.

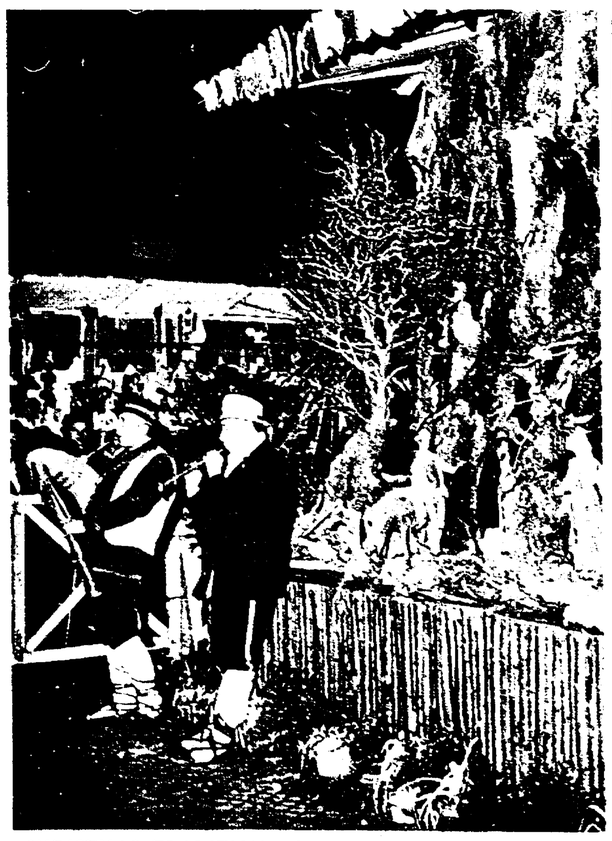
Naples abounds with the most elaborate Christmas cribs in Italy. Crib making reached a zenith under the Bourbon King Charles III of the Two Sicilies who set aside an entire room of his palace at Caserta for his Christmas scene.

Already in their 60s, the Fittipaldis do not anticipate being at Piazza Navona many more years. "Another year, maybe two," says Carmela. "We are getting too old, it's too cold standing here for 12 or 14 hours a day and too many people do not know the difference between our figures and the plastic ones all around us.

"It takes hours to produce any one of these and we can't and won't sell them for pennies" she said.

As a matter of fact, the Fittipaldis haven't run any risk of having to sell for pennies. Their figures, animals and various other works of folk art which range from a foot to an inch high are in great demand. Many people return each year to add to their collections.

Compared to plastic the figures are expensive, since a single figure of about three inches in height costs about a dollar (a group piece such as a Neopolitan street fish vender with his stand runs about $2.50). But the fact is that there are plenty of Romans more than willing to acquire pieces of an art that is fast disappearing.



CHRISTMAS TRADITION—Abruzzi shepherds from the hills of Italy come to Rome at Christmas time to play their pipes before the crib in Piazza Navona.

CHRIST OF THE SPACE AGE

Beyond all he had ever dreamed
Before or, dreaming, ever dared
To count as truth attainable,
Now man has other-sphering beamed
His course in fine-wrought ships prepared
To sail to planets gainable
Swifter than winging sound can race
In the illimitable seas of space.

Through this far voyaging, man's mind,
Stretching its litleness to learn
More of the infinite mind of God,
Can in the vastness glimpse and find
Assurance of a plan, discern
A pattern blending star and clod,
Perfected in God's boundless love
Through Christ incarnate from above.

—Frances Gass

Enter the manger

Christian soul,
Hold the Christ Child
In your embrace,
Look upon
The Infant face
Of peace and joy,
Toy with the tiny fingers
That have shaped the world
And unfurled the lighted path
His children shall follow,
For it is Christmas
When every star
Leads to Bethlehem.

—Neil C. Fitzgerald

Pope won't visit England in 1967

LIVERPOOL, England—Pope Paul VI will not visit England in 1967 fo rthe opening of the new Catholic cathedral here, Archbishop Andrew Beck of Liverpool has announced.

The Pontiff was approached on the matter, the archbishop said, but he had intimated that it would be difficult for him to attend and "in the circumstances, we did not press him further."

It is now expected the Pope will send a papal legate to the opening of the huge circular cathedral.

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CONDUCTED IN 17 PARISHES

Pre-school classes in religion are growing in popularity

By BERNICE O'CONNOR

DOES a four or five - year-old belong at Mass every Sunday, squirming around in the family pew? Or would he be better off in a special class with other pre-schoolers learning religion at a level that appeals to his age and interests?

In other words, is Sunday School the answer?

About 17 parishes in the Archdiocese think it is, and have thriving Sunday morning instruction classes for the pre-school crowd. Most groups are limited to five-year olds, but a few accept children of three and four.

A dedicated rooter for pre-school religion, Father Lawrence Pushor, an assistant at St. Francis de Sales parish, Indianapolis, told The Criterion: "Children are never more impressionable than at four, five, and six. When we wait until first grade to reach them, we have lost some very valuable time."

THROUGH stories, songs, games, and projects, children in preschool classes are taught to look upon God as a loving Father and religion as a happy subject. The little groups usually meet for about 45 minutes in a school room during one or two of the Sunday Masses. Women in the parish are in charge (no Sunday double-time, Sisters!) and the whole program is under the wing of the Archdiocesan Confraternity of Christian Doctrine.

But ask a pastor about Sunday School and the answer will be unpredictable. One priest literally roared his "NO," when The Criterion asked if his parish had started classes.

"Just glorified baby sitting," he snapped. "It's an example of what's wrong with the country today. Parents are trying to unload the responsibility for training their children on someone else." The pastor finished strong with some round-house swings at other choice bits of Americana — including the entire public school kindergarten system.

One priest's opinion to the contrary, pre-school religion is NOT glorified baby sitting, according to dedicated promoters. It has no connection with the familiar Mass-time church nursery for babies and toddlers. Sister Evelyn, O.S.B., of the Catholic School Office, best describes its purpose:

"These little classes are not meant to be a substitute for a religious background in the home. They really strengthen home training by placing the small child in a pleasant environment with other small children who are gradually learning of God's love for them."

SEEING THE growing interest in the program as "the answer to my 20-year dream" is Mrs. William W. Miller, archdiocesan CCD chairman. Mrs. Miller has conducted workshops and held discussions in her home with many mothers interested in starting pre-school programs.

"At its best, pre-school instruction emphasizes the religious ideas which the child has been living at home," Mrs. Miller feels. "It is non-doctrinal—no attempt is made to ask catechism questions. The children learn to realize God's love for them by learning about the many things God has created. They work on small projects, take them home, and are encouraged to talk about them. The ideal is a close union with the parents."

Father Bernard Gerdon, pastor of Holy Trinity parish in New Albany, was a diocesan pioneer in pre-school religion A former U.S. Army chaplain, Father Gerdon found the classes were popular with servicemen's children in other parts of the country.

He brought the idea to Little Flower parish, Indianapolis, when he was an assistant there in the late 1950's. So sold on the instructions is Father Gerdon that, after leaving Little Flower, he started a Sunday School at St. Michael's in Bradford and now has one in New Albany.

The Sunday we visited a pre-school class at St. Joan of Arc, Indianapolis, the children were deep in a discussion of how good God is to create so many different animals. They proceeded to volunteer the names—and even the noise—of all the animals they could remember. During project time, pipecleaning stems were passed out and the children tried twisting them into the shapes of various animals. They pasted them on paper to "take home to show Mommy and Daddy."

Mrs. Fermin Montezon, Jr., parish pre-school leader, explained: "We try to use everyday examples to get our points across. Water, for instance. To a four or five-year old, water is something which flows from a faucet or fills a swimming pool. We explain to the children that God showed his love for the world by giving plants enough water to stay alive, and by giving people water so they could stay alive, too. This all leads into a discussion of how the sacramental water of Baptism brings new life to the soul."

PARISHES USE a variety of books and materials for the Sunday instructions. At Little Flower, Mrs. Fred Dailey finds the pre-primary magazine, "Little Mine," almost invaluable. St. Pius X mothers have assembled their own complete lesson guide for the year. Weekly lessons cover such themes as "Your Guardian Angel," "Kindness and Truth," "God Made Everything," and "Jesus Takes Care of Us."

Both Sister Evelyn and Mrs. Miller hope to have a thorough lesson plan for pre-school classes ready in the next few months. Preliminary chapters have already been written.

In the meantime, the popularity of pre-school religious instruction grows as more parishes start classes. Two of the newest are at St. Matthew's and St. Michael's, both in Indianapolis. Mrs. John Brooks, the mother of six young children, has organized the St. Matthew's class. She says she is "sold on pre-school religion after helping out at St. Pius X." At St. Michael's, Mrs. Francis Verkamp not only has other mothers to help with the program, but also high school girls to help the mothers.

INTEREST in pre-school religious instruction is picking up all over the nation. The Catholic Preschool Association, with headquarters in Allen Park, Mich., reports that parishes in 35 states have Sunday School for pre-schoolers.

The following parishes in the Indianapolis Archdiocese have started pre-school religion classes:

Our Lady of Greenwood, Greenwood; St. Louis, Batesville; St. Michael's, Brookville; St. Joseph's, Corydon; Sacred Heart, Jeffersonville; Holy Trinity, New Albany; and Holy Family, New Albany.

Indianapolis parishes include: St. Francis de Sales, St. James the Greater, St. Joan of Arc, St. Matthew, St. Michael the Archangel, St. Pius X, St. Roch, St. Simon, Little Flower, and St. Thomas Aquinas.

AT LITTLE FLOWER PROGRAM—Attentive youngsters at Little Flower parish, Indianapolis, receive Sunday morning religious instructions from a lay catechist. They are learning about the Blessed Virgin Mary in the photo above. Little Flower is one of a score of Archdiocesan parishes offering the classes to pre-schoolers on Sunday mornings. (Staff photo)

49 Americans are ordained

ROME—Forty-nine American seminarians studying at Rome's universities for various dioceses in the United States were ordained to the priesthood here (Dec. 18).

The ordination rites, at "The Altar of the Chair" in St. Peter's basilica, were conducted by Bishop Francis Reh, rector of the North American College, where the seminarians live while completing their theological course. They will continue studies until the early summer when most will return to their dioceses, while some will continue on for higher studies.

Lifting of decree against Luther seen possibility

HAMBURG, Germany — The head of the Lutheran committee for ecumenical questions here said that the joint declaration by Pope Paul VI and Orthodox Patriarch Athenagoras I of Constantinople casting into "oblivion" the excommunications of the year 1054 brings into the realm of possibility of lifting of the excommunication of Martin Luther.

Pastor Echternach said, however, that rescinding the bull against Luther—recently proposed by a Protestant lawyer here—would be more difficult. He said this is because the Holy See condemned Luther's teaching at the same time it excommunicated him.

Pastor Echternach suggested that Luther's case be submitted to a committee of historians, theologians and canon lawyers representing both churches to make recommendations to the Pope.

Austrian villages join in carolling

In the mountain regions of Western Austria, entire villages join in carol singing on Christmas Eve. Beginning with the family living farthest from the village church, torch-bearing carolers form a procession.

At each house along the way greetings of "Froehliche Weinhnachten" are exchanged, and the inhabitants fall in line. Eventuallly, the whole population is part of the parade as it arrives at the church steps in time for midnight Mass.

Old custom

In 13th-century England grain was exposed on Christmas Eve to gain fertility from the dew that would fall in response to Rorate Coeli—the first words of the Introit on the Fourth Sunday of Advent "Drop down dew, ye heavens from above . . ."

How to win while losing

GRAND ISLAND, Neb.—Two Grand Island diocesan priests subscribe to this alteration of the old adage—"Cast your golf ball on the water, and it comes back three-fold."

Msgr. Anthony Egging and Father Andrew Augustyn were playing a round here, when the monsignor stroked a tee shot into the Wood River. Wading ankle deep in icy water to retrieve it, Father Augustyn found a nest of more than three dozen golf balls.

Since golf was originated by the Scotch, the monsignor's comment was appropriate: "That should carry us through next spring and summer!"

NCCJ award goes to Card. Sheehan

BALTIMORE—Cardinal Lawrence Shehan of Baltimore was honored here by the National Conference of Christians and Jews with its national award.

The citation cited Cardinal Shehan's leadership in ecumenism and his "condemnation of prejudice and bigotry." It praised his "vigorous advocacy of the brotherhood of man under the fatherhood of God."

NLRM moderator

DAYTON, Ohio — Archbishop Karl J. Alter of Cincinnati has appointed Msgr. Raymond Schroder, pastor of Sacred Heart parish here, the national moderator of the National Laywomen's Retreat Movement.

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● *FAMILY CLINIC*

Believes complaining wife may be at fault

By JOHN J. KANE, Ph.D.

WHY ARE men so inconsiderate? My husband works hard in the business world, but never takes me out at night. On those week-ends he asks me, I am too sick to go. I am so depressed I overeat and hate to look at myself in the mirror. He caters to the children, but not to me. Why should children come first? Right now I never go out except to church.

●

Sarah, I do not want to appear inconsiderate in trying to answer your problem but I think you will admit that your first question is a rather loaded one. I just don't know that all men are inconsiderate. Some, undoubtedly are. Others, undoubtedly are not.

When you begin with a statement such as you have, it tells me a great deal about your feelings and attitudes toward your husband. You are being quite negative, and as long as you remain negative, I see no hope of solving the problem you present. Perhaps is would be fairer to say that your husband is rather thoughtless, but not quite fair to label him as inconsiderate.

Another tipoff to the personality problem you present, is the statement that when on week-ends he does ask you to go out, you have to refuse because you don't feel well. Is there some reason that causes you not to feel well on those week-ends when he asks you out?

I am inclined to suspect that this is something of a rationalization, that is, you are giving a plausible rather than a real reason for not going out. In other words, I am compelled to ask you, do you enjoy your misery? Your illness takes some peculiar turns.

Apparently you are well enough to go out on ordinary evenings, but sick on week-ends. As a consequence, I am inclined to view your week-end sickness as psychosomatic, that is, rather exclusively phychological.

●

You are quite correct in pointing out that the feelings of depression you suffer cause you to overeat. Not infrequently overeating may be a reaction to pure boredom, and I think that you are even bored with yourself.

Overeating seems to be a typical American failing. Except for certain glandular reasons, most of it is probably exclusively psychological. It almost inevitably leads to being overweight, and as you put it, you hate to look at yourself in the mirror. So why not do something positive about it and don't put the blame entirely on your husband?

The most obvious thing to do is to consult your family doctor about the entire problem that you raised in this letter. He can then determine just what he believes to be the reasons for your excessive consumption of food. He can and undoubtedly will provide some kind of a sensible diet which will permit you to lose weight over a fairly long period of time. I think this is what you should do, and I hope you will not resort to some of the faddist diets which are so much in vogue today.

The statement that you never leave home except to go to church is also an unhealthy omen. You are retiring more and more into yourself. You are a victim of self-pity, and you are trying to place the blame for it on others and not on yourself. I make no claim that your husband and children may not have contributed to your condition. I am merely saying that despite their contributions you, yourself, have considerably facilitated it.

●

What you should do is take an active interest in church and civic affairs. You can do this on your own, even if your husband doesn't join you, although I would hope he would. There seems to be no end to the type of activities in which a woman may engage if she has time. Some are of a highly constructive nature and will lead you to think more about other people than about yourself. In fact, this is exactly what you need to do.

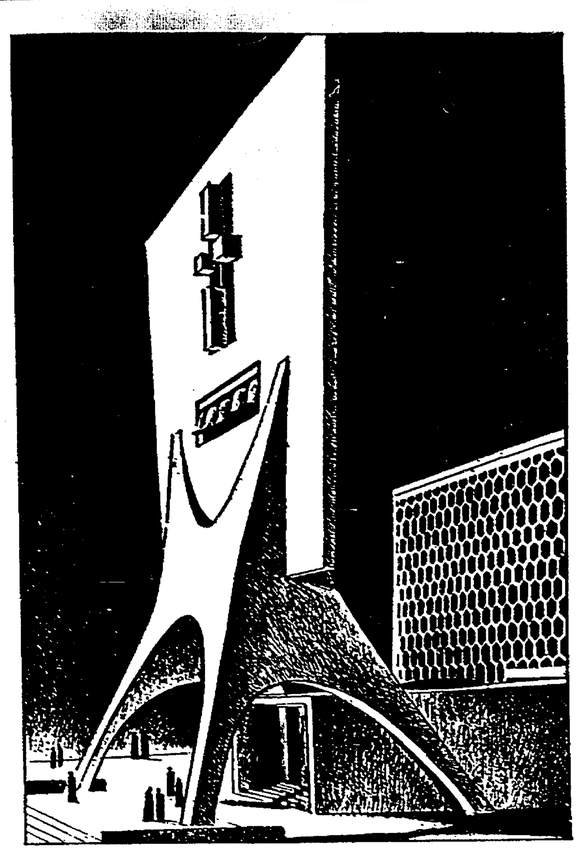
I am also forced to wonder at the expression you use, that your husband "caters" to the children but not to you. One meaning of cater is to provide for the gratification of any need or taste. I believe this is the sense in which you are using it.

First, does your husband really cater to the children in the sense of satisfying every whim, request, or gratification, personally? I rather doubt it. What you seem to be saying, and it is a result of your own self pity, is that you want your husband to "cater" to you. Is this an entirely reasonable request?

●

Of course, the children should not come first. The basic bond is between husband and wife, but hopefully it can be extended to include husband, wife and children. There has to be some kind of sensible accommodation among the requests of the spouses and the children. This is best worked out through mutual discussion between your husband and yourself, and then later with the children. But when you attempt this kind of discussion with your husband, please be as reasonable as possible. Don't begin by accusing him of being inconsiderate and catering to the children. Try to find some words that are less strong and more realistic.

Despite the fact that I have written rather strongly in reaction to your letter, I do not want to pretend for a moment, that you are entirely at fault. Why not suggest an evening out to your husband well in advance of the actual date? Then you can both have the pleasure of planning for it and enjoying it together. Unless he is really inconsiderate, I think this approach will work. On your own part, however, be certain in so far as you can be certain, that you will not be too ill to go out in the pre-arranged evening. I would like to know how this suggestion works out.



Liturgy and Life

ST. JOHN'S ABBEY, Collegeville, Minnesota, has been a sounding board for the U.S. Liturgical Movement nearly half a century. The American Benedictines established the Liturgical Press here in 1926, and the first issue of "Orate Fratres" appeared in that year with Dom Virgil Michel as its editor. Now issued with a uniformly high quality as "Worship," under the editorship of Dom Godfrey Diekmann, O.S.B., the publication has stressed the practical application of liturgical theology on a pastoral level. The Liturgical Press continues to publish a wide selection of liturgical materials.

● *GOOD NEWS*

O Dawn in the East!

By MARY PERKINS RYAN

DURING my college years, my mother helped an artist to conduct a summer school on the Maine Coast, and for several summers I made myself useful and also took the course. One of the projects given the students each summer was to paint a sketch of the same scene under seven different lighting conditions. And so, if the weather stayed about the same, sooner or later one was driven to getting up at 4 a.m. or earlier to paint the sunrise—two or three stages of sunrise.

It was always worth the effort, whether it was one of the calm clear mornings when the sky and sea grow light together in the flush of dawn, with a few rosy clouds to catch the first gleams, and the sun finally rises in quiet splendor, or a wild and windy morning with tossed masses of red and purple clouds with the rising sun lighting up the crests of waves to innumerable glorious sparkles.

At this time of year, of course, one can see sunrises without getting up early. There are few lovelier sights, for instance, than sunrise after a snowfall here in New Hampshire, when the trees begin to glitter and the white hills and lawns shine out with a special rose and silver glow!

This is a good time of year to be aware of sunrises, to let their beauty speak to us day by day, because *Oriens* — Dawn, Dayspring — is one of the most meaningful names for Christ that the Church takes from Scripture. But how can we appreciate what this name tells us that Christ means to each of us, and to all mankind, if we have never really looked at a sunrise?

●

The Church calls our Lord by this name every day in the Office of Lauds, when the Benedictus is said or sung:

And you, child, shall be called the Prophet of the Highest, you shall go before the Lord, to prepare His ways,
To give His people knowledge of salvation, forgiveness of their sins;
This the work of the depths of God's mercy, the mercy with which He will visit us, He the Dayspring from on high,
To shine on those who sit in darkness and death's shadow, to guide our feet into the way of peace.

And just before Christmas, she calls to Christ, to come to mankind in an even more complete way, by singing the wonderful "O-Antiphons," the "Great O's" sung at Vespers each evening from the 17th of December to the 23rd. One of the most beautiful of these is that for the 1st:

O Dawn in the East,
Brightness of God's eternal light and Sun of Justice,
Come!
shed your radiance upon us who sit in darkness and the shadow of death!

●

The "child" referred to in the *Benedictus* is St. John the Baptist. But the Church means us to apply it to ourselves, here and now. We are all called to prepare Christ's ways, to make ready for the coming of the Dawn, the Sun of Justice.

In our Christmas preparations and celebrations, then,—*through* whatever we are busy at in these days that can seem so hectic, we need to keep in mind what we are really working for—a household, a parish, a community ready to welcome the Sunrise, ordered toward justice and peace, ready to rejoice in the Light, the light of God's love.

● *WHAT'S HAPPENING*

Cheering powder keg

By JAMES H. BOWMAN, S.J.

THE first reason for basketball teams, rallies, cheering, etc., it said here last week, is to provide a fun situation for high-school people. Now to the second reason.

It's a very ominous reason. Very dangerous reason. Maybe necessary. but still dangerous. It has to do with group-ness in doing things. Unity among many in a common cause. Getting together, cooperating in a common venture. Cheering with a cheerleader, getting that special kick out of being part of a unified crowd, the sense of power that comes from many people working together.

This is necessary. This is dangerous.

●

Take 500 kids, put them in a bleacher section, shout at them, rave and rant about the natural superiority (lies, lies) of their school's team (and thus of their school, thus of themselves) and about the natural hatefulness of the OTHER SCHOOL'S team (and students)—and you have the absolute essential ingredient of a good pep rally.

You might even have (as I did when a high-school student) a religious-priest faculty member, a grown man of presumably proven intelligence and virtue and maturity, get up on a platform-stage in a gym full of shouting boys and tell those shouting boys the insulting epithet used on them by a representative of the team to be played that coming week-end. (And how those thousand boys bit! They got absolutely furious. They were ready right then and there to do riot with the OTHER SCHOOL. They were neatly transformed from a willing mass of indecisive, horsing-around boys to a veritable mob.)

●

Fight, fight, fight! is the call to arms. Injured-in-last-week's-game senior stands on sidelines during big game that he has to miss, and twists and contorts his face into ten different shades of hate for the opposition, calling on his teammates to render unconscious (or even dead?) the players for the OTHER SCHOOL.

These students all got the message of unity in a cause. They did learn not to be just individuals each out for his own good exclusively. They did learn to give themselves to the common effort. Besides yelling for blood, they may have made signs, driven cars in a pre-game parade, sold hot dogs or taken tickets. Common cause, common effort—great. (Nor do we speak of the players themselves, whose common effort in common cause is even more obvious and for whom benefits come that surpass those that come to cheerer and onlooker.)

●

But man, did you see the movie "Judgment at Nuremburg"? The one about the war trials where Spencer Tracy, playing the chief American judge, walked alone past the big stadium in the town of Nuremburg, Germany, and pictured in his mind's eye and heard in his mind's ear the massed ranks and shout-singing strong young voices of Hitler's youth? A chilling sight and a chilling sound.

Maybe it's being over-sensitive, but I get just a bit of the same chill when I hear students at a pep rally go wild at the thought of demolishing (constructively, of course) another student body. The demolition will be the work of trained gladiators, of course (with due respect given to the lessened violence of b-ball and to the toughness and guts involved in the controlled violence of football).

But still you have it, there in the gym on the day classes were shortened, and on the day of the big game. There you have it, the massed throng, not marching on a big stadium field in brown (or black) shorts, but sitting all huddled together in wooden bleachers in a school gym: a thousand boys yelling for victory, being goaded into the frenzy needed to be a good cheering section by visions of the malevolent opposition.

This, then, the second reason for pep rallies and organized frenzy, has its points, but it also has its ominous aspects. Keep going to games, of course. Keep cheering. Get with it according to the demands of "school spirit." But watch out. Remember the dangers of mob frenzy. Cheer the boys on to victory, but keep cool. You're a human being with a mind and will of your own. Don't submit to being steamrollered by mass action—not even to see old Siwash through to the championship of the world.

Steer middle course, Pope tells audience

VATICAN CITY—Pope Paul VI has once again called on Catholics to keep up the spirit of the Second Vatican Council, steering a middle course between a return to old ways and a continual application of the council's "dialectic process" to settle truths and laws.

"Some might think that there has been too much talk of the council, by many people and in many ways," he told those attending his weekly general audience.

"Is it not time to change the subject?" he asked.

THE POPE replied to his question with an emphatic negative, declaring:

"We cannot put the council aside. Why? For the simple reason that the council, by its very nature, is an event that must endure . . .

"We say above all that is is not good or logical or 'ecclesial' to adopt the attitude of those who are longing to return to the way things were before the council, going back to preconciliar religious and moral habits."

Pope Paul then turned to the attitude at the opposite extreme, styling it "conciliarism." He pointed out immediately, however, that he was not using the term "conciliarism" in its old sense of a theory about the Church's highest directive authority. "We allude rather to the state of mind of those who would subject to permanent discussion truths and laws already clear and established, who would continue the council's dialectic process, attributing to themselves the competence and authority of introducing their own innovating or subversive principles in the analysis of the Catholic Church's dogmas, statutes, rites and spirituality in order to adapt its thought and its life to the spirit of the times."

AFTER describing the attitudes toward the council which Catholics should avoid, the Pope spoke of the attitude they should adopt. He said it consists of trying to understand the council's teachings "and to apply them within the working framework of Christian life."

He concluded by saying that "conciliar renewal is not measured so much by changes in customs or in outward criteria as much as in a change of certain mental habits, of a certain interior inertia, of a certain resistance of the heart to the truly Christian spirit. The first change, and most important of all, is what is ordinarily called conversion of heart."

Heart attack fatal to Scranton bishop

SCRANTON — A Requiem Mass for Bishop Jerome D. Hannan of Scranton was offered (Dec. 22) in St. Peter's cathedral here by Archbishop John J. Krol of Philadelphia.

Bishop Hannan, 69, died in Rome (Dec. 15) of a massive heart attack. He had been attending the Second Vatican Council when he became ill and entered Rome's Salvator Mundi Hospital (Nov. 17) suffering from bronchitis with emphysema.

● *BEST OF TWO WORLDS*

The date is irrelevant

By GILBERT ROXBURGH, O.P.

NO one knows exactly when Jesus Christ was born. Strange to say, the apostolic Church seems not to have cared enough to even drop very precise hints. In the sixth century, a Greek monk named Denis the Little thought he knew, but where he got his information is anybody's guess; he was certainly off by six to eight years.

As best we can figure out, Jesus was probably born in the year 8, 7, or 6 B.C., but the Gospels pay little attention to it, and the Christian faith goes along very well for four centuries before it feels a need to have a feast of Christmas.

Even then the date of celebration was quite arbitrary. December 25 in no way represents the physical day on which Christ was born. December 25 was a pagan sun-feast in the ancient world, and Christ's birth was celebrated on that day pointedly to counteract devotional energies in the pagan religions. In actual fact, we don't know, and the closest probable guess as to time of year would be October or November, when the weather would be best suited to a census.

●

The main point is that the early Church was not so concerned about Jesus the boy, the child, the infant. For our fathers in the faith, salvation was a man's job, and it was Jesus Christ the adult, taking on our burden of sin, going into death, and rising again, that engaged their attention.

The principal structure of the early preaching, as we see in Peter's sermons in the Acts of the Apostles, was built out of the actions and events of the fully adult public ministry of Christ. After all, this preaching and its embodiment in the Gospels, seem to ask, what can a child really accomplish that's worthwhile when it comes to saving man from his sin?

This is brought up, not to destroy holy Christian sentiments present at this time of year, but to purify them. There is no earthly use in mooning over a cute baby boy if we forget the destiny yet to come, a destiny of pain and dedication and victory over an enemy we all experience within ourselves. This child will grow into a man, we ought continually to remind ourselves, and it is the image of the magnificent man — curing, preaching, suffering, rising — which tells us what and who the child is.

Of course, this child is God as well as man, and is, therefore, quite capable, no doubt, of accomplishing this task immediately. But it would be less worthy of his humanity and ours if this great task were to be done by an infant.

●

Jesus emerging from the womb into the external world is to be seen as a kind of summary of the entire meaning of the Incarnation: The God-Man begins now a quiet ordinary and familiar human life. He begins now to proceed about our world, affecting forever after events and objects and relationships and ways of living, making all things once again holy.

But Christmas is really subsidiary to Epiphany, the feast of public manifestation, and both are subsidiary to Easter's Resurrection, Pentecost's sanctification and sending-forth, and Good Friday's suffering and death.

Because our world tends sometimes toward the maudlin in the midst of Christmas emotionalizing, it is well to remember all this.

Commie's film on life of Christ acclaimed

OTTAWA, Ont.—A film on the life of Christ directed by an Italian communist won heavy acclaim from Catholic and Protestant clergy and laymen at its North American premiere here.

Titled "The Gospel According to St. Matthew," the film was directed by Pier Paolo Pasolini. Its showing here was sponsored by an ecumenical committee of clergy representing Catholic, Baptist, Anglican, Presbyterian, and United churches.

THE MOVIE won five awards at the 1964 Venice Film Festival. It has been praised, as a "simple and stark" account of the life of Christ, depicted with "a severe realism not to be found in Hollywood religious spectacles."

Msgr. Raymond Limoges, vicar general of the Archdiocese of Ottawa, said the film "brings out more of the message of Christ than any other I have seen."

Anglican Bishop E. S. Reed of Ottawa, a co-chairman of the sponsoring committee, called it "very impressive and very true to the Gospel story—stark and realistic."

Only a few objections were raised. The Rev. Clayton Ivay, Ottawa Moderator of the Baptist Church, said he was "a little disappointed in the characterization of Christ. I never thought of Him as being so gruff."

THE REV. Arthur Conrad, dean of the Eastern District of the Lutheran Church in America, said he had only one criticism. "While I thought it good that the sterner side of His (Christ's) nature was shown—for we too often portray the other extreme of gentle, meek and mild—it seemed to me that the loving and compassionate side of Christ was almost completely missing."

Pasolini decided to make the movie while on a visit to Assisi, Italy, on a day when Pope John was there. Forced to stay in his hotel room by the crowds filling the streets to see the Pope, Pasolini picked up a hotel Bible and read the Gospel according to Matthew. He was so interested he decided to tell the story in film. Later he dedicated the movie to the memory of Pope John.

The movie's U.S. premiere is tentatively scheduled for January 12 in New York.

Spanish priests to keep cassocks

MADRID—Archbishop Casimiro Morcillo of Madrid has denied emphatically recurrent reports to the effect that priests in Spain will abandon the traditional wearing of the soutane on the streets as well as in church and adopt black suits instead.

The archbishop also laid to rest rumors that the bishops plan to have all statues removed from churches. He did say, however, that legislation of the Madrid archdiocese calls for restricting the number of images in churches, with the removal of superfluous ones which are distractions at worship.

New stamp honors first Spanish pope

MADRID—A commemorative postage stamp will be issued here honoring Pope St. Damasus I, first pope of Spanish origin, who reigned from 336 to 384.

The stamp, of the 50-pesetas value, is one of a series on famous Spanish personalities to be issued on February 26, 1966, the Spanish postal service has announced.

Pope St. Damasus was noted as a writer and epigraphist. His feast day is December 11. He entrusted to St. Jerome the translation of the Vulgate Bible.

Twin ordinands

OTTAWA, Ont.—Bishop Paul Emile Charbonneau of Hull, Que., will ordain twin brothers to the Oblates of Mary Immaculate priesthood in their home parish of St. Gregoire, Buckingham, Que., December 26. The twins are Gilbert and Gilles Patry, 28, youngest in a family of 10.

THE WEEK IN LITURGY

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

Dec. 26 SUNDAY AFTER CHRISTMAS. To God, everything is present. There is no future nor past. But to man, there is a past, a present, and a future. Christ was born in the past, and this past historical fact is made present in the liturgy of Christmas.

The liturgical celebration of the nativity of Our Lord Jesus Christ forcefully reminds us of God's plan for our salvation. After the degradation of man as a punishment for sin God presented another plan by which His Son and God also would become man and elevate human nature so that men could again participate in the divine life of the Three Divine Persons of the Most Holy Trinity.

During the Christmas season millions of Christians rejoice on the anniversary of the inauguration of the new master-plan which has enabled man to become followers of Christ, adopted children of God and heirs to His kingdom of eternal peace and happiness. (St. Stephen, the first Christian martyr, is commemorated today.)

Dec. 27 ST. JOHN. This apostle and evangelist is described as the "disciple whom Jesus loved." His symbol is the eagle who soars to the heights and yet whose penetrating eye can discern minute details far below. As an evangelist St. John writes of the sublime mystery of divine love as well as noting details of the earthly existence of Christ. May we be "enlightened by the teaching of the Blessed John" (Prayer of the Assembly) so as to comprehend the plan of God in all its details for our salvation.

Dec. 28 HOLY INNOCENTS. Innocently and unknowingly the infant baby boys of Bethlehem were the first witnesses to Christ. They were baptized in their own blood which the swords of Herod's soldiers made flow as they tore them from their mothers' arms in an unsuccessful attempt to destroy Christ and Christianity (Gospel). The modern Herods of atheistic communism who deprive innocent children of a Christian education commit a greater crime than Herod's since they attempt to destroy the spiritual lives of children.

Dec. 29 MASS OF CHRISTMAS OCTAVE. (Mass as of the 3rd Mass on Christmas with the 1st Lesson and Gospel taken from the 2nd Mass). The first sin committed by a human being, Adam, lost for him and his descendants many wonderful gifts including the freedom to be good and inclined toward goodness, not evil. This first sin incurred the penalty of a certain enslavement to sin for the whole human race. Christ's birth initiated or activated the plan of redemption from this slavery and the restoration of all men to God's good graces. "Almighty God, grant that Your only Son's new birth in the flesh may free us from our old bondage of sin" (Prayer of the Assembly).

Dec. 30 MASS OF CHRISTMAS OCTAVE. The Old Testament reveals Almighty God as a stern father and a task-master to be feared rather than to be loved, especially in the accounts describing the punishments He inflicted on His sometimes recalcitrant Chosen People. But clothed in the humanity and humaneness of the Second Person of the Most Holy Trinity He reveals Himself tenderly as an Infant whose love man cannot ignore; and as a Savior whose kindness, love, and mercy (1st Lesson) is able to make our hearts overflow with love for Him.

Dec. 31 MASS OF CHRISTMAS OCTAVE. Although an individual's spiritual salvation is of great personal importance to each one of us, we should remind ourselves that Christ assumed a human nature to that He could make it possible for everyone to attain to eternal happiness. We should become as missionary-minded as we can so that all men may be drawn closely and personally to Christ and "made holy by His grace" (1st Lesson).

Jan. 1 OCTAVE DAY OF CHRISTMAS. "When the eighth day came and the Child was to be circumcised they gave Him the name Jesus" (Gospel). With the Chosen People circumcision was a sacred ritual prescribed by God symbolizing their alliance and covenant with Him through males of the nation. Baptism is a Christian's personal alliance with God and the time of the bestowal of a Christian name, not only for men but for women also.

Dispute liberal, conservative tag for the council

LOUISVILLE, Ky.—Msgr. Alfred F. Horrigan, president of Ballarmine College, said here the Second Vatican Council's work should not be judged from either an "ultra-conservative" or "doctrinaire liberal" point of view.

He said the council's decisions "had to be those with which the entire Church could live and act," in an address sponsored by Bellarmine and Ursuline Colleges.

He grouped under four points the council's aims in the years to come: self-awareness of the Church; its renewal; Christian unity; dialogue with the contemporary world. He added:

"It seems to me that the council in the most stunning ways has fulfilled its first objective. It will take us years to appreciate all the new opportunities and guidelines for self-awareness in relation to the nature and the mission of the Church and our own vocations and memberships within that Church."

SUCCESS COMES SLOWLY

Challenge of a mountain parish

By MICHAEL KENNEY

LANCASTER, Ky. — One priest's economic attack on Appalachian poverty is bringing hope to his mountain parish, but it would drive a businessman crazy to see how he has to measure success.

"This will be our first full year in operation," said Father Ralph W. Beiting, pastor of a four-county parish in eastern Kentucky and head of the "Christian Appalachian Project," "and I know we're in the red."

"All too often," Father Beiting said, "we have to forget smart bookkeeping procedures to do the right thing for these people. That fouls up the economics, but if you think it's what Christ would have done, you go right ahead."

OVER THE PAST year and a half, the project has purchased some 520 acres of land in Jackson County—a rugged rural area where there is no industry and farmers try to scratch a few hundred dollars a year from the worn-out land.

On the land, the project has set up a half-dozen projects—from a plastic greenhouse that is producing tomatoes for Christmas meals to a reforestation project that will provide Christmas trees by 1971.

Already about 20 mountain men are employed on the projects under four trained and experienced managers—volunteers who have come from all parts of the country to work with Father Beiting.

Here's the kind of thing that can happen, though," Father Beiting said.

"Just a few weeks ago Dale Anastasi, an agricultural scientist from New York who has been with us since March and runs the greenhouse project, came to me and said we'd be losing Bill, a young man from the county and a high school drop out. His first steady job was working on the project and he was one of our better workers.

"I was sort of let down," Fatheir Beiting recalled. "But then Dale told me why Bill was leaving and I realized that what looked like another failure was really a big success for us. Working with us had convinced Bill that he should go back to high school. Talking with Bill I found out that he has a secret desire to go on to agricultural college."

THE NEWEST Christian Appalachian Project venture is a woodworking shop. Jackson County has no industry and Father Beiting hopes the shop will provide the catalyst for some industrial development.

Charles Simpson, a young man who learned many of the Appalachian crafts while attending college in the mountains and then moved back from Arizona with his wife and three children, is setting the shop up with second-hand equipment begged from all over the country.

Father Beiting said of his parish: "This is a land where 92% of the adults in the county never finished high school; where 90% of its homes lack electricity, running water, an inside toilet or all three; and where the per capita income is $561 a year."

Father Beiting is assisted by two priests who work with him out of St. William church in Lancaster, Ky., the four project managers and 15 other volunteers who have given up a year or more of their lives to carry out the social and economic mission in this destitute area.

Unity service

BALTIMORE—The first public ecumenical worship service under joint sponsorship of the Commission of Christian Unity of the Baltimore archdiocese and the Maryland Council of Churches has been set for January 23 in the Lyric Theater here.

† Remember them in your prayers

INDIANAPOLIS

† **MARY E. AYRES**, 61, St. James the Greater Church, Dec. 17. Holy Cross Cemetery. Wife of George; mother of Charlotte A. Curd.

† **EDWARD F. CUNNINGHAM**, 56, St. Matthew's Church, Dec. 17. Calvary Cemetery. Husband of Irene C.; father of Michael E. Cunningham and Patricia Parker; brother of Mary Schaffner, Margaret Buennagel, Helen Commons; brother of Francis J. and Terrance P. Cunningham.

† **ALBERT P. WEBER**, 74, St. Anthony's Church, Dec. 17. St. Joseph Cemetery. Husband of Nita; father of Albert Weber; stepfather of Mary and Lee Collester.

† **ANTHONY CRINGLE**, 39, St. Philip Neri Church, Dec. 18. Holy Cross Cemetery. Father of William F.; Ella Thompson, Lucille Kahn and Mary Andreotte.

† **WILLIAM H. BECK**, 67, St. James the Greater Church, Dec. 18. Calvary Cemetery. Husband of Fern; father of William, John, Melvin, Joseph and Paul Beck, Rose Terhiene, Margaret Liford, Barbara Bland; brother of Rose Krukemier and Matilda Herner.

† **WAYNE L. STARKS**, 65, St. Roch's Church, Dec. 20. Calvary Cemetery. Father of Robert L. Starks and Alma Brizenbine; brother of Herbert, Raymond and Guy Starks and Della Conrad.

† **MARTIN F. MAHONEY**, 68, St. Susanna's Church, Plainfield, Dec. 21. Holy Cross Cemetery, Indianapolis. Brother of Agnes Mahoney.

† **CLARISSA E. DeWEES**, 49, Holy Name Church, Dec. 21. Calvary Cemetery. Mother of Robert, Michael, Stephen, Anne R. DeWees; daughter of Mrs. Julia Schuler; sister of James and Donald Schuler.

† **MARY M. NATTHEWS**, 74, Sacred Heart Church, Dec. 21. St. Joseph Cemetery. Mother of Irene Clayton, Anna M. Fischer, Dorothy Winans, Betty J. Pogue, Harold and Richard Matthews; sister of Anna Wink, Catherine Baker, Matilda Huebner, William and Frank Gamstetter and Elizabeth Kocsik.

† **MARIE M. HAMILTON**, 73, Little Flower Church, Dec. 22. St. Joseph Cemetery. Wife of Arthur P.; mother of Ronald A. Hamilton, Dorothy T. Jarvis, Mary A. Reel; sister of Joseph, John, Nick and Frank and Anna Agustin.

† **BESSIE HOGAN**, 61, St. Philip Neri Church, Dec. 22. Holy Cross Cemetery. Wife of Thomas J.; mother of James F., Charles, Thomas P. Hogan, Margaret Alexander, Bridget Carter and Catherine Schmaltz; sister of Garland Jankins.

† **MARGARET O'HARA**, 74, Immaculate Heart of Mary Church, Dec. 22. Holy Cross Cemetery. Mother of John D., Thomas J. O'Hara; Mary M. Fahy, Theresa Viehmann, Louise Kelley, Patricia Sequin; sister of William Maroney.

JEFFERSONVILLE

† **SARA O. KENNEDY**, 84, St. Augustine Church. Burial in Louisville. Sister of Mrs. Anna Marra, of Jeffersonville.

NEW MIDDLETOWN

† **WILFORD SHERIDAN DEATRICK**, 92, Most Precious Blood Church, Dec. 18. Church Cemetery. Father of Beveridge Deatrick, of Laconia; Wilfrord Deatrick, of Pontiac, Mich.; Joseph Deatrick, of Ft. Lauderdale, Fla.; Clarence Deatrick, of Elizabeth; Mrs. Margaret Mann, of Louisville; and Mrs. Irma Bernard, of Fredericksburg.

NEW ALBANY

† **LEO LARNER SR.**, 67, Holy Trinity Church, Dec. 16. Church Cemetery. Husband of Loretta; father of Leo, Jr., of New Albany; Edward Larner, of North Hollywood, Calif.; Mrs. William Seiler, Mrs. Mary Kramer, Mrs. Gale Chaffin and Miss Shirley A. Larner, all of New Albany; and Margaret Myers, of Sun Valley, Calif. A brother and sister also survive.

STARLIGHT

† **WILLIAM F. STUMLER**, 82, St. John's Church, Dec. 15. Church Cemetery. Father of Lester J. and Elmer B. Stumler, both of Borden; Jerome B. and Leo H. Stumler, both of Floyds Knobs; Edward J. Stumler, of Atlanta, Ga.; Mrs. Marcella Huber, of Borden; Mrs. Martha King, of New Albany. A brother and three sisters also survive.

Alumnae to honor Woods officials

INDIANAPOLIS—Sister Marie Perpetua and Sister Mary Joseph, president and vice-president of St. Mary-of-the-Woods College, will be honored with a coffee and luncheon given by the Indianapolis Alumnae of the college on Tuesday, Dec. 28.

Mrs. Leon DeSautels, 4232 Central, will be hostess for the coffee at 10 a.m. Her guests will include local students currently enrolled at the college and their mothers.

After the morning coffee, the Sisters will be the guests of Mrs. Robert Hilger at a luncheon party in the Indianapolis Athletic Club.

MacEoin

(Continued from page 4)

of the public and of the hierarchy.

On that point there was total unanimity. "Crusading editors," as Finn expressed it, "incarnated the principle of freedom in the general press, even fighting—when necessary—the people who employed them. Catholic editors will have to stick their necks out, too, knowing that some of them will be chopped off."

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IN STATE OF UNION MESSAGE

Awaiting President's birth control stand

By RUSSELL SHAW

WASHINGTON — In 25 words in his State of the Union Message a little less than a year ago President Johnson touched off a major national controversy over birth control.

The question now in many minds is whether Mr. Johnson, in his 1966 message, will choose to fan the debate's flames or damp them down. Many here are predicting increased efforts in Congress and the executive branch to involve the federal government in foreign and domestic birth control programs.

The issue of government-supported birth control had been simmering on a back burner for several years before the President's 1965 State of the Union Message. But Mr. Johnson's remarks on that occasion last January 4 moved it up to the front of the stove.

"I will seek new ways," he said, "to use our knowledge to help deal with the explosion in world population and the growing scarcity in world resources."

MR. JOHNSON returned briefly to the same theme in several other public utterances in the intervening months. In August, for example, in a message to United Nations Secretary U Thant in connection with the UN Conference on World Population in Belgrade, he called the balancing of world resources and world population a "transcendent problem" and said: "Second only to the search for peace, it is humanity's greatest challenge."

Now attention is focused on the 1966 State of the Union Message, scheduled for delivery January 10. The question is whether Mr. Johnson intends to make specific proposals and, if so, how hard he will push for them.

Those who advocate government birth control have not, however, simply been waiting on the President for the past year. Instead they have conducted a hard-driving and skillful campaign to enlarge the government's already substantial role in this field.

A major objective has been to create a national "consensus"—or at least its semblance—in favor of government birth control.

Several bills to expand the government's role have been introduced in Congress. Sen. Ernest Gruening of Alaska, with Sen. Joseph Clark of Pennsylvania, perhaps the most outspoken congressional proponent of government birth control, conducted a lengthy series of hearings on the issue. He will continue the hearings in the second session of the 89th Congress.

Following the adjournment of Congress, the campaign received major impetus at two White House Conferences in November, one on health and the other on international cooperation.

A panel at the health conference issued a report supporting government-sponsored birth control for this country's poor. And a citizens' committee preparing for the conference on international cooperation urged the government to spend $100 million a year for the next three years for birth control in foreign countries.

CATHOLICS HAVE responded to all these moves. In August attorney William B. Ball, representing the National Catholic Welfare Conference and the Pennsylvania Catholic Welfare Committee, told the Gruening subcommittee that those agencies oppose use of "public power and public funds" for birth control programs on civil liberties grounds.

"If the power and prestige of government is placed behind programs aimed at providing birth control services to the poor, coercion necessarily results and violations of human privacy become inevitable," Ball stated

Similar views were expressed soon after in a sermon by Archbishop Patrick A. O'Boyle of Washington. Catholic spokesmen also objected to the endorsement of government birth control at the two White House Conferences last month.

But other Catholics have taken a different stand. Seven Catholic participants in the White House Conference on International Cooperation, for example, filed a statement for the record distinguishing between "the teaching of the Catholic Church on a particular moral issue (birth control) and the question of public policy in a religiously pluralistic society."

Meanwhile, as the pros and cons of government birth control have been debated in theory, the practice has been steadily expanding.

On the domestic scene, the major activity is centered in the Office of Economic Opportunity, which is sponsoring birth control programs in a growing number of communities as part of its anti-poverty effort.

The Children's Bureau in the Department of Health, Education and Welfare, and other government agencies also have substantial birth control programs.

On the foreign scene, the U.S. Agency for International Development is providing assistance in the population field with a variety of funds, services and equipment for their manufacture.

The aim of the advocates of government birth control is a dramatic expansion of existing programs, plus a removal of restrictions under which they now operate—such as AID's refusal to supply contraceptives and OEO's refusal to support birth control services for unmarried women and women not living with their busand.

CATHOLIC spokesmen have not opposed all government activity in the general area of population. Msgr. John C. Knott, director of the Family Life Bureau, National Catholic Welfare Conference, has said that Catholics welcome government support of basic research on such things as the mechanics of reproduction, fertility and sterility. Programs of this nature were supported by the National Institute of Health at an estimated cost of $9 million in the past year.

But, under the impact of domestic poverty and worldwide population growth, the pressure has been mounting in some circles for government to go all-out in backing birth control here and abroad.

Whether it will do so remains to be seen. At the moment the next move is up to President Johnson.

Archdiocesan nuns at consecration rite

PITTSBURGH, Pa. — Five Franciscan Sisters from Oldenburg, Ind., attending the consecration of a new bishop for mission territory in New Guinea, heard the purpose of missions described as an effort to "unite all men in God."

Bishop Fermin M. Schmidt, O.F.M., Cap., head of the vicariate apostolic of Mendi in Papua, New Guinea, was raised to the episcopate here by Bishop John Wright of Pittsburgh.

Among the congregation were Mother Marie Dillhoff, O.S.F., and four other Franciscans from Oldenburg which staffs three mission stations in the Papua area. In addition to Mother Marie were: Mother M. Cephas, Sister M. Hortense, Sister Annata and Sister Mary Claver. The latter two recently returned home for a six-month furlough after five years in New Guinea.

IN THE consecration sermon Bishop William G. Connare, of Greensburg (Pa.) diocese, said the mission activity of the Church is "readily justified" in every age.

"Even as Christ came according to his own words 'to evangelize the poor,' the missionary activity of His Church must be in His pattern. It must use His means, namely 'poverty, obedience, service and self-immolation even to death,' if eventually it is to lead the People of God to the triumph of His resurrection.

"IT WILL succeed only in the proportion that its participants, from the bishop to his humblest lay apostle, mirror by their preaching and their example the charity of Christ from which the fabric of the Christian community is fashioned," the bishop said.

The Mendi vicariate, entrusted to the Capuchins from Pittsburgh in 1955, is now served by 23 priests and four Brothers in addition to 11 Franciscan nuns from Oldenburg.

Included in the missionary effort are 100 lay teachers, most of them native Papuans, over 300 lay catechists and 12 lay missionaries. There are nearly 5,000 Catholics in a total population of 203,000 souls in the mission territory.

MARYDALE CHRISTMAS PROJECT—For the third straight year, girls at Marydale School, Indianapolis, have made doll clothes and Christmas stockings for the Red Cross to distribute to deserving children. Dressing the dolls, provided by the Red Cross, are Sister Mary Aimee, R.G.S., director of the project, Jackie Carroll (seated), Molly Witzgall (left) and Shirley Pavolich. (Staff photo)

New personal approach to Sisters applauded

HYATTSVILLE, Md.—A psychiatrist lauded new openness toward personal fulfillment on the part of religious communities.

Dr. Robert McAllister, Washington, D.C., psychiatrist, told 850 Sisters at a workshop sponsored by the Washington Council for Women's Vocations that the wider choices of recreational activities being given to Sisters now encouraged them to read more widely, to understand and argue politics, to discuss art and the theater.

"THE FULFILLMENT of personality and living the life of a Religious are not incompatible. They are, in fact, in deepest harmony. The spiritual life is not the termination, but the culmination of personality fulfillment," he told the meeting in this suburb of the nation's capital.

Dr. McAllister said the present times are witnessing the disappearance of the assembly-line image of the Sister, and the appearance of the Religious woman who takes personal responsibility for her own development.

SISTER MARY Daniel, provincial of the Sisters of Notre Dame de Namur, urged greater freedom for Sisters with regard to the means of accomplishing apostolic work.

"We are all working for the same end," she stressed, "and we are not likely to make decisions as isolated units. Let the person assigned to the work be responsible for the means."

Sister Daniel stressed the new responsibility given to nuns by the Second Vatican Council. Rather than set down a list of specific regulations, she said, it suggests principles which will have to be developed and applied by the individual communities.

Add to body on liturgy

VATICAN CITY — Pope Paul has named five prelates to the Consilium for Implementing the Constitution on the Liturgy, bringing the total membership of the body to 49.

Of the five, one is a Canadian and two are from communist-ruled countries.

The new members are Archbishop Michele Pellegrino of Turin, Italy; Bishop Sandor Kovacs of Szombathely, Hungary; Bishop Ambroz Lazik, ordinary of the apostolic administration of Trnava, Czechoslovakia; Auxiliary Bishop Jan Bluyssen of 's Hertegenbosch, The Netherlands, and bishop Gerald E. Carter of London, Ont.

The consilium, headed by Cardinal Giancomo Lercaro of Bologna, now has two Americans and two Canadians as members —Cardinal Ritter of St. Louis; Archbishop Paul J. Hallinan of Atlanta; Bishop Joseph Martin of Nicolet, Que., and Bishop Carter.

Honored by Pope

BOMBAY — Governor P. V. Cherian of Maharashtra state said he is proud of the honors conferred on him and his wife, both Anglicans, by Pope Paul VI. Gov. Cherin was named a Knight of St. Gregory the Great and his wife received the Benemerenti Medal. They are believed the first Protestants in India to receive the honors.

U.S. archbishop is named nuncio

VATICAN CITY — American-born Archbishop Martin J. O'Connor has been named the first apostolic nuncio to Malta.

The archbishop will continue in his office of president of the Pontifical Commission for Communications Media and will continue to live in Rome. Depending on circumstances he will visit Malta, a Mediterranean island nation which is part of the British Commonwealth, several times a year.

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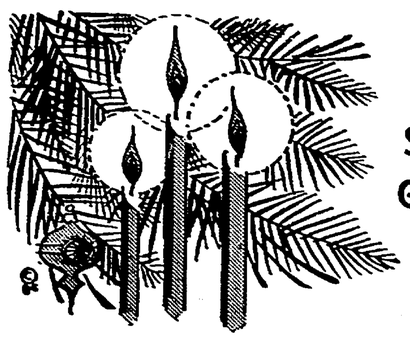

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Bayh's Carriage House Standard
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9001 Pendleton Pike
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U.S. 421 and Rd. 100
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GREETINGS TO ALL!
FARRELL-ARGAST ELECTRIC CO.
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Call 923-3331

Christians in Action!
We Salute . . .
CHRISTMAS CAROLERS
We congratulate the many fine Catholic organizations who are volunteering their time during the busy holidays to cheer hospital patients and others by caroling.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Please respond generously to the Annual Christmas Leper Appeal:
Catholic Leper Committee of Indiana
Monsignor Goossens, Chairman
136 West Georgia Street

ANNUAL NEW YEAR'S EVE DANCE
Holy Name Parish — School Hall
Friday, Dec. 31 — 9 P.M. - 1 A.M.
Admission: $6.00 Per Couple

St. Matthew Women's Guild
ANNUAL CARD PARTY
Wednesday, Jan. 12 — 8 P.M.
Glendale Auditorium Fashion Show

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

Donald R. Collins

Feeney-Kirby MORTUARY
MERIDIAN AT 18th STREET

Christmas Joy TO ALL!
FROM A FRIEND OF ORGANIZED LABOR