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YOUNG MAN WITH A HIGH MISSION—With the majestic peaks of the Andes Mountains in the background, an Indianapolis seminarian gazes into his future as a priest of the mountainous Huaraz Diocese in Peru. Joseph Stevens, a native of Holy Cross parish, Indianapolis, relates his impressions after six months in the South American country in an exclusive report for The Criterion. His account and other photos are found on Page Three.

Catholic realtors are urged to curb bias in housing

ST. LOUIS—The Archdiocese of St. Louis called on Catholic real estate dealers here to curb discrimination against Negroes in the sale and rental of housing.

This request was made by Father Francis M. Doyle, executive secretary of the Archdiocesan Commission on Human Rights, who told 76 Catholic real estate dealers that he was writing them "as the personal representatives of the Cardinal Archbishop and through him the teaching authority of the Church."

Father Doyle invited the realtors to a meeting with the archdiocesan human rights commission "to help us create a Christian attitude in the delicate field of housing."

In his letter, the priest expressed hope that the meeting "might mark a beginning not only in improving race relations, but also of helping each of you form a peaceful conscience regarding practices in the field of real estate."

CATHOLIC real estate men were told that "we expect in the near future Protestant and Jewish religious leaders will contact their members to seek support for listing rental and sale of property without discrimination."

Father Doyle pointed out that Cardinal Joseph Ritter, Archbishop of St. Louis, believes that "a Christ-like attitude toward the racial problem is the sure test of genuine Christian commitment."

The letter continued:

"No one need tell a real estate dealer of the problems that racial minorities face and create in St. Louis housing. Substandard living conditions, segregated schools, the tensions created by racial ghettos and the comunity-ruining blight or expanding, crime-breeding slums—all these and more are attributable to problems in the area of housing.

"The cardinal has indicated that the sin of segregation's heart is the vicious circle of housing. If your Church is to make a contribution to the solution of the problem, you must feel an involvement.

"It is no answer simply to refer racial questions to the owner. The average seller or renter deals in transfer of property infrequently. You make such decisions every day.

"THE OWNER or lessor looks to you for guidance about prices, improvements and every aspect of property transfer. He should be able to look to you for assistance in making racially significant decisions also."

Father Doyle noted that an individual realtor acting alone would have difficulty in changing present practices in the sale and rental of housing. Therefore, he wrote, "We urge you to work with others in your profession to achieve this end. All the resources of the Human Rights Commission are at your disposal: we want to help any way we can."

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The CRITERION

VOL. V, NO. 13 INDIANAPOLIS, INDIANA, JANUARY 1, 1965

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Report Pope is drafting Curia brief

ROME—Pope Paul VI is in the process of drafting a document outlining measures for reform and modernization of the Roman Curia, the central administration of the Church, according to the Rome Radio.

Although the Vatican Radio has so far remained silent on the matter, the Rome station said the Pope is being assisted in preparing the document by Cardinal Francesco Roberti, Prefect of the Supreme Tribunal of the Apostolic Signature, the Holy See's court of appeals.

IT WAS recalled here that early this year the Pope named Cardinal Roberti to head a committee on Curia reorganization. At the same time, in a letter sent in his name by Cardinal Amleto Cicognani, Vatican Secretary of State, he invited the heads of the eleven Curial congregations and many lesser secretariats and offices to submit suggestions for reorganizing their various bodies in the spirit of "aggiornamento" (updating).

The Rome Radio said that Cardinal Roberti meanwhile had had numerous consultations with almost all the other cardinals of the Curia.

THE STATION claimed that the papal draft now in preparation would stipulate, among other things, that the heads of the various congregations must be under the age of 65, and that more posts of high responsibility in the Curial set-up be assigned to non-Italians.

On Sept. 23, 1963, Pope Paul announced his intention to modernize the Curia and change its almost entirely Italian composition by the appointment of more non-Italian prelates.

This was in a talk to the Curia cardinals in which the pontiff spoke of the administration as having grown "ponderous." He said it needed to be simplified, decentralized and broadened to include new functions.

Liturgy commission divided on goals

HOBART, Australia — The Rome commission entrusted with the task of shaping the Mass of the future is fairly evenly balanced between members whose goal is to restore the simplicity of the Eucharistic celebration of the early Church and those seeking to adapt the Mass to the 20th century, the Australian member of the commission said here.

Archbishop Guilford Young of Hobart said that voting in meetings of the 42-member commission has been close. He said in an interview with The Standard, Catholic weekly here:

"By training and scholarship, some members of the commission and some of the experts called in for assistance are inclined to make predominant what was done, for example, in the fifth century.

"THEY ARE balanced by those who are mainly intent on adaptation of the liturgy to the 20th century.

"This is the constantly recurring problem of the relation of the modern to the traditional.

"All recognize the value of tradition, but the difficulty is to make sure that, in holding on to inherited values rich in content, we do not slip imperceptibly into archeologism.

"On the other hand, in recognizing the immediacy and actuality of the 20th century, we must not fail to give due place to tradition. We cannot compose a Mass as if it had never been celebrated before."

ARCHBISHOP Young said that the liturgy commission met frequently when the bishops were in Rome for the ecumenical council, and work is now well advanced on rewriting the missal. He said that much attention has also been given to revising the Divine Office.

As for the overall work of the council, Archbishop Young said that its documents are intended to be starting points of new thought, new initiative and new life in the Church. The council is carefully avoiding "definitions," he said, as it is seeking to avoid formulations which might "trap thought or fix the continuing development of understanding of the inexhaustible divine mysteries."

Students backed up by clergy

BERKELEY, Calif.—Catholic, Protestant and Jewish leaders at the University of California have defended recent student demonstrations there and condemned what they called the university's "suppression of the moral right to free expression."

The religious leaders said they were "not . . . uncritical" of the students' behavior, but at the same time felt the students were largely in the right and the university was in the wrong.

Demonstrations at the University of California have centered on alleged violations of free speech, including restrictions on students' political activity.

A JOINT statement written "to clarify the situation" was issued by the Rev. Keith K. Chamberlain, a Presbyterian minister, Father James Fisher, C.S.P., of the university's Newman Hall, and Joseph Gumbiner of the Jewish Hillel Foundation.

They said student activity "should be viewed as an expression of youth's moral consciousness, not as juvenile irresponsibility."

THEY ACCUSED the university of imposing "oppressive regulations" on the students and said: "It is precisely by putting a clamp on young idealists . . . that we attack their sense of integrity and personal dignity."

A student sit-in demonstration on the campus, they stated, "should not have elicited from the minds of a calm and wise administration the need for state police intervention on a university campus."

INDIANAPOLIS NATIVE

Priest chooses exile in race controversy

By FRED W. FRIES

Failure of churchmen to speak out on the plight of the Negro in California has prompted a 49-year-old pastor, who is a native of Indianapolis, to leave the Los Angeles Archdiocese in a self-imposed exile.

Editorial, Page 4

Father John V. Coffield told The Criterion in a telephone interview this week that he had sought permission from his Ordinary, Cardinal James Francis McIntyre, to leave his pastorate because he had been "ordered to maintain a silence on racism."

"The Catholic Negro in California is gravely depressed over the defeat of Proposition 14 in the last election," Father Coffield told The Criterion. "Since no clergyman has spoken out on this matter, the Negro feels that the Church has no sympathy for his plight."

"That is the reason," he added, "I have chosen to make a public statement on the matter."

FATHER Coffield, who was contacted in Chicago where he has taken up residence at St. Carthage rectory, said that he had been granted a three-year leave of absence by Cardinal McIntyre. St. Carthage is a

(Continued on page 9)

'ACADEMIC RENEWAL'

St. Meinrad 'updating' its School of Theology

By PAUL G. FOX

The general "updating" now underway within the Catholic Church is not confined to restructuring the official worship or the modernizing of religious garb.

Seminary training is also receiving close scrutiny, with an eye to streamlining courses, introduction of team-teaching and a move toward consolidation of facilities.

The end result desired is a true scholarly environment conducive to producing ministers of the "Good News" who are competent to lead the People of God in today's world.

St. Meinrad Seminary, the 110-year-old Benedictine institution in Spencer County, Ind., is currently in the academic forefront with an exciting revamping of its School of Theology.

NOW INTO its second year of a four-year restructuring program, St. Meinrad will receive additional impetus next September when the Passionist Fathers transfer their theology students and faculty from Louisville to the Benedictine-conducted house of studies.

Five Passionist priests will augment the St. Meinrad theology faculty, while an expected 24 Passionist seminarians will swell the 120-member St. Meinrad student body in the theology school.

The "Academic Renewal" at St. Meinrad dates to 1959 "P.C." (pre-council), when a self-study of the Seminary was made for the North Central Association of Colleges and Secondary Schools. Accreditation to the seminary College of Liberal Arts was extended by North Central two years later.

A similar self-study was then launched for the School of Theology, under the direction of Father Adrian Fuerst, dean of theology, and Father Polycarp Sherwood, professor of Oriental Theology and Patrology.

Five ad-hoc-committee of faculty members were forced to probe authoritative documents which govern seminary life, standards, curriculum, moral formation and faculty problems.

EFFECTIVE with the school year of 1963-64, the following standards were adopted regarding admission to the theology school:

- An entrance examination is given six months prior to potential admission. The examination includes an hour's translation from Latin to English, a 500-word composition in English and 15 minutes of dictation, and a 15-minute oral examination in philosophy before two professors.
- Also necessary is a satisfactory transcript of all college credits which must prove that the student has maintained a "C" average for seven semesters of college.

In September, 1965, all new theology students must also possess a bachelor's degree in either arts or science.

To continue in "good standing" a theology student must maintain a "C" average or be placed on academic probation. Probation will incur definite sanctions, e.g., he will not be permitted to receive Orders during that semester on probation, he will not be permitted to hold time-consuming school offices, and he may have his extra-curricular activities curtailed.

If a student remains on probation for two consecutive semesters, he may choose either to continue his regular class hour load and attempt to remove the probation the third semester. or he may reduce his class hour load and lengthen his stay in the School of Theology (and postpone ordination). A student who remains on probation for three consecutive semesters will be dismissed for poor scholarship.

According to Father Adrian, the new challenge has resulted in a new academic spirit among the faculty and the student body.

ANOTHER MAJOR area of concern of the theology faculty was the tremendous class hour load carried by the students, which often meant preparing for seven separate examinations each semester.

By combining classes and introducing team teaching, the school was able to reduce the over-all class hour load to the recommended 15 or 16 hours, rather than the unwieldy 24 to 26 hour schedule.

The new courses also eliminated duplication of material and brought about greater coordination of presentation.

- Traditional courses in First Theology, e.g., Church History to 800 A.D. and Patristics were meshed into one course called Historical Foundations. Added to the new course were the History of Worship (Liturgy) and some phases of Christian Archaeology. This class is now taught by three professors, each competent in his field of Church History, Patrology or Liturgy.
- Foundations of Doctrinal Theology has replaced separate courses on Fundamental Dogma and Scripture and is taught by two professors competent in Dogmatic Theology or Scripture.
- The third new course in First Theology is Moral Principles, which fuses Moral Theology and Canon Law.

New telescoped courses in Second Theology are: Historical Development (combining Church History from 800 to 1500, History of the Oriental Churches, and the History of Worship); Moral Theology (Moral Theology and Canon Law); and Doctrinal Theology (Dogmatic Theology, Ori-

(Continued on page 9)

Hint Pope Paul VI may visit Brazil

RECIFE, Brazil—Archbishop Helder Pessao Camara of Olina and Recife said Pope Paul VI might visit Brazil next year and tour its underdeveloped Northeast Region.

Speaking at commencement exercises at the Rural University here, he described the pontiff as "one of the most sensitive men with regard to the struggle for development," and said his visit would serve to dramatize the Catholic Church's commitment to social reform in the impoverished area.

Killed by car

BEURON, Germany — Archabbot Benedikt Reetz, O.S.B., president of the Benedictine Congregation of Beuron, was hit by an automobile and killed while walking along a highway in nearby Sigmaringen. He was 67.

Bp. Freking goes to La Crosse see

WASHINGTON — Pope Paul VI has named Bishop Frederick W. Freking of Salina, Kans., to be Bishop of La Crosse, Wis.

The transfer was announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

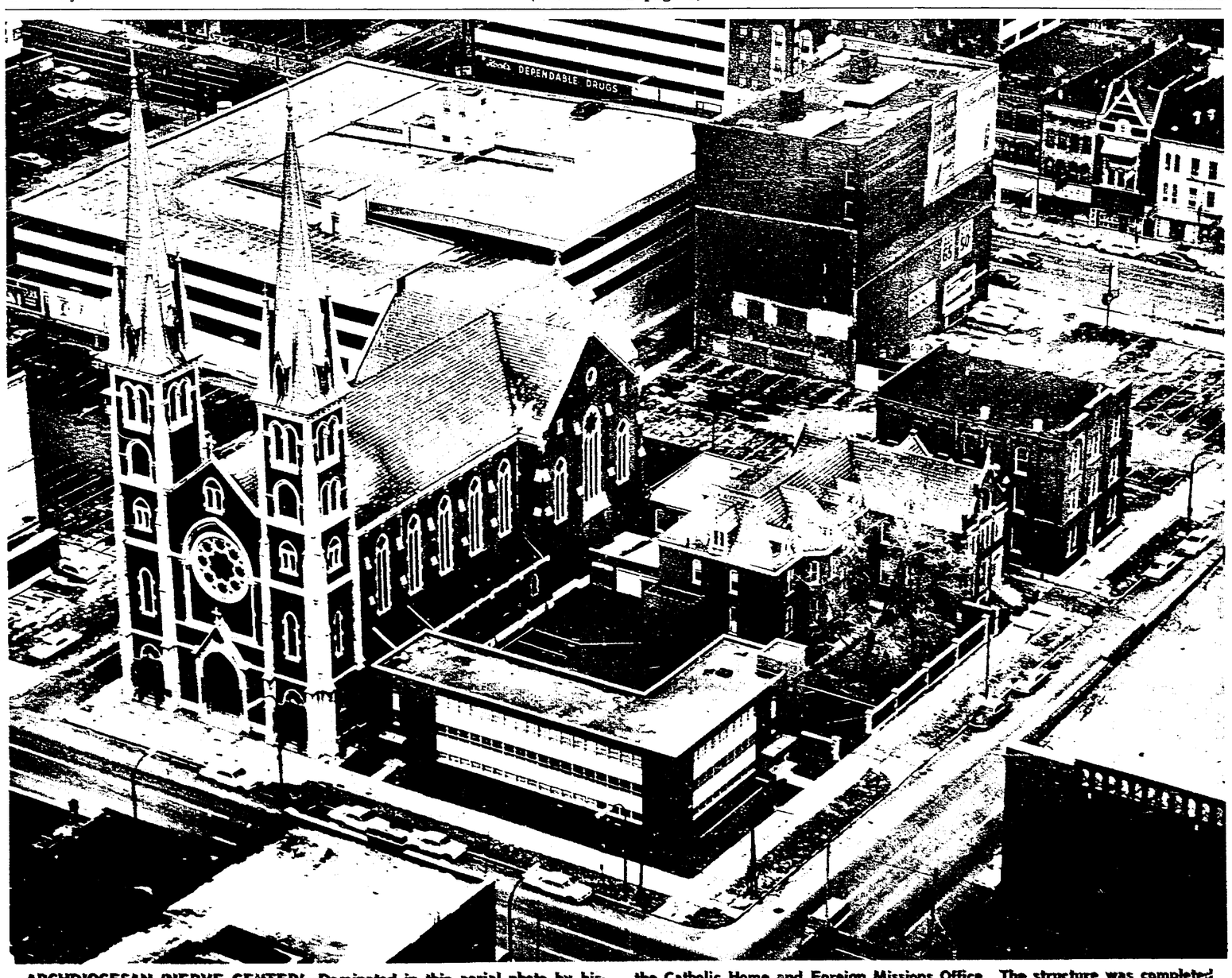
Bishop Freking succeeds to a see left vacant by the death of Bishop John P. Treacy Oct. 11.

Baptizes Dad before 1st Mass

ROME—A newly ordained American priest celebrated his first Mass and baptized and gave first Communion to his father here all in the same evening.

Father Donald Shoulberg, C.S.C., of Norristown, Pa., administered Baptism to his father as his Catholic mother and two sisters looked on. Then he offered his first Mass, with his family participating, in St. Susanna's, the American church in Rome (Dec. 20).

The senior Shoulberg is a convert from Judaism. He took instructions from a parish priest in Norristown and revealed to the son his intention to come into the Church only two months ago.



ARCHDIOCESAN 'NERVE CENTER'—Dominated in this aerial photo by historic St. John's Church is the Chancery Office complex, located at Georgia Street and Capitol Avenue in downtown Indianapolis. The complex contains the majority of Archdiocesan offices and operations' centers. Adjacent to St. John's is the modern, three-story service building occupied by the Catholic Information Center, the Archdiocesan School Office, Marriage Tribunal and the Catholic Home and Foreign Missions Office. The structure was completed in 1963. Fronting on Georgia Street is the combination St. John's Rectory and Chancery. The building dates back to the 1870's. The Chancery houses offices of Archbishop Schulte, the Chancellor, Vicar General and Treasurer. Across the alley from the rectory are the publishing offices of The Criterion. (Aerial photo by Robert Lavelle)

Warning

The Mission Office has cautioned Catholics of the Archdiocese not to contribute to appeals made by a "Monsignor John Igwe" for Aba, Nigeria. Authorities stated that this is the latest pseudonym of a "notorious swindler who has been soliciting funds, Mass stipends and sacred vessels from American Catholics for a number of years."

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Ecumenism decree text

Editor's Note—One of the most important "products" of Vatican Council II is the decree on Ecumenism promulgated by Pope Paul VI at the close of the third session in November. We recommend that our readers give it an attentive perusal. The text will appear in three installments.

INTRODUCTION

1 The RESTORATION OF UNITY among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided (cf. 1 Cor. 1, 13). Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature.

But the Lord of Ages wisely and patiently follows out the plan of grace on our behalf, sinners that we are. In recent times more than ever before, He has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. This movement toward unity is called "ecumenical." Those belong to it who invoke the Triune God and confess Jesus as Lord and Saviour, doing this not merely as individuals but also as corporate bodies. For almost everyone regards the body in which he has heard the Gospel as his Church and indeed, God's Church. All however, though in different ways, long for the one visible Church of God, a Church truly universal and set forth into the world that the world may be converted to the Gospel and so be saved, to the glory of God.

The sacred council gladly notes all this. It has already declared its teaching on the Church, and now, moved by a desire for the restoration of unity among all the followers of Christ, it wishes to set before all Catholics the ways and means by which they too can respond to this grace and to this divine call.

CHAPTER I

Catholic principles on ecumenism

2 What has revealed the love of God among us is that the Father has sent into the world His only-begotten Son, so that, being made man, He might by His redemption give new life to the entire human race and unify it (cf. 1 Jn. 4, 9; Col, 1, 18-20; Jn. 11,52). Before offering Himself up as a spotless victim upon the altar, Christ prayed to His Father for all who believe in Him: "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou hast sent me" (Jn. 17, 21). In His Church He instituted the wonderful sacrament of the Eucharist by which the unity of His Church is both signified and made a reality. He gave His followers a new commandment to love one another (cf. Jn. 13, 34), and promised the Spirit, their Advocate (cf. Jn. 16, 7), who, as Lord and life-giver, should remain with them forever.

After being lifted up on the cross and glorified, the Lord Jesus poured forth His Spirit as He had promised, and through the Spirit He has called and gathered together the people of the New Covenant, who are the Church, into a unity of faith, hope and charity, as the Apostle teaches us: "There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one Baptism" (Eph. 4, 4-5). For "all you who have been baptized into Christ have put on Christ . . . for you are all one in Christ Jesus" (Gal. 3, 27-28). It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the Church as a whole, who brings about that wonderful communion of the faithful. He brings them into intimate union with Christ, so that He is the principle of the Church's unity. The distribution of graces and offices is His work too (cf. 1 Cor. 12, 4-11), enriching the Church of Jesus Christ with different functions "in order to equip the saints for the work of service, so as to build up the body of Christ" (Eph. 4, 12).

IN ORDER TO establish this His holy Church everywhere in the world till the end of time, Christ entrusted to the College of the Twelve the task of teaching, ruling and sanctifying (cf. Mt. 28, 18-20, collato Jn. 20, 21-23). Among their number He selected Peter, and after his confession of faith determined that on him He would build His Church. Also to Peter He promised the keys of the kingdom of heaven (cf. Mt. 16, 18, collato Mt. 18, 18), and after His profession of love, entrusted all His sheep to him to be confirmed in faith (cf. Lc. 22, 32) and shepherded in perfect unity (cf. Jn. 21, 15-18). Christ Jesus Himself was forever to remain the chief cornerstone (cf. Eph. 2, 20) and shepherd of our souls (cf. 1 Petr. 2, 25; CONC. VATICANUM I, Sess. IV (1870), Constitutio **Pastor Aeternus:** Collac 7, 482 a).

Jesus Christ, then, willed that the apostles and their successors — the bishops with Peter's successor at their head—should preach the Gospel faithfully, administer the sacraments, and rule the Church in love. It is thus, under the action of the Holy Spirit, that Christ wills His people to increase, and He perfects His people's fellowship in unity: in their confessing the one faith, celebrating divine worship in common, and keeping the fraternal harmony of the family of God.

The Church, then, is God's only flock; it is like a standard high lifted for the nations to see it (cf. Is. 11, 10-12): for it serves all mankind through the Gospel of peace (cf. Eph. 2, 17-18, collato Mc. 16, 15) as it makes its pilgrim way in hope toward the fatherland above (cf. 1 Petr. 1, 3 9).

This is the sacred mystery of the unity of the Church, in Christ and through Christ, the Holy Spirit energizing its various functions. It is a mystery that finds its highest exemplar and source in the unity of the Persons of the Trinity: the Father and the Son in the Holy Spirit, one God.

3 Even in the beginnings of this one and only Church of God there arose certain rifts (cf. 1 Cor. 11, 18-19; Gal. 1, 6-9; 1 Jn. 2, 18-19), which the Apostle strongly condemned (cf. 1 Cor. 1, 11 sqq; 11,22). But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church — for which, often enough, men of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church looks upon them as brothers, with respect and affection. For men who believe in Christ and have been truly baptized are in real communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church — whether in doctrine and sometimes in discipline, or concerning the structure of the Church—do indeed create many obstacles, sometimes serious onés, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in baptism are members of Christ's body (cf. CONC. FLORENTINUM, Sess. VIII (1439), Decretum **Exultate Deo:** Mansi 31, 1055 A), and have a right to be called Christian, and so are with solid reasons accepted as brothers by the children of the Catholic Church (cf. S. AUGUSTINUS, **In Ps. 32, Enarr. II, 29:** PL 36,299).

MOREOVER, some and even most, of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ.

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated Churches (cf. CONC. LATERANENSE IV (1215) Constitutio IVa: Mansi 22,990; CONC. LUGDUNENSE II (1274). Professio fidei Michaelis Palaeologi; Mansi 24, 71 E; CONC. FLORENTINUM, Sess. VI (1439), Definitio **Laetentur caeli:** Mansi 31, 1026 E.) and Communities as such, though we believe them to be deficient in some respects, has been by no means deprived of significance and importance in the mystery of salvation. For the Holy Spirit has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church.

Nevertheless, our separated brthren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through Him were born again into one body, and with Him quickened to newness of life — that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation," that they can benefit fully from the means of salvation. We believe that Our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head, in order to establish the one Body of Christ on earth to which all should be fully incorporated who belong in any way to the people of God. This people of God, though still in its members liable to sin, is every growing in Christ during its pilgrimage on earth, and is guided by God's gentle wisdom, according to His hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem.

4 Today, in many parts of the world, under the inspiring grace of the Holy Spirit, many efforts are being made in prayer, word and action to attain that fulness of unity which Jesus Christ desires. The sacred council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism.

The term "ecumenical movement" indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which no not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult; then, "dialogue" between competent experts from different Churches and Communities. At these meetings, which are organized in a religious spirit, each explains the teaching of his Communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both Communions. In addition, the way is prepared for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. Finally, all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigor the task of renewal and reform.

When such actions are undertaken prudently and patiently by the Catholic faithful, with the attentive guidance of their bish-

(Continued on page 9)

FIFTEENTH CHILD IS BAPTIZED—The 15th child of Mr. and Mrs. Thomas York, members of St. Joan of Arc parish, Indianapolis, was recently baptized in the parish church surrounded by members of the family circle. Four-week-old Michael, born on December 2, is the latest addition to one of Marion County's largest families. Father David Lawler was the officiating minister. Shown above with their parents, in chronological order, are: Elizabeth, 18; Patricia, 17; Madonna, 15; Martha, 14; Thomas, 13; James, 12; Stephen, 10; Victor, 9; Mary 8; Timothy, and Teresa, 6; Joseph, 5; and Kathleen, 2. Missing from the photo is Rita, 19, who was out of town. (Staff photo)

THE CHURCH AND THE WORLD

Pope to the Curia—Bus rides

The Vatican

♦ The backdrop for Pope Paul VI's second Christmas as head of the Church varied from the splendor of the Sistine Chapel to a tiny room in a working-class suburb of Rome. A drizzling rain was also a part of the observance, forcing a scheduled outdoor Mass in St. Peter's square to be celebrated inside the basilica and cutting attendance for the Christmas blessing from the usual hundreds of thousands to less than 20,000.

♦ Pope Paul has sent a telegram to the people of the Congo exhorting them to work for peace in that troubled land at Christmastime. It was addressed to Archbishop Vito Roberti, Apostolic Nuncio to the Congo.

♦ The Pope has urged officials of the Roman curia to "generous perseverance, continuous striving toward perfection and wise efforts to give ideal and spiritual value" to their tasks. In his Christmas Eve audience to cardinals living in Rome and to officials of the curia, the Pope expressed "thanks for the work which each accomplishes for the Holy See." No reference was made to the expected reform of the curia which has been under consideration by a special commission for more than a year.

♦ Pope Paul has sent a telegram of prayerful good wishes to the leader of the Social Democratic party, Giuseppe Saragat, on his election as president of Italy. The Vatican City daily hailed President Saragat as "worthy of the high mission he is about to take on."

At home

♦ TRENTON, N.J.—Gov. Richard J. Hughes has signed legislation authorizing state purchase of Seton Hall Medical and Dental College, run for nine years by the Newark Catholic archdiocese. The legislation Gov. Hughes signed acquired the college in Jersey City at a cost of $4 million and also appropriated $6 million for creation of a two-year medical-dental school at Rutgers, the State University. The Seton Hall facility is the only medical-dental school in the state.

♦ HARRISBURG, Pa. — Pennsylvania Gov. William Scranton has told newsmen he will put the whole weight of his administration behind a plan to provide bus transportation for private and parochial school students. He said he would ask the 1965 state Legislature to enact such a bill.

♦ OLYMPIA, Wash. — Shared time school programs, in which non-public school students attend some public school classes, face no legal barriers in the state of Washington, Atty. Gen. John J. O'Connell has ruled. He said shared time plans give only indirect benefit to non-public schools while at the same time serving the state's interest in providing "equal education for all children residing within the school district."

Abroad

♦ ISTANBUL, Turkey — Patriarch Athenagoras I of Constantinople in his Christmas message reaffirmed the commitment of the Greek Orthodox Church to the quest for Christian unity. Recalling that St. John Chrysostom had said that "the Church is the very name and essence of unity and harmony and oneness of voice," the Patriarch declared: "Our Orthodox Church . . . desires with all her heart and in a truly ecumenical spirit . . . to cultivate friendly relations with the Roman Catholic Church, as well as with all Christian churches."

♦ BOMBAY — The Catholic Church is prepared to absorb all the positive elements of Hindu philosophy and culture, Cardinal Valerian Gracias of Bombay declared here. Addressing a large gathering where Hindu Swami Chinmayananda spoke on the Bhagavad Gita, Hindu holy book, Cardinal Gracias added that this study may lead to a synthesis of Catholicism and the good in Hinduism.

♦ CAPE TOWN, South Africa—Sweeping dispensations from the laws of fasting and abstinence in South Africa came into effect on January 1. In response to a petition from the South African bishops, the Congregation for the Propagation of the Faith has dispensed from the laws of fasting except on Ash Wednesday and Good Friday and dispensed the faithful generally from the law of abstinence. The ending of the Friday abstinence is mainly to help the poor. African weekly wage-earners are usually paid on Friday, which is therefore the day they are most likely to have money for meat. Not having refrigerators they cannot keep it owing to the heat.

♦ LEOPOLDVILLE, The Congo —The forced evacuation of missionaries along with the continuing confusion reigning in many areas of the Congo has left large numbers of Christians deprived of spiritual assistance, Bishop Louis Jansen, S.M.M., of Isangi declared here. The Belgian-born bishop emphasized that only in a few places have missionaries been able to go back to their work immediately after liberation by the Congolese national army.

♦ PARIS — Cardinal Achille Lienart, Bishop of Lille, has resigned as director of the Mission de France because of advanced age and the pressure of other duties. Set up in 1954 as an ecclesiastically - supervised organization, the Mission de France is devoted primarily to the task of re-Christianizing the rural areas of the country. It was formed following the suppression of the former worker-priest movement which had carried on much the same type of apostolate.

♦ LIMA, Peru—The bishops of Peru in a pastoral letter have asked for an end to the custom of celebrating Matrimony at Sunday morning Mass. They said this distracts the people from paying attention to the Eucharist, and that therefore marriages should take place on weekdays between 4 and 8 p.m.

NO LONGER 'HERETICS'

Spain's Protestants grateful to council

By MANUAL MIRA

MADRID — The Second Vatican Ecumenical Council is helping to overcome anti-Protestant prejudice in Spain, according to a Spanish Protestant leader.

"In this sense, the council was decisive. Thanks to it, the prejudices rooted in popular thinking, according to which we Protestants are heretics or despictable apostates, are being cleared away. From being looked upon as heretics, we have come to be separated brothers, and thus a new climate of undtrstanding is beginning."

This was told to me by the Rev. Jose Cardona Gregori, executive secretary of the Committee for Evangelical Defense. This is an organization for cooperation and mutual aid of the principal Protestant groups in Spain, who constitute a small minority in a country where national traditions and the immense majority of the people are Catholic.

"TODAY WE ARE not meeting with any animosity among the people. What is more, we believe that almost all Spanish Catholics are in sympathy with the movement for (greater) religious liberty (in Spain)," the Protestant pastor told me.

Mr. Cardona is a young, active man who shows that he is aware, as one of its main leaders, of the Spanish development in the direction of religious freedom. He spoke with the measured conviction of a sincere person thinking of his responsibility

"We were perplexed," he said, referring to the postponement of a council vote on the proposed statement on religious freedom. "Obviously, the delay is being felt in Spain. The council statement would have unified the Spanish viewpoint with respect to the . . . immediate promulgation of a legal statute for non-Catholics."

Regarding the position of the Spanish Catholic bishops, he said he felt that the fact that there is a division on the matter within the hierarchy "encourages division within the Catholic population."

He added that he looks upon the council statement as a "progressive step in the Catholic Church."

MR. CARDONA also expressed his conviction that the Spanish Catholics will accept what the Holy See decides regarding relations with non-Catholics. "Even groups which are now in opposition (to the proposed Spanish law giving greater freedom to Protestants) will agree, because they are not going to be "more papist than the pope'."

"What must be avoided," he continued, "is that the matter acquire a political overtone. We Spanish Protestants are saddened that something like that is being attempted."

"We believe that the problem is one of conscience and of Christian religious practice," he pointed out.

He noted that there is a legal problem in Spain regarding non-Catholic religions, because the right defined by Article Six in the Fuero de los Espanoles (Spain's basic law) "is interpreted by administrative agencies as referring exclusively to acts of worship and not to the other requirements characteristic of the life of non-Catholic religions: schools, seminaries, publications, social activities."

CONCERNING the proposed law regarding non-Catholics, he said that since its promulgation has been postponed, he has become aware of a certain "sour note" in the climate of tolerance and a return to an "older, more severe point of view."

He said he is aware of clandestine propaganda circulating here against religious liberty and that he believes that the return to a narrower viewpoint is partly due to the work of "pressure groups."

The Committee for Evangelical Defense, he said, facilitated access by the government to the information needed to complete the proposed law. He also noted he had offered to assist in working it out. According to Mr. Cardona, the authorities replied to his offer by postponing accepting it "until the proper time."

In general, he stressed, there has been no contact between the Catholic hierarchy and Protestant leaders.

Regarding the "sour note" in the climate of tolerance, he said that "the situation is now more delicate" than it was a few months ago. He explained that there have been some incidents recently, such as difficulties for meetings, marriages of Protestants and other questions.

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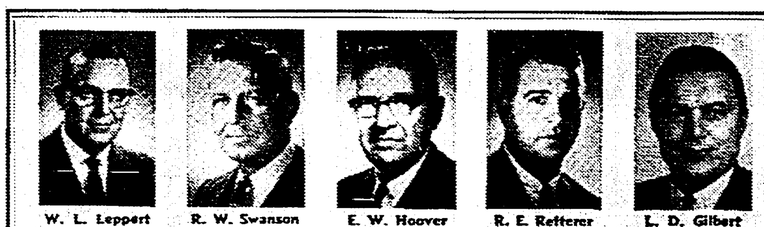
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REPORT FROM PERU

A priest is a man . . .

To offer sacrifice to God . . .

By JOSE STEPHENS R.

SIX months is a very short time in a new country. It is especially so in a country where the general mode of life contrasts with the newcomer's background as drastically as it did in my case.

The judgments I am about to explain are based upon relatively few experiences. They should not be regarded as final judgments, but rather as first impressions.

The accompanying photos, as a composition, illustrate graphically that there is a need for priests in Peru. But the photo composition fails in that it only states the need.

It says nothing about what must be supplied from outside or ultimately from the native soil to fill this void.

The lack of priests is simultaneously a symptom, a cause and an effect of the crippled condition of the Church in Peru.

SPEAKING very generally, it can be said that Peru has not produced men in sufficient numbers to follow Christ in his role as Prophet, King and Priest because she lacks a sense of Christian communal responsibility.

On the other hand, she lacks community because she has not been sufficiently exposed to the testimony of prophets, kings and priests living after the manner of Christ.

Ideally, the Church in Peru should have many capable and effective native priests. Until the present, she has produced very few in relation to her resources and responsibilities.

The nominal Christian community of the Diocese of Huaraz, which embraces more than 200,000 baptized persons has today only 40 native priests and 10 major seminarians. This number includes 15 priests, who for various reasons are uninvolved in apostolic work of any kind.

The approach of the Church (speaking now of the World-Church) to the problems of its crippled member has been in import priests to work as missionaries in the problem area.

By deepening Christian life in the area, the missionaries hope to ferment native vocations, whose work will eventually bring the community to full health.

THE MISSIONARY stage is an important first step, but it is by no means the ultimate step in the formation of a Christian community.

In order that the missionary stage be fully effective, many capable missionaries are needed. Our Diocese of Huaraz has only 13 foreign priests—five Benedictines from St. Meinrad Archabbey (Indiana), four Germans of the Sacred Heart Congregation, and four Spanish Franciscans.

At this point I would like to focus discussion upon the quality of the missionary effort in Peru. It is this stage which most immediately affects us. The success of future stages of Peru's development in the Christian community depends upon today's activities.

The chief challenge facing the missionary, as I have witnessed, is adaptation to a new culture. The missionary comes bearing a message—the Good News of salvation in Christ the Lord.

His job is to testify by his life, his word, his sacrifice to the joyful word of love implanted in us by Christ. This is the fundamental mission of every priest everywhere.

This mission must necessarily be carried out with an awareness of the central mystery of Christianity — the Incarnation. The missionary must realize that Christ has redeemed all; that Christ, by his death and resurrection, has raised up all that is really and fully human to participation in the Divine.

Christ did not favor any single race, any single set of customs, any single language.

On the contrary, He consecrated the entire variety of human life. He made sacred and worthy of respect the individual ways of individual men, so long as they are in accord with his eternal message of love.

PRACTICALLY speaking, this means that when a missionary enters into a culture foreign to his own, he must strip away all that is not essential to the Christian message which he bears.

He must enter fully into the new culture, and lift it up on the altar of sacrifice and praise. He must uncover Christ present in the culture. His search must be for the eternal, transcendant Christ, not for the Jewish, the Roman, the American Christ.

To be effective in building an authentic Christian community in his new land, the missionary must himself be of genuine stock. He must be willing to lie at the bottom of the barrel and slowly and gently ferment a brew suitable for the Almighty.

Risking that the metaphor might be carried too far, one might say that the present brand of Peruvian Catholicism is more like an Hispanic-Inca cocktail. It is an unfortunate mixture, not because of the elements but because of the mixture. It has served well to intoxicate, but has done very little to elevate.

The Spanish missionaries of four centuries ago came to conquer rather than to consecrate. They never identified with the Indian culture into which they came.

As a result, amidst the multitude of today's Spanish-Colonial style of churches, the fruits of charity which should have been borne after 400 years have rotted on the vines, when they have appeared at all.

Witness the lack of priests. The struggle for social justice is just now beginning. There is practically no participation in the Eucharistic banquet.

We, the "gringo" missionaries of the 20th century, should have learned the lesson by now. But after six months as a prospective missionary in a missionary land, it appears to me that in too many cases we haven't.

AFTER FIRST referring you to two articles by Oona Sullivan, Parts I and II of "The Lemons Are Green" (Jubilee, June and July, 1964), which raised many worthwhile questions about the current missionary efforts in Peru, I will enumerate a few examples of what appears as evidence that some of us have come, not with a vision of the Incarnation, but with a peculiar brand of Americanism.

It seems that there are too many Cathedral-size, brick and mortar, American-gymnasium styled churches being built amidst slums where people live in adobe or even straw huts.

There are too many "Madison Avenue" promotion campaigns with the emphasis on the "number" of people who come to Mass and "how often" they come to Mass.

In a land where already a great psychological harm has been done by the suppression of the Indian language in favor of Spanish, further harm is being done by placing too much emphasis on learning English in schools directed by American Religious.

People in Peru often do not learn foreign languages for aesthetic reasons. They are pressured to learn them, especially English, so they can "advance." As my professor told me: "English, after all, is the commercial language."

FINALLY, it seems that there are too many missionaries coming to Latin America "to fight communism." When some Peruvians hear this phrase they say to themselves: "You mean to defend North American interests." Others, with more vision perhaps, say: "Have you come only to weed out? What about the planting and the harvest?"

These are faults of which many groups of missionaries are aware. Some are involved in self-examination and are gradually eliminating these defects. But there are many who are not.

You, the Christian community of the Archdiocese of Indianapolis, who have sent many missionaries and who will send many more to preach the gospel in foreign lands, have a responsibility in this matter.

You must first insist in your own families and in your entire social structure that the convictions and customs of various national and religious groups be treated with the greatest respect.

God willing, your children may some day go to a foreign land to preach the gospel.

Second, you must realize that some men are not very adaptable, through no fault of their own. You must send the men who are adaptable to preach the gospel.

FINALLY, you must pray that we who are in foreign lands, for better or for worse, will recognize that to preach the good news does not mean to Romanize nor to Americanize.

Pray that we will bring our people to the Eucharistic banquet as they are, so that they will have the essential internal security to bring forth in themselves the fruits of charity. And so that they will be prepared one day to put aside frivolous security and go out themselves to sow new life.

Pray that we will become Peruvian in Peru; that we will not add to the terrible psychological devastation that has been wrought for centuries upon these oppressed, but very beautiful Indian people by expecting them to be something which they neither can nor want to be.

This article on one aspect of the Church in Peru was written by an Indianapolis native, Joseph Stevens, who is now studying for the Huaraz Diocese there. The son of Mr. and Mrs. S. S. Stevens, of Holy Cross parish, Stevens is a graduate of the Latin School of Indianapolis and St. Meinrad College of Liberal Arts. He went to Peru in June, 1964.

Taken from among men . . .

But, in Peru—.

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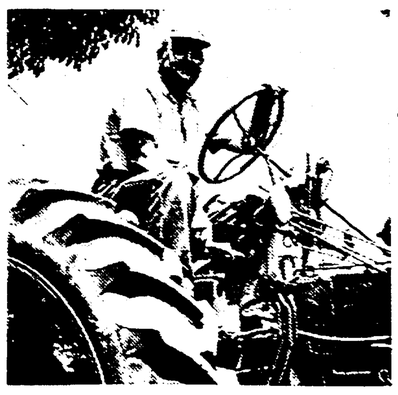

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Hopes council session won't open until autumn

BRUSSELS — Cardinal Leo Suenens said that almost a year's preparation is needed for the fourth session of the ecumenical council, and that he therefore hopes it will be held next fall instead of in June.

The Archbishop of Malines-Brussels, who is one of the four cardinal moderators of the council, also said in a lecture here that he expects Pope Paul VI to establish a senate of bishops only after the fourth session of the council is completed.

Cardinal Suenens said that the doctrine of episcopal collegiality, as spelled out in the Constitution on the Church, which was promulgated by Pope Paul on Nov. 21, makes the bishops "co-responsible" for the spread of the kingdom of God in the world. He said that laymen also share in this responsibility, and that the consequences of this document will be felt for centuries.

Concerning the constitution' chapter on the Blessed Virgin Mary, Cardinal Suenens voiced satisfaction that the term "mediatrix" was accompanied by the explanations necessary to show that this title neither takes away nor adds anything to the dignity and efficaciousness of Christ and the one Mediator.

The cardinal also said he was happy that Pope Paul had explicitly proclaimed Mary the Mother of the Church, as this concept of her maternity is held implicitly in the constitution.

Jesuit named

ST. LOUIS—Father Robert J. Henle, S.J., vice president for academic administration at St. Louis University, has been invited to become a member of the Public Health Service's National Advisory Dental Research Council by the Surgeon General of the United States, Dr. Luther Terry.

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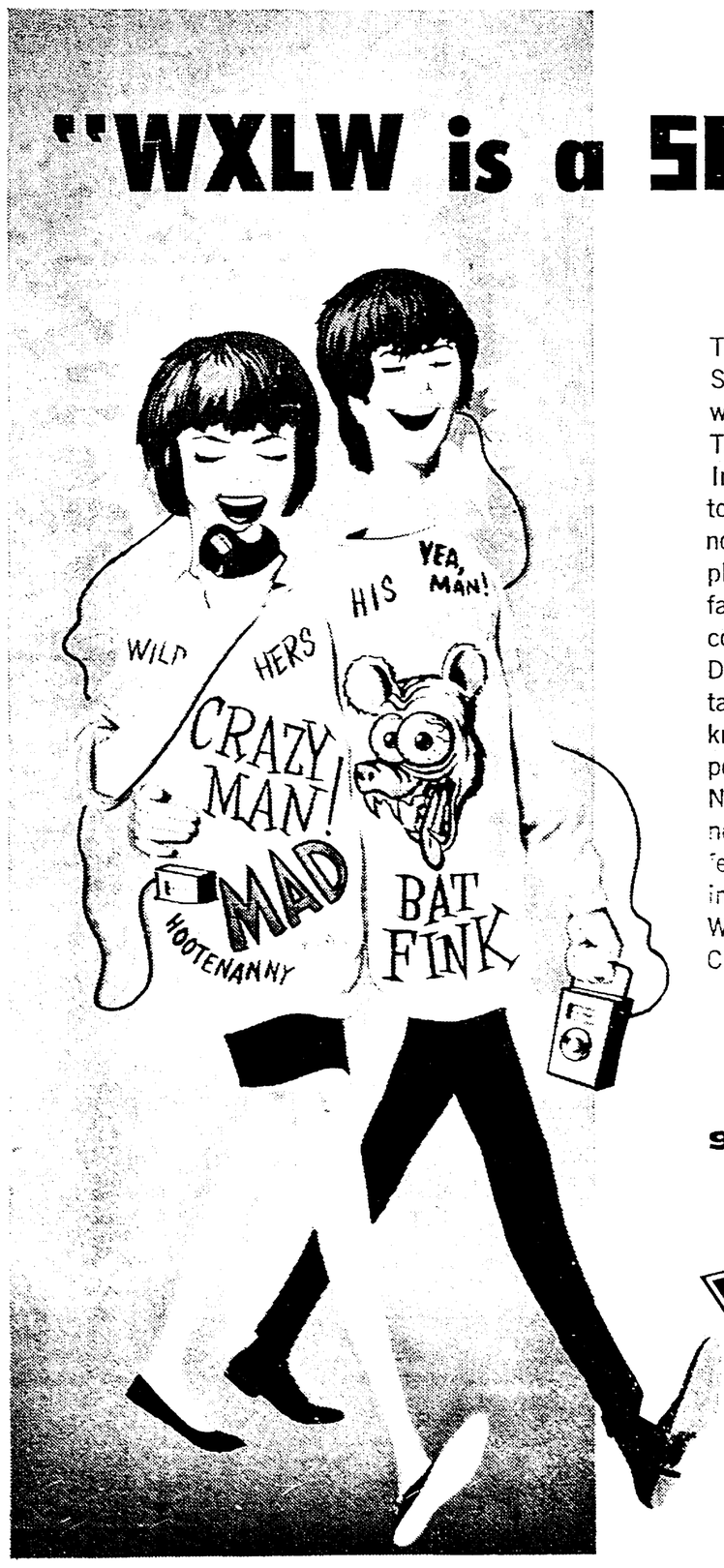

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RADIO INDIANAPOLIS

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.

Only in Indiana

It has been a long time since we have treated our readers to one of our timely lessons on how to live in Indiana without visiting a psychiatrist.

Chalk it up to our selfishness. We natives have grown so accustomed to the goings on here that we are apt to overlook the problems faced by new folks who come from other parts.

Take for instance the case of Robert C. Goodrich. He's the director of the Indianapolis Park Department who is resigning a $9,600 job for a substantial raise in pay as assistant director in another city. Not in a larger city, mind you, as might be expected most anywhere else in the world, but in South Bend, Ind., a city with roughly one-fourth the population of Indianapolis.

Or take the case of the Indianapolis Mayor's Commission on Human Rights. For over a year it has been unable to hire a trained professional as assistant director because it pays its director less than assistant directors get elsewhere in the country.

What this means is that untrained political hacks eventually get the jobs. And that's the way we like it here in Indiana, for it keeps us nice and comfortable with our political philosophy.

You new folks will avoid frustrations if you just keep in mind that here in Indiana we get our ideas from the pork and hominy days when there were only two dangers: injuns and government — and government was considered by far the worse of the two.

Our philosophy is just as plain as can be: government is a necessary evil and it can't do anything right nohow; so why tempt trained personnel from private enterprise into a life of evil ease.

You see, it all makes sense to those who have been brought up properly.

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Priest 'in exile'

Priests, plain ordinary priests, are more interested in the troubles Cardinal McIntyre is having in Los Angeles than they let on.

The Church is making lots of progress these days with the help of Vatican Council II. The bishops have improved their relations with the papacy and the Roman Curia. The teaching on collegiality found in the new constitution on the Church has great possibilities.

Even the laity can look forward to an improvement of their lot. In chapter four of the constitution on the Church they can read with pleasure that the laity "are, by reason of the knowledge, competence or outstanding abilities which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church."

What is more, the constitution implies that church law will eventually be written to set up a mechanism through which the laity can express their opinions.

And the new constitution on ecumenism urges more freedom of expression within the Catholic Church as a necessary step toward Church unity.

But the plain ordinary priest wonders where and how he fits into this rosy picture. So far the council has had nothing to say about his position in the Church.

Under prevailing conditions, a priest can be as free and vocal as his bishop allows. This system has worked passably well in the United States, though it is rather obvious that Catholic clergymen are more reluctant to be quoted publicly than their Protestant and Jewish counterparts.

But what happens when the blood supply to an elderly episcopal brain gets lean and a diocese suddenly lacks leadership or suffers from misleadership? Or what happens when a bishop ignores the directives of Rome or the decisions of a council? Is there anything his clergy can do?

Out Los Angeles way, where the leadership of a venerable old cardinal is questioned, some of the clergy are groping for answers.

Earlier in the year a young priest, Rev. William Dubay, used the press and television to make a dramatic public appeal for the removal of his Archbishop, Cardinal James Francis McIntyre. Though they admired the young man's spunk, the Catholic clergy of the country quite generally rejected his approach as a legitimate means of influencing authority.

The action this week of another Los Angeles priest must be taken more seriously. Father John Coffield enjoys a national reputation for the pastoral work he has done among the Mexican and Negro minorities of Los Angeles for almost twenty-five years. He has resigned his parish and obtained a leave of absence from his diocese rather than obey a command of his superior to remain silent on the racial problems of California. He felt that as pastor of a Negro congregation he would

(Continued on page 9)

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Reconstruction II

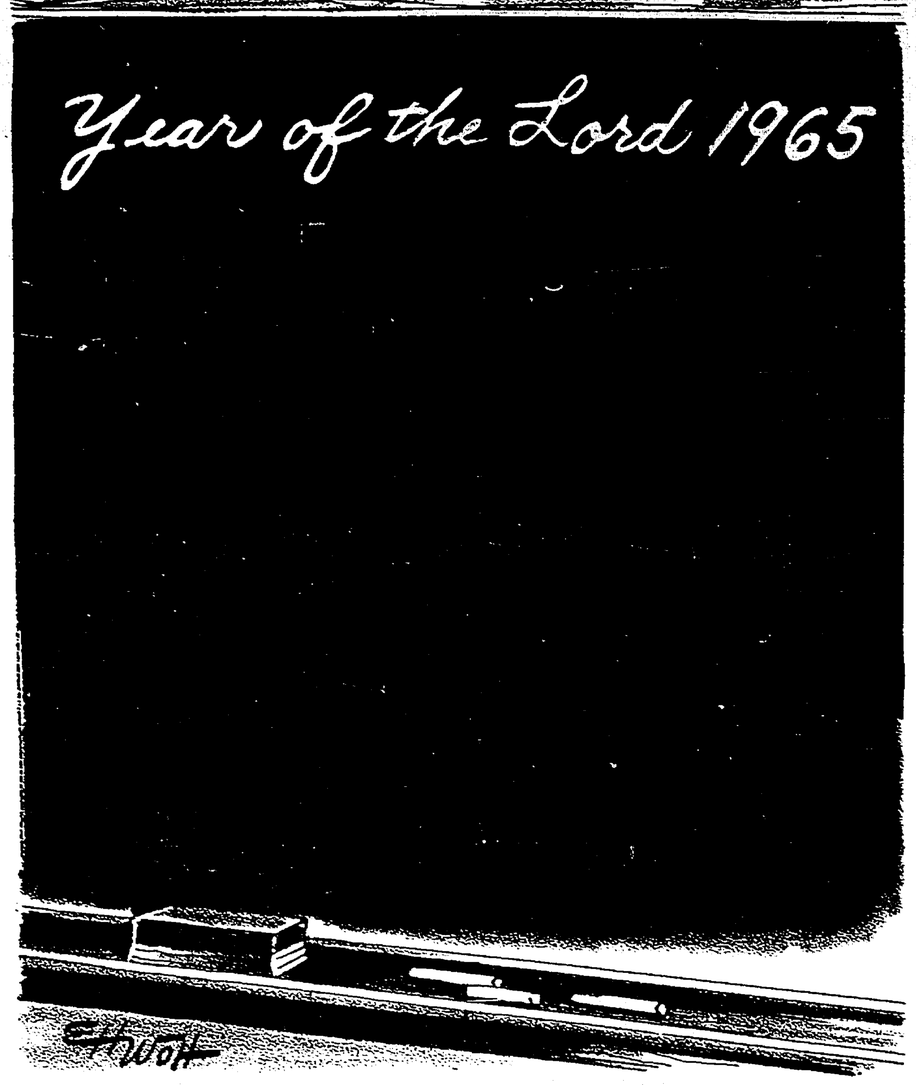
"We bear witness to you today that the builders of this country vastly outnumber the burners and the bombers."

So spoke a Protestant minister to the small congregation assembled for Christmas services in the roofless, windowless church being constructed in the northeastern Mississippi community of Ripley. The service was the only break of the holiday for the 25 students from Oberlin College who had journeyed south to spend their vacation rebuilding a burned Negro church.

The scene was anything but Christmasy. Streamers of sawdust played in the rays of sunshine; hammers, saws and concrete blocks littered the floor, only tarpaper decorated the walls. Only two bare, scrubby pines bedecked the pastor's podium.

But the spirit of the "Christmas Carpenters" who had sacrificed to repair the ravages of hate was eloquent tribute to the season. Out of the mud and debris they were raising testimony to the truth that the builders do, thankfully, outnumber the destroyers. Another carpenter, Joseph, and his family would have felt right at home.

What Will We Write?



● QUESTION BOX

New liturgy 'confuses' reader

By MSGR. J. D. CONWAY

Q. I'm confused. I wish someone would straighten me out. The new ceremonies of the Mass are being said to bring the Mass up to date and make it more meaningful to people. But although some of the language has at last been changed to that of our country, someone forgot to bring the words up to date. So they are still the archaic ones of ancient times, which are meaningless to modern people.

Although these forms are said to bring the participation of the people in the Mass, many refuse to participate, as they are extremely antagonistic toward having these empty, superficial forms imposed on them, when they want to make the highest use of the time at Mass for prayer, which they don't find much time for during the week, in these times of living and working under pressure.

Perhaps it would be better to concentrate more on substance than on ceremony. It would suit the mentality of the harried people of the U.S. better if they could leave the frantic world behind them on Sundays for a few blessed moments of quiet reading of indulgenced prayers and meditations in well-written modern language, and a sermon of substance by well-trained speakers, instead of having to take part in a spiritual hootenanny with calisthenics!

A. Your lack of enthusiasm for our revised liturgy is reportedly shared by a number of Catholics who find change difficult. A well worn rut is comfortable and secure; blazing trails to progress requires a vision of goals, good will, and confidence. If you are not ready to trust the judgment of the bishops of the Church gathered in solemn council with the pope, your reluctance to jump from the rut and cooperate in moving in the direction of modernity is quite natural.

I have not had occasion to probe the reactions of people outside my own parish, but so far I have heard nothing but enthusiastic praise for the changes. Even some of my oldest parishioners stopped at the church door to express their happiness.

It is possible that you were not well prepared to understand the meaning and purpose of the new changes. Has your parish had general participation of the people in the Masses—in Latin—during the past six or seven years, as Pope Pius XII requested? In recent months, when your priests explained the nature of the

(Continued on page 9)

● YOUR WORLD AND MINE

Venezuela still has problems

By GARY MacEOIN

"Wouldn't you agree that United States support and economic aid played a major part in the successful efforts of President Betancourt of Venezuela to crush Communist riots, complete his term of office, hold free elections, and hand over the presidency to his constitutionally chosen successor?"

I recently put this question to Dr. Ezequiel Monsalve Casado, a member of the Venezuelan Supreme Court. Dr. Monsalve Casado was Minister of Justice under President Betancourt as a member of the Christian Democrat (COPEI) Party which was then in coalition with Betancourt's Accion Democratica.

"Of course, I agree," he replied. "That was a clear demonstration of what the Alliance for Progress can do to promote political stibility in Latin America. But I must immediately add a reservation. You tend to think that by surviving a skirmish you have won the war. Now that the heat is momentarily off, you assume that the job is finished and turn your attention elsewhere. And that is a profound error."

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I have discussed the point with prominent Venezuelan politicians representing the principal parties, and all were in substantial agreement. Democracy has proved its viability in Venezuela. But it is still in its infancy. Apart from a brief interval between 1945 and 1948, the country has known only dictatorship since it emerged as a distinct sovereign entity in 1829.

"We find ourselves in a very embarrassing dilemma, a spokesman for Accion Democratica told me. "The curse of Latin America has been the strong man, the **caudillo**. Once he seized power, he legitimized his regime by rigged elections. After that, he had himself re-elected as often as he wished. To break the tradition, we do not allow a second term. That is good, but what is bad is that the Party loses its main leader and fragments into as many groups as there are would-be presidents in its ranks. What started as Accion Democratica is today five parties. Such fragmentation leads to futility, and then the army takes over once again."

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COPEI believes that it has a solution to this dilemma. "Apart from the Communists," a spokesman said, "we are the only party in Venezuela which offers a coherent program based on an ideology. We stand for basic social change in terms of Christian teaching and specifically the papal encyclicals. We offer principles rather than personalities."

The significant increase in voter support for COPEI from 16 per cent in 1958 to over 20 per cent in 1963, contrasted with the decline in the Accion Democratica vote in the same period from 49 per cent to 33 per cent, shows how the wind is blowing. Since the 1963 election, two events have occurred, one outside Venezuela and the other inside the country, to raise the prestige and hopes of the COPEI supporters.

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One was the victory of the Christian Democrats in Chile, marking the first time that a progressive party of Catholic inspiration has come to power in any Latin American republic. The other was the continued fragmentation of the parties that had split away from Accion Democratica, several of which form an unstable coalition with it.

What happens in Chile will be watched very closely in Venezuela. If President Frei succeeds in implementing his programs of land reform and expansion of industry, it will convince many in Venezuela that a party of Catholic inspiration is not necessarily an appendage of the reactionary upper class, and that is a viewpoint still widely entertained.

The weakening of Accion Desocratica is naturally seen with approval by the COPEI leaders. Nevertheless, they add a word of warning. "It would be disastrous," as one of them said to me, "if the fragmentation progressed to the point of parliamentary stalemate and frustration of the Executive. That would simply set the scene for a new dictatorship of either the right or the left. And there is real danger of such a development. We are unfortunately still a long way from a tradition of democracy."

OPINIONS

Memorial fund

To the Editor:

As many of your readers are already aware, with the sudden death of Thomas Welch, of St. Joan of Arc parish, Indianapolis, on December 23, the Archdiocese lost an apostolic Catholic layman.

Even though he had the responsibility of a large family of 12 children, Tom was always willing to help further causes close to his Church and its institutions. His wife, Ann, and their children shared Tom's desire to help. Last summer, The Criterion ran a picture of a backyard carnival the Welch children and their neighborhood friends have every year to raise funds to give alternately to the Little Sisters of the Poor and the Guardian Angel Guild.

Some friends of Tom Welch, wanting to perpetuate his memory, have established the Thomas A. Welch Memorial Fund. The response to this worthy cause has been heartwarming. It will be used for Catholic high school scholarships. Please remind your readers that if they care to contribute to the fund, they can mail donations to the Thomas A. Welch Memorial Fund, P.O. Box 174, Indianapolis.

William Quigley
Indianapolis

Baptismal robes

To the Editor:

I read with interest the letters carried in The Criterion a few months ago regarding treasured baptismal robes, and I would appreciate your publishing this account of two robes used at the baptism of my twin grandchildren, Michael George and Christopher George Heineman at St. Gabriel's Church, Connersville, on Nov. 29. They are the sons of George W. Heineman and Margaret Molnar Heineman.

The baptismal robes have been in use in this family since 1894. Both outfits, including long matching slips, embroidered flannel slips, and coverlets, were made by Miss Elizabeth Sheehan and Mrs. Mary Sullivan Hassett of Connersville. The longer dress was made for their sister and husband, Mrs. Ellen Sullivan Heffernan and William Heffernan of Washington, Ind., for their first baby in 1893.

This baby boy died at birth, so the outfit was worn for the first time for the baptism of John Baptist Heffernan in late October, 1894. Since that time, it was worn by the other Heffernan children, six in all, twenty-one grandchildren, and thirty-eight great grandchildren.

Mrs. Heffernan, who will celebrate her 100th birthday on January 5th, lives in her original home in Washington, with a daughter, Mrs. Margaret Hyatt. Mrs. Hyatt has been the official guardian of the baptismal robes, since the eldest of her five children wore them in the early 1920's.

The second outfit, made a few years later, for a brother and his wife, Mr. and Mrs. John H. Sullivan, of Indianapolis, was worn only once, by their son, John B. Sullivan, now of Daytona Beach, Fla. It had been preserved, also in excellent condition, and a few years ago was presented to Mrs. Hyatt to be kept with the Heffernan robes.

The November 29th baptismal ceremonies at St. Gabriel's Church made use of the two robes for the first time for twins in the family.

Mrs. G. A. Heineman
Connersville, Ind.

Takes exception to our editorial

To the Editor:

In the December 11th issue of The Criterion, there appeared an editorial entitled "Hope for Peace?" The existence of a real Russo-Chinese schism must be admitted. And the possibility that this schism may give us a hope for peace must also be admitted.

The implication drawn from the Russo-Chinese schism must be tempered, of course, by a proper orientation to the true and intended course of communism demanded by Dialectical Materialism as an ideology. The viewpoint of this editorial can be accepted only if communism is considered merely as a form of oppressive totalitarian government which has no philosophical basis. For only then can the different communist governments be characterized as having different ultimate goals; that is, goals which are intrinsically divergent from the goals of the other so-called communist nations. In this case communism would not be a philosophy. In this case, I am not as ready as the editor to draw such a rash conclusion, a conclusion which is the basis of an entire editorial.

Nevertheless, the over-all impression which this editorial gives of communist philosophy cannot be accepted if "The opinions expressed in these editorial columns represents a Catholic viewpoint."

IT IS STATED that "Our goal should not be an attempt to eradicate Communism as a philosophy." Thus my question to the editor becomes very simple: Why should we, as American Catholics not attempt to eradicate communism as a philosophy? This question is asked because it is clear that the editor believes that communism can be tolerated only if (1) "its threats and evils are lessened" and (2) if we succeed in our struggle "to rid it of its heretofore monolithic nature."

Now it seems strange that the conditions demanded by the editor for the toleration of communism as a philosophy are such as to logically demand communism to cease to be communism. It is clear that most of its policies towards its people will not change and it is definite that its monolithic nature will not change. For to do so communism would no longer maintain its unity of theory and practice and hence would cease to be communism itself.

Regardless of the unrealistic modifications used to temper the statement that we should tolerate communism, there is a clear and a definite implication for anyone reading the editorial that we as Catholics should tolerate communism as a philosophy for it is stated that we should not attempt to eradicate that philosophy. This, I do not think, can be accepted as a Catholic viewpoint unless it is not our obligation to attempt to convert all people and unless we can accept the destruction of our Catholic theology because we do not want to accept the obligation to eradicate the philosophy of communism.

It seems to me that communism is incompatible with Christianity as a philosophy of life. And if the two are completely incompatible, then there does not seem to be any reason why we should not attempt to eradicate communism since it is wrong.

What is Christianity? In its inmost essence it may be summed up as follows: "It is the religion of a world redeemed, transfigured and made holy; but all this accomplished by the saving power of the incarnate Son of God."

How does the essence of communism stand revealed in relation to Christianity? "As a similar aspiration towards the salvation and transfiguration of our world, a blasphemous pretension, indeed, of rendering it holy, but all this, not only to the exclusion of a prior descent of God into the world, but in positive rejection of a transcendent Creator; and in forthright declaration of war upon Him. Here indeed it becomes evident how communism, for all its manifold formal resemblances is essentially a perversion of Christianity, precisely insofar as the latter is the religion of incarnation, and itself an incarnation continued throughout the ages in the Church."

NOW TWO doctrines stand as the basis for the entire system of dialectical materialism: (1) That nothing exists apart from matter and (2) that the whole world as at present constituted came about "of its own accord." These two doctrines even though the materialism used in dialectical materialism often means nothing else than epistemological realism, are used by dialectical materialism to establish its atheistic outlook. But the atheistic outlook of communism is not entirely derived from these theoretical considerations, rather it is in some sense the outcome of a prepossession whose roots be on a region deeper than that of understanding. It is for this very reason that demonstration of the superfluity of God's existence is regarded by Soviet philosophy as its most essential aim, its authentic raison d'etre, and that precisely by virtue of the most basic law of the materialistic dialectic, the law of the unity and struggle of opposites as the origin of motion, a First Mover or Creator—God is held to be excluded. The opposition of Soviet philosophy to Catholic thought, as to Christianity and therein generally, is irreconcilable precisely on account of this basic subjective attitude, originating somehow in the sphere of the will.

Thus, it is seen that there is a basic incompatibility between communism and Christianity, an incompatibility which is further emphasized by Pope Pius XI in his encyclical Divini Redemptoris in which he urged the Catholic episcopate: "Venerable Brethren, see that the faithful are put on guard against these deceitful methods. Communism is intrinsically evil, and therefor no one who desires to save Christian civilization from extinction should render it assistance in any enterprise whatever."

What does all this mean? It means Christianity and communism are incompatible. Since they are incompatible and since communism has dedicated itself to destroying Christianity, then why should we not attempt to eradicate communism as a philosophy?

Before the editor answers this question, he should remember that his major argument for not attempting to eradicate communism is that he believes communism can be tolerated if its herefore monolithic nature is abolished. Father Gustav A. Wetter has but one reply to your argument: "Khrushchev, as we have seen regards it as a 'harmful' error to extend the principle (of co-existence) into ideological matters, or to suppose that it implies and relaxation of the struggle against bourgeois opinions or the survivals of capitalism in the minds of men. It is no secret that communism also ranks religion as one of these survivals. Co-existence between Christianity and communism would only become possible if the latter were prepared, not merely to permit freedom of worship within its dominions, but to allow full opportunity for religious expansion, and in particular the same liberty to proclaim the Christian message, not forgetting the press and the schools, as it claims for the propagation of Marxist materialism, But it is very much doubted if communism will ever concede this. For in so doing it would trespass against one of its most fundamental postulates, the demand for unity of theory and practice and would thereby cease to be communism."

COMMUNISM would cease to be communism by ridding itself of its monolithic nature. But all the editor asks is that we do not attempt to eradicate communism as a philosophy. Instead, he chooses to demand that communism eradicate itself. This seems to me to be a bit of double-talk. You implicitly demand that communism eradicate itself, but then you say "Our goal should not be an attempt to eradicate communism as a philosophy."

Father Editor, let's be practical. Pope Pius XI sees communism as "intrinsically evil." Your argument only demands

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"CARRY YOUR UMBRELLA FOR YOU, SISTER?"

● *THE YARDSTICK*

Liturgy in America

By REV. ANDREW GREELEY

There can be no doubt that the American liturgical movement has won a victory of almost incredible propostions. The relatively harmonious change to the vernacular liturgy on the First Sunday of Advent was something that even the most optimistic of the liturgists would not have expected in their lifetime only five yeras ago. Most of the hesitant clergy were won over on the First Sunday in Advent, and survey data show that 85% of the laity are in favor of the change. Not only has liturgical renewal won the day; it has even become popular.

Yet some of the more thoughtful liturgists are not exactly carried away by enthusiasm. As one of them remarked, "We have not even got beyond the first trenches." Structural reform of the liturgy is a major step forward; but it is not enough. The use of the vernacular and the reform of the missal will make the liturgy a much more flexible tool in the pedagogy of Christian worship. But, as Romano Guardini recently pointed out, the task of educating people in the meaning of worship is an immense one; change in language and structure is essential to this task but not sufficient.

Part of the problem was pointed up by one of the great liturgical pioneers: "We were ready for the advances in Scripture studies in this country because we have 25 or 30 first rate Scriptural scholars who understood what was going on; but we have only a handful of competent scholars in liturgical studies. The theoretical base on which we must build is terribly thin."

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The absence of such a theoretical base may not seem very important to a parish priest who is trying to teach a congregation how to sing "O Come Emmanuel." Yet like all men of action he is to a considerable extent a prisoner of the goals and methods that men of thought have created for him.

The American liturgical movement has until very recently not been able to afford the apparent luxury of having men of thought — theologians, artists, social scientists — who could spend most of their time pondering goals and methods for liturgical revival. Of course, in this shortage of scholars, the liturgical movement was not very different from the rest of American Catholicism. We are doers, men of action, administrators. We have no need of high level worriers; we make up theory as we go along or borrow it from European translations.

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However, at this point it has become clear that ad hoc theory is often very shallow and that borrowed theory is often not very helpful—beyond furnishing us with an impressive vocabulary of words like "kerygmatic" and "diaspora." At the same time the numbers of young people coming out of our colleges, seminaries, and junioates who are dedicated to lives of scholarship is rapidly increasing. In such a situation where there is both a supply and a demand, there is every reason to believe that a dramatic increase will follow in the quality and quantity of authentically American scholarship about various aspects of the life of the Church.

It is not clear yet in what form this liturgical scholarship will occur. Some of it will be done in the universities, some by or for the various diocesan liturgical commissions, perhaps eventually some will be done by national agencies. But the sooner we have this scholarship the better. In its absence we are often merely groping in the dark.

START NEW YEAR RIGHT—Members of the Don Bowling family of St. Mark's parish, Indianapolis, intend to continue a habit they started more than two years ago of giving a penny a day per person for the missions. Msgr. Victor L. Goossens, Archdiocesan Director of the Society for the Propagation of the Faith, said if every family in the Archdiocese would contribute just one cent a day for each member, the missions would be well supported. Charles, nine months old, (foreground) seems disinterested as his five-year old sister, Cathy, contributes her penny to the Missions Fund. To the right of Cathy is two-year-old Harold, Mrs. Dowling, Mary, 3, Jeannie, 4, and Mr. Bowling. (Staff Photo)

AT CCD 'GRADUATION'—Miss Ann Braun, of St. Catherine's parish, Indianapolis, was one of 175 persons who received certificates from Msgr. James P. Galvin at the completion of a Confraternity of Christian Doctrine 12-week course recently. The classes were conducted at the Archdiocesan School Office and Our Lady of Grace Convent, Beech Grove, by Sister M. Evelyn, O.S.B. The concluding services and "graduation" were held in the convent chapel. (Staff photo)

● *WHAT OF THE DAY*

Love knows no limits

By REV. JOHN DORAN

Is our love of men really inclusive? At this season of the year when we hear, and perhaps think, so much about love for each other, we may wonder at times whether we are not placing some strange limitations on just who the other shall be.

Throughout 1964, we heard a great deal about the love we should have for the less fortunate minority groups, and this is good. It would be a strange love of God which refused to extend itself to some of His other children because of their color or race. It would, however, be an equally strange love which did not extend itself to their oppressors, not because of the oppression, but in spite of it. These people, too, are humans.

Did it ever occur to you that you cannot have a real love of neighbor without loving the oppressed; but neither can you have a true love without loving the oppressor? To put it graphically, you must love the Negro marcher on the streets of Birmingham, but you must also love Bull O'Connor.

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This is not easy. In so much of the writing about Negro rights and how these have been disregarded, one senses a lack of any understanding of the white man of the South. One gains the impression that to love the former, one must hate the latter. This is not the story of love.

Granted there have been, and there are injustices to the Negro. These any Christian man must seek to alleviate, but not by hating others. Remember the old dictum of the Sisters in our schools: "You must hate the sin, but love the sinner." This is hard to do, but until we begin to do it, there will be no real justice.

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A priest in charge of his parish school can have a bully sent to him by one of the Sisters. He can, and he is obliged, to try to put an end to the bullying activities of the boy; but he will never help the boy himself until he seeks to understand him lovingly and untangle the problems in that young mind. The priest himself can bully the boy into obedience, true; but he will never help him until he goes out to meet the lad in love.

This is not a very loving age in which we live. It is full of hate for those with whom we disagree. "Beat the opposition into subjection," "condemn wholesale," seem to be the cries of the day. The worst of it is that those who cry for condemnation cloak their cries in virtue. Take, for example, we hear many urging the condemnation of the Birch Society, the Ku Klux Klan, the Muslems and so forth. This I cannot see, I hold no brief for most of the teachings of the Birch Society, no brief for any of those of the Klan or the Muslems, but you will not find my name on any condemning list. "Who has appointed me judge?"

●

Personally I find it impossible to hate anyone. I am delighted it will never be my job to condemn. I can disagree, and do so at times quite strongly; I can think that many may be acting wrongly. But in my heart of hearts I know that, so long as this broken old world of ours spins through the years of time, it will carry on its crusty surface fewer saints than sinners. It was thus that night when the angels sang above it, so shall it continue.

It's a hard thing to love all, I keep saying. But try this: when you kneel before the crib with the Magi on Epiphany Day, see if you can say to the Little One represented there: "I love everyone You love. Period . . . No exceptions."

Tax deduction rule for charity is clarified

WASHINGTON — The U.S. government has temporarily eased its restrictions governing income tax deductions for contributions made to charitable institutions in the past year.

According to a new rule issued by the Internal Revenue Service, persons may be allowed to deduct up to 30% of their income if they contributed that amount to a "publicly supported" organization. Previously the limit had been set at 20% except for certain specified religious, medical or educational institutions.

The new rule would broaden the allowance for contributions to such groups as the Red Cross, United Community Funds and symphony orchestras.

The Internal Revenue Service said a "publicly supported" organization is one which receives one-third of its total support from the public or from national or local government units. Groups that do not meet the one-third test will be allowed to appeal on an individual basis for the 30% allowance for its contributors.

The new allowance was made possible by the 1964 Revenue Act, but the Internal Revenue Service said its "one-third" test is only tentative and designed to help taxpayers make out their 1964 tax returns.

Donation

JERUSALEM, Israel—During Christmastide the Jewish National Fund has distributed saplings for planting to all Christian institutions in Israel.

Catholic archdiocese joins Church Council

SANTA FE, N.M.—The Catholic archdiocese of Santa Fe, in an action described as a "definite step in mutual understanding and true charity," is joining the New Mexico Council of Churches.

Archbishop James P. Davis of Santa Fe and the Rev. Mr. Harry Summers, evecutive secretary of the church council, jointly announced the historic step at a meeting in the archbishop's office here.

The New Mexico Council of Churches presently includes seven Protestant denominations as members. This is the first time that a Catholic diocese has joined a Council of Churches. However, St. Andrew's Catholic cathedral in Grand Rapids, Mich., and a Catholic parish in Tulsa, Okla., belong to the local church councils in their areas.

ARCHBISHOP Davis and the Rev. Mr. Summers listed four "basic principles" which they said underlie the decision. They are:

"1) The 'peace of Our Lord Jesus Christ" will be evidenced in one more witness by this action.

"2) The essential fact of 'unity but not uniformity' will be recognized in a noble effort toward the ideal of John XXIII and other ecumenical leaders: 'unity in essentials, difference in everything else.' "

"3) Strength will be given to certain fundamental doctrines and principles which the church must communicate to the contemporary world.

"4) The present unwarranted duplications, mainly in social policies, charitable endeavors and so on, will be made unnecessary."

The two men called the move "a source of deep satisfaction and a cause of great expectations not only for the Christian communities of the state but also for every man of good will, because it is a definite step in mutual understanding and true charity."

GRAND RAPIDS, Mich.—St. Andrew's Catholic Cathedral here has joined the Grand Rapids Area Council of Churches on an associate basis, with permission of the Catholic diocesan bishop.

The cathedral, of which Msgr. Charles Popell is pastor, will have full participation rights in the interdenominational area council, but not in the National Council of Churches, which is an organization of denominations only. Regional Councils, however, maintain fraternal relations with the NCC.

MINNEAPOLIS, Minn. — The Minnesota Council of Churches has changed its constitution and by-laws in the hope of making Council membership acceptable to Lutheran, Eastern Orthodox and Catholic bodies.

Exodus from Congo

LEOPOLDVILLE, The Congo —The Catholic mission secretariat here announced it has provided tickets for 603 missionaries who have left the Congo because of native rebellion.

Jewish leader praises U.S. role in council

BUFFALO, N.Y.—A leading Jewish layman has lauded Cardinal Augustin Bea, S.J., and the U.S. hierarchy for their part in securing the Vatican Council's preliminary vote of approval of the declaration on Jews and other non-Christians.

Dr. Joseph L. Lichten, director of the department of intercultural affairs of the Anti-Defamation League of B'nai B'rith, told the Second Western New York Conference on Catholic-Jewish Understanding:

"Cardinal Bea, in the face of unceasing difficulties, including vituperative attacks on himself, never wavered in his determination to see an explicit and complete declaration voted by the council.

"THE AMERICAN hierarchy in a body supported the statement so powerfully that indeed they have led the council Fathers and their flocks, as well as the Jewish people in all nations, to the threshold of that unlocked door through which we can see a new, promised land."

The council approved "in principle" a declaration denying that the Jewish people as a whole are guilty of Christ's crucifixion. A final vote will come in the fourth and final session.

The conference at which Lichten spoke was held at Canisius College. Sponsors were the Jesuit institution, the Anti-Defamation League and the United Jewish Federation of Buffalo.

OTHER SPEAKERS during the day-long proceedings included Gerard E. Sherry, managing editor of the Georgia Bulletin, newspaper of the Atlanta archdiocese.

Sherry emphasized the need for personal conviction and practice by individual Jews and Catholics if the result of the conference is to be successful.

"Unless you practice your individual faith, unless you free your home of prejudice, it will be useless for you to talk about understanding your neighbor's problems," Sherry declared. "If each Jew here and each Catholic here practices his faith to the best of his ability, then and only then will there come an understanding and appreciation of each other's problems."

Look, no hands!

BELFAST, Northern Ireland A priest who built his own plane watched helplessly as it took off by itself and was wrecked at an airport here. The flying priest, Father Patrick O'Kelly of St. Joseph's Training College, was starting the engine by swinging the propeller when the plane moved away from him. He built the plane in 1958.

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INDIA: POPE PAUL WEEPS

ONE SMALL BOY IN INDIA, HIS LIMBS SWOLLEN WITH DISEASE, WILL NEVER FORGET the Holy Father's pilgrimage. The Holy Father looked at him a long moment, his eyes welling with tears, and he blessed him. "I love you," the Pope whispered. After breakfast with 216 orphans the Holy Father was told by 13-year-old Tony Mascerenas: "Many of us have no fathers. Many of us have no mothers. Some, like me, have no one in the world." Thanking the Pope for his visit, the lad apologized: "We cannot give you anything, because we have nothing." . . . Do you wonder the Holy Father weeps? He asks for a great world fund for orphans, deformed infants, feeble old men, lepers, blind boys, refugees . . . Three-fourths of the world is plagued by hunger. What we pay for one package of cigarettes (33c.) is a week's wage in Kerala State, south India! What the average American family spends for soft drinks each month ($20) will feed two families of refugees for a month! In India, our native priests and Sisters must have hammers, saws, books, and cloth, to teach poor youngsters how to support themselves . . . Will you help Father Mannanal in Neeloor, for instance? $2800 will make room for hundreds more boys and girls in the little school he conducts—and $950 provides a chapel. Name the school and the chapel for your favorite saint, in memory of your loved ones. Any gift ($25, $20, $15, $10, $5, $2) will be a Godsend in the war on suffering. With the Pope it will say, "I love you."

Near East Missions
The Holy Father's Mission Aid for the Oriental Church

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☐ FEED A FAMILY OF REFUGEES. $10 feeds a family for a month!

☐ ENROLL YOURSELF in one or more $1-a-month clubs: DAMIEN CLUB (helps lepers, BASILIANS (teaches children), HOUSE OF GOLD (cares for the aging), MONICA GUILD (repairs missions churches).

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Semi-finals set Sunday, Jan. 10, in Quiz Contest

By FRANCIS CAMERON

The CYO Criterion Quiz Contest goes into the semi-final round Sunday, Jan. 10, with four top teams who survived the grueling preliminaries and eliminated all competition in a starting field of 52 teams.

The semi-finals were delayed a week because there was no publication of The Criterion during Christmas week, William Sahm, executive secretary of the Archdiocesan CYO, explained.

THE FOUR semi-finalists will pair off for two matches to be held at neutral sites and to be moderated by persons selected by the CYO office. The sites of the semi-finals will be announced in next week's Criterion.

In the semi-finals, St. Joan of Arc's No. 2 team will oppose St. Catherine's No. 3, the title defending parish, while Little Flower's No. 1 will go against Holy Name's No. 2.

PLANS FOR the finals are still pending, with the date set tentatively for either January 13 or 14. The issues of The Criterion to be used for the semi-finals will be those of December 11, 18 and January 1. The December 11 issue will be dropped for the finals, and the January 8 issue will be added.

In the quarter-final matches, St. Joan of Arc No. 2 team defeated St. Christopher No. 3 by a score of 150-130; after going into an extra round, St. Catherine No. 3 emerged the winner over St. Gabriel No. 2, 160-140; Little Flower No. 1 defeated St. Michael No. 3 120-90, and Holy Name No. 2 beat St. Michael No. 1 160-150.

Plans announced for tourney play

The two Archdiocesan Cadet and Junior CYO basketball tournaments this year will be played at Indianapolis and Shawe High School in Madison, the CYO office announced this week.

The Junior tournament will start February 14 with two games each at Indianapolis and Madison. The semi-finals and finals will be played on Sunday, Feb. 21 at Indianapolis.

The Cadet CYO tournament will open Sunday, Feb. 21 at Indianapolis and Madison, then the finals will be played at Indianapolis on Sunday, Feb. 28.

Plan observance of Feast Day

The site of the CYO observance of the feast of St. John Bosco will be decided Monday, Jan. 4, at a meeting of the Junior CYO Youth Council at 7:30 p.m. at the CYO office.

CYO members will have an evening Mass, a chili supper, then a dance on the feast day of their patron saint on Sunday, Jan. 31.

GREET SOUTH AMERICAN VISITOR—Fifteen-year-old Jaime Moreno, from Bogota, Colombia, receives a warm welcome to Chatard High School, Indianapolis, from the principal, Father James P. Higgins. Jaime is spending his "summer vacation" in the home of Mr. and Mrs. Benjamin Peake, who have a son and daughter at Chatard. Looking on is Sister M. Gertrude, O.S.B., who became acquainted with the Moreno family while teaching in Bogota. She made arrangements for Jaime's visit. (Staff photo)

Basketball season at half-way mark

At the half-way mark in the CYO basketball season, there are at least two teams fighting in each division of the four leagues for division honors.

In the "67" League, St. Joan of Arc and Holy Trinity are still unbeaten in Division I; Nativity and Holy Name head the list in Division II, and in Division III, Eastside neighbors, St. Lawrence and St. Simon, are running neck and neck.

In Division I of the Cadet League, every team has lost at least one game, and five teams still have a good chance to win division championships. They are St. Philip Neri, Holy Name, St. Joan of Arc, Little Flower and St. Mark.

ST. PIUS X is out ahead in Division II with a 6-0 record. Sacred Heart, also a 6-0 record-holder, is pacing Division III, while in Division IV, St. Susanna and St. Malachy are still unbeaten.

In the Freshman-Sophomore League play, Latin School A is leading Division I; Our Lady of Lourdes is ahead in Division II, and St. Catherine is holding on to the lead in Division III. In all cases, there are at least two or three other teams pushing to overthrow them.

ST. THOMAS is the Division I leader in the Junior-Senior League; Our Lady of Lourdes tops Division II, and Latin School A is in first place in Division III. All leading teams have a 5-0 record.

At the end of the regular playing season, there will be play-offs among the three division winners in the "67" and Freshman-Sophomore Leagues; however, the Junior-Senior and CYO Cadet Leagues division champions will go immediately into deanery tournament play since those leagues have their own Archdiocesan tournaments.

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Deadline

Entries for the CYO Style Show must be in the CYO Office by Wednesday, Jan. 6, so that description blanks for each entry can be included in the program for the show, the CYO office said. The Style Show will be held at 7 p.m. Sunday, Jan. 24 in Holy Name auditorium. Each garment will be judged for workmanship the afternoon of the show, then the entrants will be judged for modeling ability during the show. A city-wide dance will follow the judging.

Cy Cipher

GIRLS' VOLLEYBALL — Plans for two divisions and a double round-robin season of 10-12 games are being made for the CYO Cadet Girls' Volleyball League. League play is expected to start either the 12th or 15th of January with a meeting scheduled for the coaches a few days before the games.

•

CADET BOYS' WRESTLING —All wrestling coaches and parishes interested in entering the CYO Cadet Boys' Wrestling League will be notified by phone next week of a coaches' meeting to be held prior to the opening of league competition.

MARIAN COLLEGE NOTABLES—Fifteen Marian College students, including eight from the Archdiocese, were chosen by a faculty-student committee for membership in "Who's Who in American Universities and Colleges" for the current year. Shown from left, seated: Sandra Whitman, senior from Brazil, Ind.; Judith Pille, senior from Ft. Harrison;; and Mary Johnson, Indianapolis junior. Standings: Lawrence Zimmerman, Joseph Richter, Indianapolis seniors; Daniel Armstrong, Andrew Wagner, Indianapolis junior; and Thomas Egold, Indianapolis senior. Missing from the photo is Kathleen McCarthy, Indianapolis senior.

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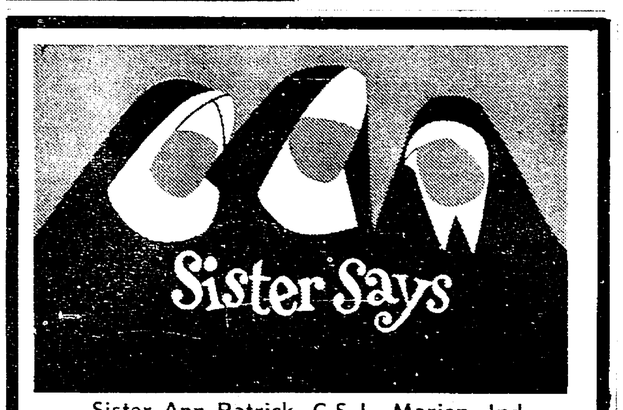

Sister Ann Patrick, C.S.J., Marion, Ind.
Rev. James O'Neill, St. Margaret Church, Montpelier, Ind.

WISH-TV (8), 7:30 A.M.

Subject: "The Inside Story of a Religious Vocation"
Monday, Jan. 4 thru Friday, Jan. 8

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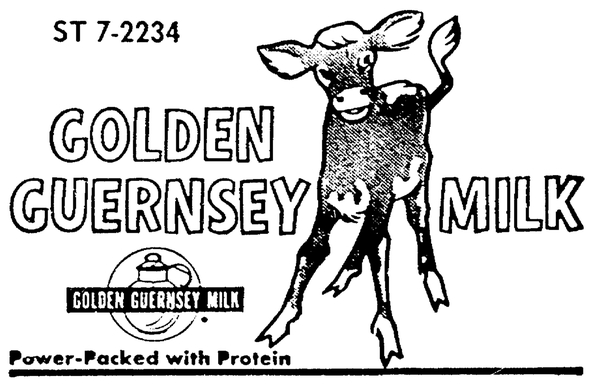

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Scores

CYO BASKETBALL LEAGUES
"67" LEAGUE
Games of Saturday, Dec. 19

Division 1: St. Joan of Arc 34, St. Thomas 10; St. Michael 24, St. Monica 21; St. Christopher 23, St. Ann 15; Immaculate Heart 29, St. Gabriel 24; St. Malachy 69, St. Joseph 11; Holy Trinity, bye.

Division 2: St. Patrick 36, St. Catherine 12; Holy Cross 25, Our Lady of Greenwood 10; Nativity 35, Sacred Heart 24; St. Philip Neri 49, St. Mark "A" 34; St. Francis 30, St. Bernadette 19; Holy Name, bye.

Division 3: St. Simon 20, Holy Spirit 18; St. Andrew 27, St. Mark "B" 15; Christ the King 38, St. Matthew 21; St. Lawrence 32, St. Pius X 12; Mount Carmel, bye.

CADET LEAGUE
Games of Saturday, Dec. 19

Division 1: St. Mark 33, St. Philip Neri 32; Holy Name 38, St. Andrew 31; Little Flower 19, Holy Spirit 11; St. Joan of Arc 49, Christ the King 28; St. Michael 43, Our Lady of Lourdes 17; Holy Trinity, bye.

Division 2: St. Joseph, Shelbyville 37, St. Christopher 27; St. Lawrence 29, St. Roch 17; St. Pius X 40, St. Bridget 32; St. Bernadette 32, Immaculate Heart 31; St. Jude 38, Our Lady of Greenwood 33; St. Simon, bye.

Division 3: St. Monica 34, St. Thomas 24; Sacred Heart 43, St. Matthew 29; St. Patrick 30, St. Gabriel 17; Mount Carmel 38, St. Catherine 27; Holy Cross 43, Holy Angels 26; St. Rita, bye.

Division 4: St. Susanna 50, Cathedral 24; St. Ann 41, St. James 21; St. Luke 39, St. Anthony 31, St. Joseph 32, St. Francis 19; St. Malachy 29, Nativity 24; Assumption 30, St. Joseph 23 (make-up game); Assumption, bye.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Dec. 20

Division 1: Immaculate Heart 36, St. Michael 28; Latin School "A" 43, St. Thomas 30; St. Rita 48, St. Monica 47; St. Christopher 42, St. Gabriel 15; Holy Trinity 52, St. Joan of Arc 46.

Division 2: Our Lady of Lourdes 64, St. Simon 45; Holy Cross 53, St. Pius X 45; St. Lawrence 58, Christ the King 17; St. Bernadette 31, St. Philip Neri 27; Little Flower 36, Holy Spirit 34.

Division 3: Latin School "B" 27, St. James 16; St. Mark 28, Our Lady of Greenwood 20; St. Roch 27, Nativity 17; St. Catherine 56, Sacred Heart 34; Holy Name 33, St. Patrick 26.

JUNIOR-SENIOR LEAGUE
Games of Wednesday, Dec. 16

Division 2: St. Simon 39, St. Lawrence 35; Christ the King 41, St. Bernadette 26; Our Lady of Lourdes 39, Little Flower 30; St. Francis 39, St. Matthew 30; St. Philip Neri 61, Mount Carmel 30; Holy Spirit, bye.

Division 3: St. Mark 46, St. Patrick 33; Holy Name 42, St. James 19; Latin School "A", bye; St. Roch 39, St. Jude 35; Our Lady of Greenwood 41, Sacred Heart 37; St. Catherine 62, Nativity 26.

Games of Sunday, Dec. 20

Division 1: Holy Trinity 54, St. Michael 39; St. Thomas 104, St. Christopher 56; Latin School "B" 39, St. Joan of Arc 34; St. Rita 59, St. Anthony 55; Immaculate Heart 54, Holy Cross 47.

Division 2: Christ the King 50, Mount Carmel 41; St. Philip Neri 36, St. Simon 28; St. Lawrence 24, St. Bernadette 23; Holy Spirit 46, St. Matthew 43; Our Lady of Lourdes 56, St. Francis 30; Little Flower, bye.

Division 3: St. Mark 58, St. Jude 28; St. Patrick 48, Holy Name 34; St. Roch 54, St. James 15; St. Catherine 51, Our Lady of Greenwood 40; Latin School "A" 45 Nativity 15; Sacred Heart, bye.

"67" LEAGUE
Games of Saturday, Dec. 26

Division 1: St. Joan of Arc 57, St. Ann 15; St. Michael 34 St. Christopher 33; St. Monica 42, St. Thomas 10; Holy Trinity 55, St. Malachy 40; St. Gabriel 52, St. Joseph 23; Immaculate Heart, bye.

Division 2: St. Patrick 40, Sacred Heart 26; Mark 22, Our Lady of Greenwood 15; Holy Cross 26, St. Catherine 14; Holy Name 41, St. Francis 10; St. Philip Neri 35, St. Bernadette 10; St. Mark A, bye.

Division 3: St. Simon 41, St. Matthew 9; St. Andrew 32, Christ the King 10; Holy Spirit 35, St. Mark B 13; St. Lawrence 43, Mount Carmel 15; Little Flower 26, St. Pius X 24 (overtime); Lourdes, bye.

Standings

Division 1: St. Joan of Arc 5-0; Holy Trinity 4-0; St. Michael 4-1; Immaculate Heart 3-1; St. Monica 3-2; St. Malachy 2-2; St. Christopher 2-3; St. Gabriel 1-3; St. Ann 1-4; St. Joseph 0-4; St. Thomas 0-5.

Division 2: Nativity 5-0, Holy Name 4-0; St. Patrick 3-1; St. Philip Neri 3-1; Holy Cross 3-2; St. Francis 2-2; Sacred Heart 2-3; St. Mark "A" 1-3; St. Catherine 1-4; St. Bernadette 0-4; Our Lady of Greenwood 0-4.

Division 3: St. Simon 5-0; St. Lawrence 4-0; Holy Spirit 4-1; Little Flower 3-1; St. Andrew 3-2; Our Lady of Lourdes 2-2; Christ the King 2-3; St. Matthew 2-3; St. Pius X 1-3; Mount Carmel 0-4; St. Mark "B" 0-5.

CADET LEAGUE
Games of Saturday, Dec. 26

Division 1: St. Michael 30, Holy Spirit 11; Christ the King 33, St. Andrew 27; Holy Name 30, St. Joan of Arc 14, St. Philip Neri 38, Holy Trinity 33; Little Flower 48, Our Lady of Lourdes 22; St. Mark, bye.

Division 2: St. Joseph, Shelbyville 35, St. Roch 23; St. Pius X 29, St. Simon 24; St. Bernadette 34, St. Lawrence 29; Our Lady of Greenwood 34, St. Bridget 29; Immaculate Heart 43, St. Christopher 30; St. Jude, bye.

Division 3: St. Rita 40, St. Thomas 26; Sacred Heart 41, Holy Angels 22; St. Catherine 34, St. Patrick 16; Mount Carmel 32, St. Gabriel 15; St. Matthew 37, Holy Cross 27; St. Monica, bye.

Division 4: St. Susanna 58, Assumption 34; St. Joseph 34, St. James 19; St. Francis 35, St. Ann 32; St. Apothony 25, Nativity 19; St. Malachy 49, St. Luke 26; Cathedral, bye.

Standings

Division 1: St. Philip Neri 5-1; Holy Name 5-1; St. Joan of Arc 4-1; Little Flower 4-1; St. Mark 4-1; Christ the King 3-2; St. Michael 3-3; Holy Spirit 1-4; St. Andrew 1-5; Holy Trinity 0-5; Our Lady of Lourdes 0-6.

Division 2: St. Pius X 6-0; St. Joseph 4-1; St. Bridget 4-2; St. Bernadette 3-2; St. Simon 3-2; St. Jude 3-2; Immaculate Heart 3-3; Our Lady of Greenwood 2-3; St. Christopher 1-4; St. Roch 0-6; St. Lawrence 0-6.

Division 3: Sacred Heart 6-0; Holy Cross 4-1; St. Matthew 4-2; St. Monica 3-2; St. Rita 3-2; Mount Carmel 3-2; St. Catherine 2-3; St. Thomas 2-4; St. Patrick 2-4; Holy Angels 1-4; St. Gabriel 0-6.

Division 4: St. Susanna 6-0; St. Malchy 5-0; St. Ann 4-2; St. Francis 2-2; St. Catherine 3-2; St. Joseph 3-2; Assumption 2-3; St. Luke 2-4; St. James 2-4; St. Anthony 2-4; Nativity 1-4.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Dec. 27

Division 1: St. Michael 31, St. Christopher 29; Holy Trinity 55, St. Thomas 33; Latin School "A" 46; St. Gabriel 28; St. Rita 37, Immaculate Heart 30; St. Monica 42, St. Joan of Arc 39.

Division 2: St. Simon 42, St. Philip Neri 34; Holy Spirit 41, St. Pius X 31; St. Bernadette 42, Holy Cross 39; Our Lady of Lourdes 57, St. Lawrence 42; Little Flower 27, Christ the King 20.

Division 3: Holy Name 49, St. James 32; St. Catherine 56, St. Mark 43; Latin School "B" 35, St. Roch 23; Nativity 45, Sacred Heart 31; St. Patrick 46, Our Lady of Greenwood 29.

Standings

Division 1: Latin School "A" 5-0; Holy Trinity 4-1; St. Thomas 3-2; St. Christopher 3-2; St. Monica 3-2; St. Rita 2-3; St. Michael 2-3; St. Joan of Arc 2-3; Immaculate Heart 1-4; St. Gabriel 0-5.

Division 2: Our Lady of Lourdes 5-0; Little Flower 4-1; St. Lawrence 4-1; St. Simon 3-2; St. Bernadette 3-2; Holy Spirit 2-3; St. Philip Neri 2-3; Holy Cross 1-4; Christ the King 1-4; St. Pius X 0-5.

Division 3: St. Catherine 5-0, Latin School "B" 4-1; St. Mark 3-2; St. Roch 3-2; Holy Name 3-2, St. Patrick 3-2; St. James 2-3; Our Lady of Greenwood 1-4; Nativity 1-4; Sacred Heart 0-5.

JUNIOR-SENIOR LEAGUE
Games of Sunday, Dec. 27

Division 1: Holy Trinity 73, St. Rita 65; St. Thomas 58, Immaculate Heart 37; St. Anthony 56, St. Christopher 41; St. Joan of Arc 43, St. Michael 35; Latin School "B" 38, Holy Cross 35.

Division 2: Christ the King 44, Little Flower 43; St. Simon 48, St. Matthew 23; Holy Spirit 37, St. Philip Neri 34; St. Lawrence 35, St. Francis 25; Our Lady of Lourdes 54, St. Bernadette 16; Mount Carmel, bye.

Division 3: Sacred Heart 55, St. Mark 54 (overtime); Our Lady of Greenwood 37, St. Patrick 33; St. Catherine 44, Holy Name 27; St. James 37, Nativity 20; Latin School "A" 57, St. Roch 25; St. Jude, bye.

Standings

Division 1: St. Thomas 5-0; Holy Trinity 4-1; St. Rita 4-1; Latin School "B" 4-1; Immaculate Heart 3-2; St. Christopher 2-3; St. Michael 1-4; Holy Cross 1-4; St. Joan of Arc 1-4; St. Anthony 1-4.

Division 2: Our Lady of Lourdes 5-0; St. Simon 5-1; St. Philip Neri 5-1; Christ the King 4-2; Little Flower 3-2; Holy Spirit 3-2; Mount Carmel 2-3; St. Lawrence 2-4; St. Francis 1-4; St. Matthew 0-5; St. Bernadette 0-6.

Division 3: Latin School "A" 5-0; St. Mark 5-1; St. Catherine 4-1; St. Jude 3-2; Our Lady of Greenwood 3-2; St. Patrick 3-3; St. Roch 3-3, Sacred Heart 2-3; St. James 1-5; Holy Name 1-5; Nativity 0-5.

Priests in Korea

SEOUL, Korea—The ordination of five new priests in December has raised the number of Korean priests to 343. Archbishop Paul Ro of Seoul also conferred the diaconate on 35 young Koreans who will be ordained to the priesthood next year.

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

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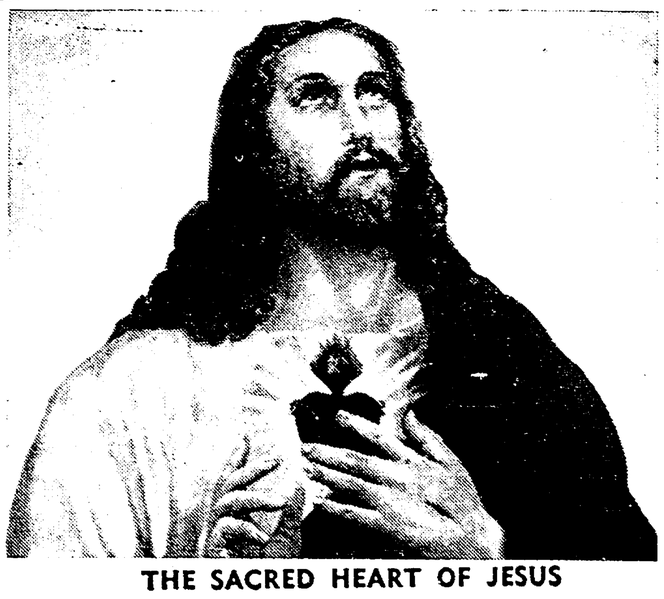

THE SACRED HEART OF JESUS

O Sacred Heart of Jesus I Implore, That I May Ever Love Thee More And More. (A well known prayer)
"I will bless every house in which the picture of My Sacred Heart shall be exposed and honored." (Promise of Our Lord to St. Margaret Mary)

The Christmas Committee wishes to thank its sponsors and everyone who cooperated in this Little Christophers' Campaign. May God reward you.

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● *FAMILY CLINIC*

Couple seen in need of professional aid

By JOHN J. KANE, Ph.D.

I was married in the Church, then divorced my husband because he drank. I remarried and my second husband adopted my two children. Since then we've had another, and he has been a good man but he too drank. Three months ago, when my first husband died, we were married in the Church. My husband quit drinking, but he has become very mean. I am not interested in sex and he accuses me of having another man. He had a nervous breakdown three years ago and hasn't recovered. I've had two, but am better. My husband reads your column, maybe you can help him.

●

The problem you present, Margaret, is a sad mixture of sex maladjustment, emotional illness and a suspicious husband. It has, however, one odd twist. Since your husband stopped drinking, he is, you say, very mean. But the sentence that stops me is, "I've had two (breakdowns) but am better."

The term "nervous breakdown" is a polite expression for any kind of mental or emotional upset from a psychosis, which is a severe mental illness, to a mild emotional disturbance. For this reason, it is impossible to decide whether both you and your husband have been quite emotionally ill at one time, or merely mildly so.

On the basis of your letter it would appear that both of you are now rather emotionally disturbed. I hope this statement will not alarm you. I am not a psychiatrist and even if I were, I should scarcely attempt to diagnose on the contents of one letter.

But you have presented so many problems in a brief letter: you refer to breakdowns in the past and your husband's meanness and suspicion that it arouses this suspicion in me. Furthermore, despite what you say, are you certain you are entirely better?

●

Basically it seems to me that you and your husband have a medical problem which should be discussed thoroughly with your physician. This is the point or departure which I most strongly urge upon both of you.

There really is nothing disgraceful about emotional illness. About ten per cent of the American people, it is estimated, will spend some time in a mental hospital as patients. The extent of mental problems, however, is far greater than this. Unfortunately, the public still thinks of such illness as disgraceful and so long as this attitude prevails, many persons who could be helped will go without the attention they require.

I doubt your husband's reputed meanness is the result of his not drinking. Rather, it may be that alcohol was a crutch which enabled him to cover up his meanness which has somewhat deeper roots. Far better that the true source of his problem be explored and be glad that abstinence from alcohol now brings it into the open where it should be.

At the same time your own attitude toward sex merits some exploration too. There may be a physiological reason. If so, this is a medical problem. On the other hand, your husband may contribute to it by his "meanness" toward you. It is very difficult for adequate sex adjustment to exist when husband and wife are constantly quarrelling.

Your coldness toward him in this respect has aroused fear on his part which he translates into the most beautiful oversimplification possible — another man. Both your attitude and his on the matter of marital relations seems a possible indication of what I already said—both of you need medical assistance.

●

While you did not give me the age of your husband or yourself, I guess both of you are in or near your fifties. You did mention that your husband has been a good man, adopted your children by a former marriage and has only recently began to behave this way.

This period of life can be difficult for both men and women. It is a transitional phase of life. Some people pass through it with little or no trouble. Others suffer serious upsets. When both husband and wife experience such emotional upsets the problem is unduly complicated. This seems to be your case.

I cannot help but wonder what impact this may be having on your children. Has this occurred to you? If it did, you failed to mention it in your letter, so I do want to emphasize it.

Youngsters reared in unhappy homes have poor chances, usually, of making happy marriages themselves. Some do, but a large number do not. Here is another strong motive why you and your husband should act now to get at the roots of your problems.

You claim your husband has never recovered from his "breakdown." If this is the case, then the heavier responsibility rests with you, since you believe you are better.

Part of the marriage vows cover taking a partner in sickness and in health. Sickness is almost inevitable in life, mental illness, physical illness or even both. Therefore, you must give your husband all the love, affection and understanding that you can—even if he is somewhat unreasonable. In fact, you must be prepared to do these things even to a greater extent when the other party is ill.

Obviously, this is difficult. No human being is able to be kind, loving and affectionate at all times. Even in cooperation with God's grace, it is difficult. But some measure of it is possible, especially with God's help.

●

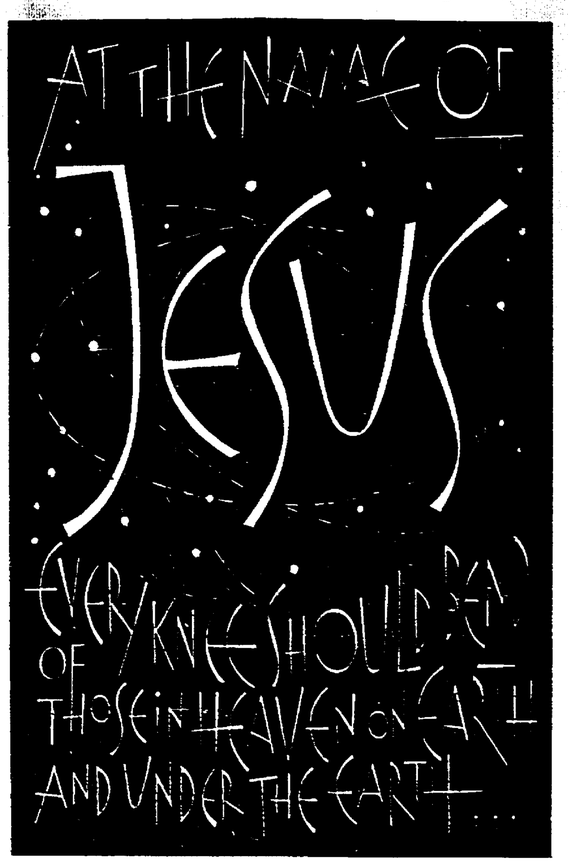
To summarize my recommendations to you then, first, both of you should discuss this matter honestly and thoroughly with your physician. He can decide to what extent it is a physiological or psychological problem or a combination of both.

He will either treat you himself or will refer you for treatment, if he considers it necessary. Be guided by his advice. But don't expect him to be a referee. This is not his job.

Furthermore, please try to act at once. The situation as you presently describe it is really most precarious. Without help it may degenerate into even worse possibilities.

You have an obligation to each other and to your children and it cannot be viewed lightly. From your letter I doubt you do view it lightly and I sincerely believe if you seek help now, help is possible.

Feast of the Holy Name of Jesus



THIS IS CATHOLICISM

Sacred Contract

By REV. JOHN WALSH, S.J.

Q. Did Christ increase the sacredness of the marriage contract?

Yes, by placing it among His sacraments. Thus the wedding ceremony, sacred as it had been from the very beginning, was endowed by Christ with an incomparably greater holiness since He converted it into an outward sign which produces grace on the souls of the marrying couple.

Q. Is every marriage since Christ a sacrament?

By no means. As has already been pointed out, Baptism is the gateway to all the other sacraments. This includes Matrimony. A person who has not been previously baptized with water is incapable of receiving the sacrament of Matrimony.

Q. Is the marriage of an unbaptized person nevertheless a real marriage?

Provided that the contract has been correctly made, the marriages of unbaptized persons are true marriages possessing all the dignity and sanctity with which God endowed marriage from the beginning.

Q. What is the outward sign in the sacrament of Matrimony?

It is the external expression of consent whereby the man and the woman mutually give themselves and accept each other as husband and wife.

Q. Who, then, are the ministers of the sacrament of Matrimony?

Since the contract is the sacrament and the sacrament is the contract, those who effect the contract also administer the sacrament. In Matrimony, therefore, the husband confers the sacrament on his wife and the wife confers it on her husband.

Q. Is the marriage of baptized Protestants and other Christians a sacrament?

Yes. Christ elevated the marriages of all baptized persons, whether Catholic or not, to the dignity of a sacrament. Whenever the contract is correctly made, then, it is for a baptized couple always a sacrament, even though they place no credence in its sacramentality or are utterly unaware of it.

Q. What effects are produced in the soul by the sacrament of Matrimony?

This sacrament produces an increase of sanctifying grace in the souls of those who receive it correctly; grants the couple a claim or title to all the actual graces they will need throughout their wedded life, namely to sustain a happy and holy union together, to surmount the trials and temptations which may threaten the peace and stability of their marriage, and to rear their children properly; transforms their union into a symbol and type of Christ's union with His Church.

Q. What is the nature of Christ's union with the Church?

Seeking to portray as clearly as possible the intimacy of Christ's relationship with the religious society which He founded, Catholic theologians frequently describe it in terms of spiritual wedlock and mystical marriage: the Church is Christ's spouse and He is her bridegroom. In proposing such an analogy, these Catholic thinkers cannot be accused of offering some bizarre novelty, in questionable taste, of their own invention. Quite to the contrary, the basis of the comparison is supplied by sacred Scripture itself, which does not hesitate, on occasion, to describe first Israel and later the Church as the bride of God. The reasons underlying this comparison are many and varied and offer endless subjects for reflective thought and prayer.

The Catholic Church, first of all, is the fruit of Christ's agony, the result of His sacrificial death on Calvary. She was born from the heart of the dying Christ. Just as Eve was formed from the sleeping Adam to be his wife, so the Church issued from the slain body of the Lord to be His spouse forever. Furthermore, after bringing the Church into being, Christ has never abandoned her. Like a faithful husband, He is ever with her, protecting and guarding her from straying into the paths of error, nourishing her with His body, washing her with His blood, decking her with the treasures and jewels of His grace, ceaselessly readying her for the eternal nuptials of heaven. Moreover, it is solely from the union of Christ with His Church that men are born into the family of God. Only in and through the Church, particularly through her sacraments, does Christ generate us. It is within the womb of the Church that men are molded and shaped to God's image, fashioned to become His adopted children and heirs of His kingdom. Thus from these (and from a host of other considerations which might be added) one may conclude how fitting it is to view the Church as the spiritual bride of Christ and the supernatural mother of men.

From "This Is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Western College. Published by Doubleday and Company, Inc.

● *WORKING TO BEAT HELL*

A letter to Klinker

By JOSEPH T. McGLOIN, S.J.

Dear Klinker:

When you were assigned to work with teen-agers, I had presumed that you would be the one for the job, since your mentality seemed to be just right. At the time, I meant that you seemed to have their wavelengths, but now I wonder if it isn't just that you have a rusty intellect. How you can manage to miss opportunity after opportunity with these young people I do not know. Nor can I understand why I have to remind you of everything.

But to get to the point. With any experience at all with young people, you should know right away that there is one facet of their personalities which is very much to our advantage and which we should be using constantly for our own purposes. It seems almost silly to have to tell you what it is, since it seems so obvious but then . . . I am referring, as you would know if you were not a complete klinker to the teen-ager's various and varying moods.

Note: You will recall that we printed a letter here some weeks back from one "Arch" to one "Klinker," both of them unidentifiable. Today, we have unscrambled another such letter—a job which has turned out to be no less different than the translating of the Dead Sea Scrolls.

Not even you could fail to notice the existence of such moods in these young people. Watch the ordinary teenager for about a week or a month or so, and you'll see his moods going up and down with apparent unpredictibility. You'll see him riding on a cloud one day and then, the next day—or the next moment for that matter — he may be completely down in the dumps. And this usually happens either for some very slight reason (slight to us and to adults, but not to him) or for no apparent reason at all. This is, in fact, what stumps him or her—the fact that these moods come on so unexpectedly.

●

Teen-agers are depressed one day, and exhilirated the next. They get lonely—for no reason at all—even in the middle of lots of company. They become sad. They get angry, and then the next moment, nothing on His earth could stir them to anger, as all of a sudden they love everybody and are willing to fight to prove it.

Often enough, you'll find them really bothered by what psychologists like to call an "inferiority complex." Now this may not be a "complex." It may be only a natural and truthful feeling of inferiority. Amateur psychologists at least don't always understand that someone must sometime honestly feel inferior. The important thing, as far as you are concerned, is to keep teen-agers from noting that one must conquer, not necessarily his objective inferiority, but the pride which throws him into a spin because others are in some respects better than he is. And, of course, the more you can exaggerate this feeling (until it does become a real "complex," if possible), the better.

Going with this feeling of inferiority often indulged in by teens is a sometimes massive mood of self-pity. And this, Klinker, is a most excellent weapon for you to make use of. Adults too, are often beset with self-pity, of course, but most of the time, not nearly to the distracting extent of teen-agers. Young people are still new at getting rid of the mood, and so they stew about it until the mood deepens and is much harder to shake.

●

If there is one mood of the teen-ager we can use to our own advantage more than others, it is that of discouragement. He gets discouraged about almost everything—from the fact that he can't reach the moon by his own efforts, all the way down to the seeming fact that he can't even emulate his companions with any degree of success or consistently please his parents.

He gets discouraged when he falls into sin, and then seemingly, with a perfectly good purpose of amendment, proceeds to fall again. Actually, while we can be very happy that he does fall into sin, in a sense we can be even happier that he gets discouraged by it because final impenitence means discouragement to the point of dying in a state of sin.

Try then, Klinker, to make good use of these moods. There is a natural self-consciousness in most young people which will help you to get them to turn in on themselves and stay there. Make good use of this and all their other moods to get them in the right groove—the one that leads to us.

This is the big thing, of course—that you make sure they concentrate solely on themselves. In this way, you can keep them from loking where they should—to Him—and you can keep them, you might say, perpetually selfish and self-centered. This will give them no time for living, and their whole "lives" will be only a slow or not so slow process of dying. It will give them no time to pay any real attention to him because they will be entirely taken up with themselves.

Now, if all that is important, Klinker, it is vastly more important that you kep them from any positive attitude towards these moods of theirs. Never let them understand, for instance, that they are far from unique and that everyone has moods. They would, in fact, find out, if they were more objective, that their mods can almost be charted as life goes on, with opposite moods succeeding each other. Never let them understand the wisdom of the old human saying, "In time of peace prepare for war." This is precisely the sort of strategy which has so often frustrated our efforts.

Another advantage you have with a young person is the fact that he always seems to react as though his mood would last forever. But the truth is, as you and I know so well, that human moods tend to pass as suddenly as they come.

You simply must keep them, at all costs, from treating their moods as they would temptations—that is, by running from them and not into themselves where the temptations and moods will be perpetuated. Once they have enough presence of mind to turn to some absorbing hobby which will make them forget themselves, or once they have the common sense to understand that one of the best ways to get out of a mood or to conquer a temptation is to turn to helping others, we have no more hope left for them.

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Above all, Klinker, you must keep them from realizing the potential supernatural value of either a temptation or a mood. Once they accept these things as permitted by Him for some good reason, as trials He sends them, to be endured and overcome, there's no use in our bothering with them any more. And if they ever go so far as to hold before themselves the example of the One who died on a Cross for them, and the moods He conquered as an example to them, well . . . I needn't tell you what that will do to all our efforts.

●

Don't let these young people see the connection between moods and maturity, Klinker, or they will become spiritually and emotionally mature long before it is good for us. Our greatest hope, as you know, lies in their continuing immaturity.

But you must try to do a little thinking for yourself now—I can't do everything for you. Our situation here is the same as ever. It's still hot as hell.

Sincerely,

Arch.

THRU GOD-COLORED GLASSES

Meaning of prayer

By GILBERT ROXBURGH, O.P.

If you ask people what they mean by "prayer," the answers shortly boil down to this: Prayer is a set of formulas I say every night before I go to bed ("I say my prayers every night") Or: prayer is asking God for something "I have been praying for — better weather, better treatment from my children, better holiness").

This is all right, I suppose, as far as it goes, except that it seems strange to bring this idea to occasional readings of really great spiritual writers who suggest that one be a man or woman of prayer, and you just couldn't take this to mean he says his morning and evening prayers well, or spends the better part of his life asking for things.

It does seem like such a lean and hungry concept of a great reality, and we ought to do something to fatten it up. For this, why not go to the top authority: What does the Bible teach about prayer?

●

The Biblical writers seem to fall into prayer easily and naturally. It isn't an act they deliberately decide to do so much as it is the natural reaction within them to reality outside them. The very experience of the world naturally brings prayer to their heart and lips.

In the beginning of Genesis, for example, we have an artificially contrived scheme of six days, itemizing the things of our world—sun, moon, stars, sea monsters, birds, and man with his Eve—with one day of sabbath rest for the purpose of worship attached at the end. It is a kind of jab in the ribs from the writer to his fellow Hebrews: God observes a day of rest; why don't you?

Honoring God comes at the end of a consideration of the works of God, and the works of God comprise everything. For we see in the world summed up in these six days of creation a multitude of benefits, acts of love towards us. We would be very rude indeed, the author says, if we did not duly appreciate them. Science would have us see a world of chance and coincidence. But this leaves us cold and unresponsive, for nothing would have meaning any more if this were all. The Bible, on the other hand, tells us of a universe of good things given to us out of love by a God who wants the best for us, with a plan in mind in which we figured most prominently. We are pleased with His plan, honor Him for it. As a consequence, we cannot refrain from breaking into a psalm or two to thank Him for giving it.

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This consideration of God's plan leads us next to the prayer of petition, but now how different. Petition no longer appears as a contest in which we try to break God's will, or change His mind, or turn His attention away from all those disasters he is plotting. Rather, we are so confident that He will continue to love us and care for us with good things, that we pray He will prevent us from botching up the plan. For we alone can ruin this scheme through our own defectiveness.

We pray that God will actually move us to do our part to carry out God's plan: May we prove to be docile under His movement. Thy kingdom come, thy will be done, on earth as it is in heaven: This means, may we fulfill God's design, go where He wants us to go, fulfilling whatever high destiny He has in store for us.

We become very intent, then, upon making ourselves fit instruments to do what we were meant to do in this world. The theme of prayer then becomes: May we get enough bread, meet the right girl, have victory over our enemies, get rid of this nasty cold—provided, of course, that this pushes forward our plan, God, for the universe and for me. Not my will, but Thine be done.

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Thus prayer becomes something you do, not merely in church, and then duty is done, but throughout every area of life. Everything can become material for furthering contact with God in a life of prayer. Recreation, small tasks, small acceptances, all fit into the design.

As a result, one comes to judge all things from God's point of view: This friend becomes a danger to my internal relationship with God. Perhaps he served me well for a time, but now manifestly can have no place in my life.

There is also an increased sense of need and dependence—humility, we generally call it, but it is not at all irreconcilable with a certain daring and adventuresomeness. It makes us more and more open to the movement of God within us, equipping us to do wonders, but not of ourselves.

●

Finally, we tend to look more and more for the meaning of things—events in our own life (this sorrow is sent to me for my betterment; I had better bear it well), meditation on the events and personalities in the Bible — particularly on the events in the life of Christ.

This can be no game. One's entire life is given to God in a sort of perpetual prayer.

TV series covers 'Church, Marriage'

NEW YORK — "The Church and Marriage" will be the title of a series of Catholic Hour telecasts on the NBC-TV network on the first four Sundays of January.

The series will examine the Church's teaching on marriage and the current discussion on family planning. The programs, beginning Jan. 3, will be telecast from 1:30 to 2 p.m. (EST).

John Leo, an associate editor of the Commonweal magazine, wrote the series. Host for the programs will be Philip Scharper, American editor in chief of the Sheed and Ward publishing company. The Catholic Hour is produced by the National Council of Catholic Men.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Jan. 3 MOST HOLY NAME OF JESUS. It is a name that means "God saves." And we celebrate it by hearing again from God's own Word that "this alone of all the names under heaven has been appointed to men as the one by which we must needs be saved" (First Lesson).

In the language of the Bible, name and person are interchangeable, name is never a mere accidental label but is deeply and mysteriously related to its subject. It is much more difficult for us to "take the name of the Lord in vain" than it was for our ancestors, because names do not mean to us what they meant to them. Nevertheless, today the liturgy calls us to acknowledge that there is only one Mediator between God and man, calls us to affirm in the most certain fashion the uniqueness of Jesus and His saving meaning for every human person.

Jan. 4 MASS AS ON JAN. 1. Even in these days of Christmas celebration, the frequently-repeated First Lesson of this Mass stresses the theme of final fulfilment, the Advent theme. "We were to look forward, blessed in our hope, to the day when there will be a new dawn of glory."

It shows how hopelessly committed to the idea of time's progress and the world's progress toward a goal the Christian Church has always been. We cannot even celebrate the incarnation without looking off into the distant future toward a transformation and perfection of all things.

Jan. 5 MASS AS ON JAN. 1. The transformation, in fact, has already begun. Perhaps it began at the beginning of things. But its most special impetus was in the coming in our flesh of God's Word, His touching every creature, every bit of matter. So the Entrance Hymn is "Sing to the Lord a song that is new." We are daily "new" as we live out the pattern of Jesus' dying-and-rising, dying-in-order-to-rise.

Jan. 6 THE EPIPHANY OF OUR LORD. Everything is light and seeing in this Mass. Here we see the Incarnation as event, as mighty deed of God, as something experienced by people. The Invisible has become Visible and darkness has yielded to glorious light. The kings, the references to the Gentiles —these are signs that the light is bright enough to draw even the faithless. More than words or even deeds in nature is this figure in our flesh. Dark thoughts about an obscure God fade in this experience of His living presence and the "rightness" of it.

Jan. 7 MASS AS ON EPIPHANY. "Rise up, Jerusalem, and shine forth" (First Lesson). This is fulfilment. You have given the human race its Head and Prototype, its Saviour, its King. Israel, for all its sins and inconsistancy, has been God's instrument that this great manifestation of His purpose and His love might come to pass, And, because the Church is Israel's remnant, it too must aspire to be no more than servant of His manifestation. It must be transparent so that its animation by Christ and His Spirit is evident.

Jan. 8 MASS AS ON EPIPHANY. The council's constitution on the Church compares the Church to the Incarnation. "As the assumed nature inseparably united to Him serves the Divine Word. As a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the spirit of Christ." (No. 8) So the council calls the whole Church to penance and renewal, lest preoccupation with minor successes in its mission make it self-centered and forgetful of its epiphany-character.

Jan. 9 ST. MARY ON SATURDAY. Epiphany celebrates Christ as the Head of the human race, as our King. So the Saturday Mass of Our Lady during this period hails her as the mother of the King, the one through whom the "sun of justice" (Offertory Hymn) has dawned upon us. She is symbol of the Church, not only in her prior reception of the grace God offers to all men through the Church, but also in her active cooperation in Christ's epiphany.

Notion of 'community' called lay challenge

PITTSBURGH—The challenge to today's layman is bound up with the notion of "the Christian community," Father Louis N. Colonnese of the Latin America Bureau, National Catholic Welfare Conference, said here.

Speaking to 800 men gathered for a Holy Name day program, Father Colonnese noted "with a certain sense of relief" that American Catholics are turning "from the cloudy waters of a private moral and spiritual life to a more communitarian-oriented life which more closely reflects the Christianity that Christ intended."

HOWEVER, he said, change is coming slowly. "It is a difficult task to overthrow the individualistic and subjective spirituality which was common to our forebearers," he declared.

Father Colonnese said the principal impetus for "the reawakening of the Christian to the true nature of Christian life" has come from "the objective character of contemporary and now official liturgical theology."

He said that "in the struggle between those who are devoted to the social teaching of the Church and those who favor a private morality, the former are necessarily on the winning side."

"THE SECOND Vatican Council not only officially introduces the world to this social orientation, but ratifies the judgments of its proponents of recent years." he stated.

For North Americans the specific task of community lies in the direction of Latin America, Father Colonnese said.

"The revolution of the hungry, the illiterate and the oppressed in Latin America is afoot," he explained.

"We have the choice if guiding this revolution as Christians dealing with basic issues as Christ did," he said, urging response to papal appeals for aid to Latin America.

Donation

WILDWOOD, N.J. — In a gesture of interfaith brotherhood, a Catholic layman here donated a large stained glass window to the local synagogue. Edwin Zaberer, a restaurant operator, said the window will be dedicated in memory of his mother, Mrs. Frances Zaberer. It is in the Rebecca and Morris Green Annex of Beth Judah Temple.

● *VIEWING WITH ARNOLD*

'Mary Poppins' is tasty Disney confection

By JAMES W. ARNOLD

When Walt Disney decided to make a movie about P. L. Travers' "Mary Poppins," the world's most marvelous and magical babysitter, nothing short of unparalleled blundering could have made it other than a rollicking experience for children.

Since Disney is a pro who simply does not make such blunders, describing the film as a treat for the kiddies requires about as much bravery as buying a share in General Motors. The only real question is whether "Poppins" is a film that deserves the attention of discriminating adults. Here, a critic must keep his wits about him, and not lose his grip merely because a movie happens to be more wholesome than an Altar Society bake sale.

Parts of "Poppins," in truth, glow for the viewer of any age, and the credit is due less to the familiar Disney sleight-of-hand than to imaginative music and dancing and the bright talents of Julie Andrews and Dick Van Dyke. But parts of it, too, are candy-coated traditional Disney. One's taste for the whole cake depends heavily on how well one tolerates frequent and generous helpings of sugar and sentiment.

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Having led one of those sheltered childhoods in which the places of Miss Poppins and Winnie the Pooh were usurped by Mickey Mouse and Jack Armstrong, I had frankly never heard of Mary P. before Disney thought of immortalizing her exploits. Research indicates that writer-producer Bill Walsh has taken profane liberties with Miss Travers' books.

The setting has been pushed back from the drab '30's to the more picturesque Edwardian age; the number of children has been reduced from four to two (without assistance, we hope, by the Planned Parenthood people); Mom and Dad have become typically neglectful suburban-type of the 1960's (she is a suffragette, he is tied down at the bank); and the waspish Miss P. has been transformed into the creamily pretty Miss Andrews.

Prettification has long been the chief symptom of the Disney syndrome. The family home, the smallest in Cherry Tree Lane, "rather dilapidated and needing a coat of paint," emerges as a London version of the Taj Mahal, the main set of a lavish $6 million production. The kids (Karen Dotrice, Matthew Garber) are scrubbed, loveable tots straight off the fashion pages of McCall's. Amid all this confection, an adult longs for a touch of tartness, a taste of vinegar, a few bristles among the velvet.

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As long as one must face up to the burden of playing Scrooge, a few other humbugs are worth mentioning: the inevitable lullabye that puts reluctant children to sleep (only in Disney films), the syrupy hymn about the saints smiling down at an old lady (Jane Darwell, of all people) who feeds the birds on the steps of St. Paul's; the harried father who repents of too-much-business and runs out to fly kites with the kids, and of course, the excursion into cartoon Disneyland, with all those flowers butterflies and disheveled singing animals.

The moral of Walsh's story is a tidy and welcome blow at the soul-shriveling aspects of pursuing money for its own sake. But it doesn't require much perception to see the fudging aspects of the ending. We are in the middle of rejoicing that Daddy (deftly played by David Tomlinson) has lost his job and told off the old codgers at the bank, when the directors suddenly show up flying their kites and announce that he has not been fired but actually promoted to a partnership. We are reassured, once again, of the innate goodness of bankers and of the fact that beauty of soul pays off sensibly in hard cash.

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If the film, unlike Mary P. herself, is not "practically perfect in every way," it has its share of delights. First, Miss Andrews, whose brisk, all-business approach is just what the title role needs and whose singing voice must be the clearest sound this side of Gabriel's trumpet. Second, the comedy-singing-dancing wizardry of Van Dyke, one of show business' underrated geniuses. Some day a producer will really discover this young man and awesome things will happen on the screen. He does one wheezing laugh, as the ancient bank president, that is alone worth waiting in line to see.

Add also the cheerily tuneful score of Richard and Robert Sherman, with at least two songs ("Spoonful of Sugar," "Chim Chim Cheree") that could become standards. Most of the dances, concocted by Marc Breaux and Dee Dee Wood, are more than pleasant, but one, a madcap surrealist romp by a gang of chimney sweeps across the roofs of London, is easily the show's best single sequence.

This begins with the cast being shot up the chimney like so many fizzling Titan rockets, and ends with the sweeps scattering away across the gaslit cobblestones like leaves in an autumn wind.

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Veteran director Robert Stevenson (remember "Jane Eyre"?) gets good-natured performances from a remarkable supporting cast, which includes such likeable people as Glynis John, Hermione Baddeley, Ed Wynn, Arthur Treacher, Reginald Owen and Elsa Lanchester. Among the better cinematic tricks: a raffish nursery that tidies itself up; a droll soft-shoe routine by Van Dyke and a group of animated penguins; a tea party on the ceiling, and a fox hunt on runaway merry-go-round horses. (The process photography in the sequences combining humans and cartoon figures is, however, often fuzzy).

"Mary Poppins," in sum, may not be irresistible, but she is a charmer. As one of the better and more poetic Disney products in years, it will find its proper audience and leave it breathless with gratitude. And if Disney skeptics will approach it with caution, they may find enough surprises to keep them alert and humble.

(Legion of Decency: A-1—Recommended.)

Pope's Holy Land trip rated as 'top story'

By JOHN J. DALY, JR.

WASHINGTON — The precedent-shattering pilgrimage of Pope Paul VI to the Holy Land was the major story of 1964 for U.S. and Canadian Catholic newspapers, a poll of editors reveals.

The Pontiff's January pilgrimage of peace, apart from being the first visit to the Holy Land by a pope since Peter, also was the scene of his exchange of visits with Patriarch Athenagoras I of Constantinople, leader of the Orthodox churches.

The visits marked the first time that a pope and a patriarch of Constantinople met since the 15th century. And it was only the second such encounter in more than 1,250 years.

INTRODUCTION of the vernacular in the Latin Rite Mass was selected as the year's second biggest story by the 72 editors who took part in the third annual poll conducted by the N.C.W.C. News Service.

Third choice was the promulgation November 21 of the Second Vatican Council's monumental declarations on the nature of the Church, including the principle of collegiality, on ecumenism and on Eastern Churches.

The other seven stories in order of preference in the top ten chosen by diocesan editors are:

● Pope Paul's second major overseas trip of 1964, his visit (Dec. 2 to 5) to the International Eucharistic Congress held in Bombay, India.

● Pope Paul's June 23 disclosure that the Church is in the process of a major re-evaluation of the question of birth control and his assertion that for the present the pronouncements by Pope Pius XII are to be considered valid and binding for all Catholics.

● Congressional passage in June of the civil rights act with the vigorous support of major U.S. religious bodies.

● The strong support given by ranking Catholic perlates of North America to the Second Vatican Council's proposals on religious freedom and on relationships with the Jews.

● Issuance in August of Pope Paul VI's first encyclical, "Ecclesiam Suam," in which the Pontiff pointed to a unique role for the Church as God's means of saving mankind and to the importance of man's recognition of this role.

● The decision, on the next-to-last working day of the third session of the Vatican Council, to postpone a preliminary vote on the declaration on religious liberty and the consequent unsuccessful protest by several ranking council Fathers to Pope Paul VI.

● The late August riots by Buddhist and Catholic demonstrators is Saigon, Vietnam.

Editors of Catholic newspapers were sent on December 4 a list of 25 suggestions for their vote and invited to add their own nominations. Nine such additional nominations were submitted. None attained sufficient votes to place them above the first 20 selections.

Theological 'lag' seen in council

BERLIN—Dr. Edmund Schlink, Lutheran theology professor who has been an observer-delegate of the Evangelical Church of Germany at all three sessions of Vatican Council II, said here that the council deliberations have "lagged behind present theological insights and the requirements of ecumenism."

For this reason, Dr. Schlink told a meeting here of the Evangelical Church council, the ecumenical council discussions have had little influence on the rest of Christendom. He said, however, that the deliberations have brought about "revolutionary" changes within the Catholic Church.

THE THEOLOGIAN, who is professor of dogmatics at the University of Heidelberg, asserted that the ecumenical council's concept of the nature of the Church is unsatisfactory inasmuch as "it still identifies the Roman Catholic Church with Christ and His one Church is a way unacceptable to other churches."

Dr. Schlink urged greater contacts with the Catholic Church, however, and called for priority for such problems as mixed marriages.

VIRTUALLY at the same time, Bishop Otto Debelius, head of the Evangelical Church of Berlin-Brandenburg, said in a radio broacast that Catholic practice concerning mixed marriages will change.

Bishop Debelius, a former president of the World Council of Churches, said that the Vatican Council "must draw conclusions from trends already taking place."

Visits Holy Land

JERUSALEM, Israel — Giuseppe Roncalli, brother of the late Pope John XXIII, arrived here among a group of Italian pilgrims marking the first anniversary of Pope Paul VI pilgrimage to the Holy Land in January.

● *VARIETY IN BOOKS*

'Great Reporters and Their Times'

"Foreign Correspondence: The Great Reporters and Their Times," by John Hohenberg. Columbia University Press, New York. 502 pp. $8.95.

This is a big book, an interesting book, one that sets you to wondering about the great amount of research that must have gone into it.

It begins with steps taken by the Times of London in 1792 to recruit foreign correspondents, "as the French Revolution began to strain the resources of every paper in London." It ends with the work of reporters in Vietnam in these days, and with some observations.

In between these two eras, or for nearly two centuries, lively and romantic figures stride across the pages, some well known, some not so well known to non-newspaper people. For example, there are names like William Russell of the London Times in the Crimea, James Gordon Bennett, Horace Greeley, Karl Marx, George Wilkins Kendall, Januarius Aloysius MacGahan, Winston Churchill, Richard Harding Davis, Floyd Gibbons, Irvin S. Cobb, Heywood Broun, Karl H. von Weigand, Ernest Hemingway, Webb Miller, Ernie Pyle and many, many others.

Along the way, one is told about the beginnings of such great news gathering agencies as Reuters, the Associated Press and United Press International.

Since it is about foreign correspondents, the book puts them in the atmosphere and among the events on which they reported. In this way, a great deal of history is included in the volume. It is somewhat spotty, but from an angle from which one does not ordinarily approach it.

●

Foreign correspondents have always seemed a dashing, romantic breed, the more so to the general public, probably, than to newspapermen. And correspondents of times past seem more colorful than those of the present day. This is very likely the case with everything.

The author seems to feel that with changing times, the development of swift communication, and in view of other factors, the foreign correspondent's lot is not as glamorous as it was, say, at the turn of the century, and he has many more frustrations.

"In much of their work, whether routine or not," the author says, "they are bedeviled by sharply rising costs, savage competition, increasing censorship in many guises, and obstacles that are deliberately raised by a large number of new nations and some older ones as well. The worst of these, in the correspondents' view, is the increasing tendency in the West, for all its liberal tradition, to look upon news and those who deal in it as tools of national and international policy."

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He calls it a "patch of brightness in the bleak world scene," that "the powerful agencies of the communist world, Tass and the New China News Agency (Hsin Hua) had failed thus far to make substantial progress in vending their services outside their own respective orbits."

The author feels that "with all the troubles that lie ahead of tomorrow's foreign correspondents, they will do very well, indeed, if they are able to maintain the right to present an independent point of view in international affairs to sufficiently large and appreciative audiences."

It could be added, we think, that the foreign correspondent of tomorrow must be prepared and eager to present, not so much his point of view, but the facts, clear and understandable. His will be an enormous responsibility in a world of swiftly developing history and increasing change, what with the growth in "interpretive" writing and the struggle to circumvent censorship.

Running through tis book is the conflict between what has been called "the public's right to know and what some in government call the public's "need to know.'" The author is on the side of the reporter.

But this is a moving, living book about lively people. Among the many historic events described are Winston Churchill's coverage of the Boer War, Georges Clemenceau's report on the Civil War, Henry Morton Stanley's discovery of Dr. Livingston in Africa and Ernie Pyle's stories of World War II.

(Reviewed by Burke Walsh, assistant director, NCWC News Service, Washington, D.C.)

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
2:00 p.m.—Direction '64 .....(13)
Sunday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Christmas Eve TV
11:30 p.m.—Midnight Mass .....(6)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Marie Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIBC
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 p.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 Marie Hour .....WGLM

SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
Tuesday Radio
9:30 a.m.—West Baden College—Words and Music .....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 Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

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

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Marie Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

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

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

● Dining Fare ●

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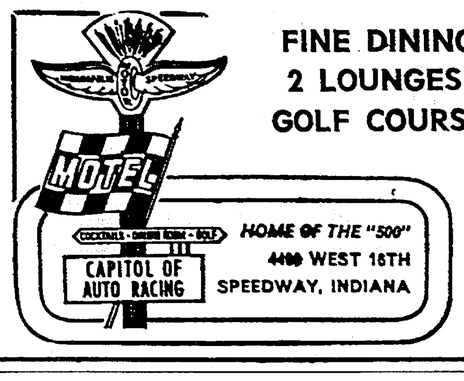

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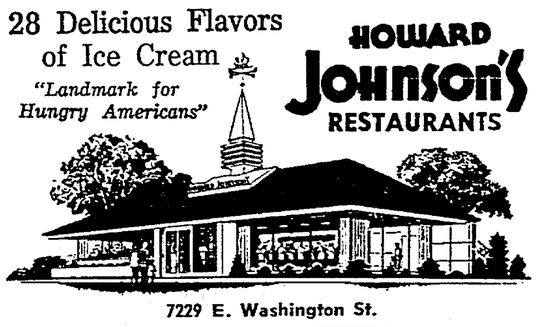
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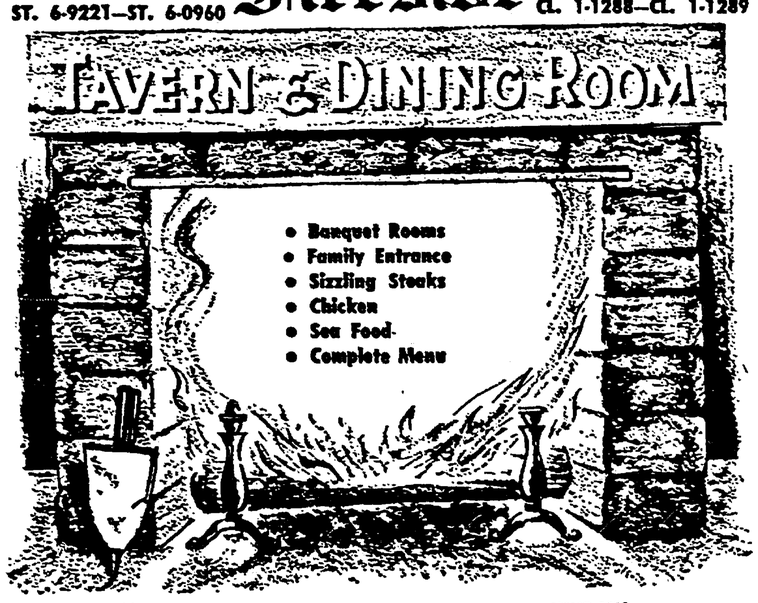

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Tic Tacker

PARISH WILL FETE MSGR. BOSLER—St. Joan of Arc parishioners, Indianapolis, will recognize the 25th anniversary of **Msgr. Clement Bosler** as their pastor on January 24. He will celebrate a Solemn Mass of Thanksgiving at 11:15 a.m., which will be followed by a breakfast in the Indianapolis Athletic Club for present and former assistants who have served under him and for sons of the parish who are now clergymen. A public reception, designed for present and former parishioners, will be held at **Chatard High School** at 3 p.m. Spearheading the observance are **Charles E. Stimming** and **Patrick Fisher**. Msgr. Bosler became pastor at St. Joan of Arc on January 5, 1940.

HERE AND THERE—"Father John Doe" has written his 13th Golden Book, entitled "The Golden Book of Living." Available at $1.25 from the SMT Guild, P.O. Box 1194, Indianapolis, Ind., the book is designed for alcoholics. Also available are four books by the same author, including "Sobriety and Beyond" and "Sobriety Without End," the other 12 "Golden Books" and 30 records. Send for an order form. . . . A Middletown, O., parents' group has published a youth guid based upon interest created by the Parents' Guide recently formulated in Richmond. . . . A public meeting open to all who are interested in adoption will be sponsored by the Marion County Inter-Agency Adoption Committee to discuss the viewpoints of adoptive parents, social agencies and community needs. The meeting will be held Wednesday, Jan. 13, at 8 p.m. in the English Foundation Bldg., 615 N. Alabama St., Indianapolis. The panel discussion will be moderated by **Miss Mary Louise Eluere**, adoption supervisor of the **Catholic Charities Bureau**. . . . A photo of the **Roncalli Center**, headquarters of specialized Catholic Actions groups in Indianapolis, is featured on the November 1 cover of "Apostolate," a publication of the Catholic Action Federation, Chicago. . . . Tacker has been asked to help locate the owner of a black, Italian rosary found in the 3300 block of N. College Ave., Indianapolis. Contact Mrs. Sallee, CL 1-2402 or ME 4-3483. . . . The Holy Cross School of Nursing, South Bend, which is attended by many young ladies from the Archdiocese of Indianapolis, has received national accreditation by the National League for Nursing. The school has 260 students on three campuses in South Bend, Kokomo and Anderson.

NAMES IN THE NEWS—A Richmond native who has served the past 10 years in the Philippines is visiting her family until January 11. She is **Sister Donna Marie, M.M.**, the sister of **Walter W. Witte**, of **St. Andrew's parish**, Richmond. She may be contacted there during her stay. Another brother is a Maryknoller, **Father Clarence Witte**, now in the Far East. **Sister Marie Bernard, O.S.F.**, biology department chairman at **Marian College**, Indianapolis, is also a sister. . . . **Miss Jean Johnson**, daughter of **Mr. and Mrs. Charles W. Johnson** of **Little Flower parish**, Indianapolis, left recently for Dar es Salaam, Tanzania, where she will serve two years with the Peace Corps. She is a graduate of Marian College. . . . **Robert J. Alerding, Jr.**, of **St. Matthew's parish**, Indianapolis, placed second in the 14th Dean's Speech Tournament held recently at Xavier University, Cincinnati. A sophomore, he is a graduate of **Cathedral High School**.

AOH AUXILIARY OFFICERS—Above are four of the top officers of the recently organized auxiliary of the Ancient Order of Hibernians. Left to right: Mrs. Michael Kirby, recording secretary; Mrs. Charles Castor, financial secretary; Mrs. Patrick Lawley, president; and Mrs. Thomas Reidy, treasurer. The new auxiliary is named St. Brigid, Division No. 1, State of Indiana. (Staff photo)

Two dioceses share in anti-poverty aid

Two major diocesan school systems and an individual parish school have received financial assistance to cooperate in anti-poverty efforts in their localities.

The parochial schools of the Detroit archdiocese have received a $191,572 federal grant to expand services, which includes work training for students, longer school hours and remedial and adult education classes.

IN PITTSBURGH, the diocesan school office will receive a $207,000 Federal grant as part of $2.43 million approved for work with the deprived in impoverished neighborhoods in the metropolitan area.

The diocese's program aims at improving the children's education and broadening their outlook. It will be carried out among some 2,500 youngsters around five parochial schools in three problem neighborhoods.

MEANWHILE, a parish school in New Haven, Conn., will play a pivotal role in anti-poverty activities there. St. Martin de Porres School, located in a predominantly Negro area, has received $29,810 from the Office of Economic Opportunity in Washington to establish pre-kindergarten, remedial reading and tutoring programs for underprivileged children. The grant was secured through the city of New Haven's renewal agency.

Earlier, the school had received a $48,000 grant from the Ford Foundation—the first of its kind to a parochial school in the country — to assist inner-city children in choosing vocations.

Priest 'in exile'

(Continued from page 4)

be sinning by keeping silence. Without doubt he did right to resign.

But should he have given interviews and issued statements to the press? No one can fairly answer that question now. Father Coffield did not question the authority of his Archbishop, but he did assume the unenviable role of the prophet and publicly criticize the action, or rather inaction, of established authority. It took great courage to do this.

There will be a temptation for ecclesiastical authorities everywhere to question the wisdom and prudence of such an action. But prophets are always questioned by authority. Is there another way to assume the role of prophet in the Church as it exists today?

Perhaps what the trouble in Los Angeles demonstrates more than anything is the need of new means of communication and cooperation between the laity, priests and bishops as well as between bishops and the pope.

New liturgy 'confuses' reader

(Continued from page 4)

Mass and the purpose of our participation in it, were you listening with an open mind—or simply being determined not to like it? Have you read the many instructive articles on this subject which have appeared in your diocesan paper and in various Catholic magazines during the past year? Have you attended any study groups or lectures on the liturgy?

I can readily understand that if you face these new changes cold and unprepared they can leave you cold. You can be sure that the changes will endure, and that there will be more in the future. So it will make your religious life more satisfying and fruitful if you start trying to learn and understand rather than letting yourself burn with resentment. Humility is a beautiful Christian virtue.

Some of the things you write are simply not true. There may be a few archaisms clinging to the English of the Mass ("And with your spirit," is one I can think of) but most of the Biblical portions are as modern as they can possibly be without distorting the inspired Word of God. The Epistles and Gospels are so up-to-date that they have not yet been published in Bible form. Try listening more carefully next Sunday.

Your ideas of archaism must differ from mine. I am not familiar with a single indulgenced prayer which is written in good, plain, modern English. Say your favorite prayers and make your meditations, by all means, but by giving a little thought to your harried existence you should be able to fit them into a few moments stolen from parties or TV, rather than from the Holy Sacrifice of the Mass.

Finally, let me assure you that for those who understand them the new ceremonies are not "empty, superficial forms." Antagonism can make them seem so to a person who makes no serious effort to understand them. Why not give it a good, honest, wholehearted try? And start by doing some study. And remember that a generous community spirit is necessary; the selfish attitude which seeks to steal Mass time for private devotions will never produce participation.

Ecumenism text

(Continued from page 2)

ops, they promote justice and truth, concord and collaboration, as well as the spirit of brotherly love and unity. This is the way that, when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the Eucharist, be gathered into a single Church in that unity which Christ bestowed on His Church from the beginning. We believe that this unity subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.

However, it should be evident that, when individuals wish for full Catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action. But there is no opposition between the two, since both proceed from the marvelous ways of God.

Catholics, in their ecumenical work, must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches toward them. But their primary duty is to make a careful and honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the hands of the Apostles.

For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should, so that the radiance of the Church's image is less in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed. All Catholics must therefore aim at Christian perfection (cf. Iac. 1, 4; Rom. 12, 1-2) and, each according to his station, play his part that the Church may daily be more purified and renewed. For the Church must bear in her own body the humility and dying of Jesus (cf. 2 Cor. 4, 10; Phil. 2, 5 8), against the day when Christ will present her to Himself in all her glory without spot or wrinkle (cf. Eph. 5, 27).

All in the Church must preserve unity in essentials. But let all, according to the gifts they have received enjoy a proper freedom, in their various forms of spiritual life and discipline, in their different liturgical rites, and even in their theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever better expression to the authentic catholicity and apostolicity of the Church.

ON THE OTHER hand, Catholics must gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise.

Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification. Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the Church.

Nevertheless, the divisions among Christians prevent the Church from attaining the fulness of catholicity proper to her, in those of her sons who, though attached to her by baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all her bearings.

This sacred council is gratified to note that the participation by the Catholic faithful in ecumenical work is growing daily. It commends this work to the bishops, everywhere in the world to be vigorously stimulated by them and guided with prudence.

(To be continued)

St. Meinrad

(Continued from page 1)

ental Theology and Biblical Exegesis).

THE CURRICULUM of Third and Fourth Theology will follow the traditional arrangement with some exceptions. Moral Theology will coordinate the course in Moral Theology and those parts of Canon Law which pertian to persons and sacraments.

Doctrinal Theology in the Third year will combine Dogmatic Theology and Sacred Scripture. In Fourth Theology the only "retooling" will be the coordination of Psalms with Sacramental Theology. Canon Law and pertinent sections of Moral Theology will also be combined.

With the number of hours drastically reduced, it is now possible to approach the subject matter by a critical method. Weekly seminars, 90-minute periods and more extensive use of first-hand sources available in the 100,000-volume St. Meinrad library combine to develop critical discernment among the students.

Father Adrian reports that the revamping of courses at St. Meinrad "happily coincides" with the requirements outlined in the conciliar Constitution on the Liturgy (paragraphs 16 and 17).

"While we have not instituted "Liturgy" as a principal course along with Dogma and Moral," he stated, "we have given it pride of place in the area of historical disciplines where it belongs not only because the method of liturgical studies is dominantly historical, but because the practice and development of the liturgy is first a lived and vital institution before it is an object of doctrinal reflection."

"Our effort at St. Meinrad has been only one way to meet a problem," he concluded. "The experience of the faculty confirms us in the conviction that we are moving in the right direction. The response of the students has been favorable and their seminar work has been encouraging."

Precedent

TORONTO, Ont. — Father Thomas McDonough is making some kind of ecumenical history here by becoming the first Catholic priest to lecture at an Anglican seminary. His subject: Martin Luther.

Priest

(Continued from page 1)

Southside parish serving a predominantly Negro neighborhood.

"I am grateful to the Cardinal for asking the Archdiocese of Chicago to extend all courtesies to me," the priest said.

During his stay in Chicago, Father Coffield said he plans to attend Chicago University, working toward a doctorate in a new course on Human Development, which will assist him in his pastoral work.

In addition to his studies at the University, Father Coffield stated that he will work with the Inter-American Cooperative Institute, a small Catholic organization which supports training programs on the management of cooperatives and credit unions in Latin America. Its headquarters are in Chicago.

BEFORE LEAVING Los Angeles, the priest told some 400 guests at a reception sponsored by the Catholic Human Relations Council, an unofficial civil rights group, that he was going into "self-imposed exile" from Los Angeles 'as the strongest protest I can make." He said he had been sent on a five-month "enforced vacation" last summer because he spoke out against Proposition 14 on the November California ballot.

Proposition 14, which was overwhelmingly approved by voters, in effect, killed California laws prohibiting racial discrimination in the sale of housing.

The chancery office of the Los Angeles archdiocese, in a statement (Dec. 28) said that no administrative discipline had been imposed on Father Coffield.

"He requested permission to be absent from his parish and the archdiocese, and this permission was granted upon his petition. His departure from this area was arranged through regular processes," said the chancery statement.

Alluding to a statement issued at the farewell reception held for Father Coffield, the chancery commented:

"Portions of the statement issued in his name, however, demonstrate that those who concentrate excessively on a particular point, to the virtual exclusion of all other factors, will sometimes find that zeal has produced an unbalanced approach which defeats its own purpose."

"Catholic clergy and laity are and always have been united in their support of racial equality," the chancery statement said.

FATHER Coffield, who visited in Indianapolis last fall, is the grandson of Michael and Mary Ready, prominent family of SS. Peter and Paul Cathedral parish, and a first cousin of John Ready O'Connor, of Madison, Ind.

Father Coffield attended SS. Peter and Paul grade school before his family moved to California.

Past KC heads to be honored

INDIANAPOLIS—Past Faithful Navigators will be honored by the Bishop Chatard General Assembly, Fourth Degree, Knights of Columbus, at a dinner meeting on Tuesday, Jan. 5.

To be held at K of C Council 3660, 511 E. Thompson Rd., the dinner will begin at 6:30 p.m. with meeting to follow. Dinner reservations can be made by calling ST 4-3660.

Card parties set

INDIANAPOLIS—A series of eight euchre parties will be held weekly at the Westside K of C Hall, 220 N. Country Club Road, beginning Thursday, Jan. 7, at 7:30 p.m. High score for the series will be awarded a new Admiral portable TV with stand. Three blind tallies will be allowed, not including the last night. There will be weekly cash awards.

VISITING PRELATE

Notes 'absence of fear' among Soviet people

LONDON — There is an "absence of fear" on people's faces in Russia today and evidence that the ecumenical movement is working for better relations between the Russians and Roman Catholics, according to Archbishop John C. Heenan, Primate of England and Wales.

Archbishop Heenan made this report on his return to London after a three-months absence which took him first to Rome for the Vatican Council, then to Bombay for the Eucharistic Congress, and then to Moscow.

He recalled at a press conference that he visited Moscow as a priest in 1936, when he was a curate in Barking, East London. On that visit he wore layman's clothing, but on his recent one he was dressed as a bishop.

The Catholic primate said he found a big change in Russian conditions. "Now," he said, "there is an absence of fear. I no longer see it on people's faces. When I was there before, Stalin's purges were at their height. There is less fear now, but the essential attitude of the Soviets towards the Church is still the same and there are very few Catholics in Russia."

"BUT THE Orthodox Church is much stronger," he continued. "People flocked to church during the war and many have continued to go. I was at an Orthodox church on Sunday (Dec. 13) and listened to the most beautiful singing I have ever heard. I noticed that many members of the choir looked very young—about 19 or 20—but most of the congregation were older people. When I was there before, churchgoers were mostly old, so perhaps we may hope that others will still come back to the faith."

In a reference to a meeting he had with Patriarch Alexei, head of the Russian Orthodox Church, Archbishop Heenan said the atmosphere was "tremendously cordial." "I felt this great bond between us," he said. "It is quite obvious that the ecumenical movement is working for better relations between the Russians and ourselves."

He emphasized that his visit to Moscow was a purely private one. He went there not as a representative of the Church but simply as one active in the ecumenical movement. It was an opportunity to meet leaders of the Russian Orthodox Church—who visited Britain earlier this year as guests of the Anglican Primate of England, Archbishop Arthur Michael Ramsey, and it was the shortest way home from Bombay.

ARCHBISHOP Heenan said he did not take any tourist trips in Russia, nor did he meet senior government officials. While in Moscow he celebrated Mass for Catholics at a service in the Argentine Embassy.

Newsmen who met Dr. Heenan on his return to London did not, however, confine their questions to conditions in Russia. They seized on his comments about the Vatican Council on mixed marriages and particularly a recent statement by Anglican Bishop John Moorman of Ripon, Yorkshire, that Archbishop Heenan had been "brutal" in saying the Catholic had everything to lose by giving up his allegiance to his Church whereas non-Catholics had little or nothing to lose.

He answered this by saying: "The suggestion has been made that I was attacking the zeal and interest of the Protestants, something which was really remote from my mind. What I said at the council was that in mixed marriages the non-Catholic usually was not a member of a practicing religious community.

"When we come into contact with practicing Protestants in mixed marriages, that is a separate case. I did not suggest that Protestants are not so religious as Catholics."

ARCHBISHOP Heenan also said he would like to see the spread of the kind of reform in the mixed-marriage wedding ceremony that he had already introduced. "I have encouraged the clergy to make the wedding ceremony a very joyful one. Until recently they were not allowed the organ, flowers or candles — and everything has been rather miserable," he said.

Asked about contraception and "the pill," he said Pope Paul was considering the problem and the reason for the Pope's request that there should be no comments upon it was that he did not want to be embarrassed by announcements from "very minor ecclesisatical authorities."

Opinions

(Continued from page 4)

that communism eradicate itself. Thus, Father Editor, I will ask again, why should our goal not be to attempt to eradicate communism as a philosophy?

Thomas J. Nahm
Indianapolis

'Confusion'

To the Editor:

Please explain why, in the city of Indianapolis, there is such a lack of conformity, or in some cases, a flat refusal, to follow new changes in the liturgy, particularly the sung Mass.

Some choirs have been disbanded—others still sing a high Mass in Latin—others still sing a high Mass in an English translation—others lead congregational singing.

Aren't all parishes supposed to observe the same set of rules? Is there a certain diocesan authority or group to see that recommended changes are made and followed?

This is very confusing to Catholics, not to mention Protestants.

Robert J. Atkinson
Indianapolis

Voted down

SANTIAGO, Chile—The budget committee of Chile's parliament has voted seven to five not to appropriate funds for the usual annual subsidy of about $600,000 usually given by the government to Chile's Catholic charities organization, Caritas.

Woman educator gets history prize

WASHINGTON — Helen C. White, English professor at the University of Wisconsin, was presented with the 1964 John Gilmary Shea Prize of the American Catholic Historical Association here.

The presentation was made during a luncheon at the association's 45th annual meeting in the Shoreham Hotel here. Miss White was honored for her book, "Tudor Books of Saints and Martyrs." The $200 prize is given annually to recognize an American Catholic whose work in the opinion of a committee has made the most original and distinguished contribution to historical knowledge during the year.

Catholics to use Protestant Bible

ZURICH, Switzerland — The Protestant synod here has given approval to the use of its Zurich Bible by the Catholic Bible Institute of Stuttgart, Germany.

Its use by the institute—recommended by Cardinal Augustin Bea, S.J., president of the Secretariat for Promoting Christian Unity — is the first time Protestants and Catholics have cooperated in a venture of this kind.

The Zurich Bible is basically the Martin Luther translation as edited in Zurich about 1530 by another Reformation leader, Ulrich Zwingli. It is considered an outstanding achievement in German literature.

Installation set

INDIANAPOLIS — Mrs. Edward Eich will be installed as president of the Little Flower parish Altar Society and Social Club at a meeting slated Thursday, Jan. 7, at 8 p.m. in the school hall. Other officers to be installed include: Mrs. Harold Whisler, vice president; Mrs. Gene Gandolph, recording secretary; Mrs. Karen McDonald, financial secretary; and Mrs. Don Shaughnessy, treasurer.

Calendar

FRIDAY, JAN. 1

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

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

SATURDAY, JAN. 2

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

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

SUNDAY, JAN. 3

A Card Party at 2 p.m. in St. Catherine's school hall, Shelby and Tabor Sts.

The Fun Party in St. Catherine's hall, Shelby and Tabor Sts., begins at 6 p.m.

MONDAY, JAN. 4

A Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. (rear).

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St. Louis maps plans for 'little council'

ST. LOUIS—A "little Vatican Council" of priests, Religious and laymen will be held here to map the renewal of the Church in the St. Louis archdiocese, Cardinal Joseph Ritter has announced.

Patterned in objectives and organization on the ecumenical council, the assembly will seek representation and ideas from every group and individual in the archdiocese.

The assembly will be called a "Dialogue Conference." No date has been set for it yet, but it is expected that a coordinating board will be created soon to make plans for the meeting.

The idea for the conference was suggested to Cardinal Ritter after his return from the third council session in Rome by a group of some 30 priests, nuns and laymen. The cardinal said he "warmly received" their suggestions.

THE PROPOSAL submitted to the cardinal said the conference should be patterned "as much as possible after the preparatory commissions, operations and discussion areas of the Second Vatican Council."

Representation at the conference, it was said, should include "clergy, Religious and laity, but (should) not be dominated by any of these groups that comprise the People of God. . . . Insofar as it is possible, differing backgrounds, ages and professional, cultural and apostolic interests (should) be represented."

Three major objectives for the meeting were listed by the group which suggested the conference.

They were the renewal of Christian life "coming from the free and open expression of public opinion reaching all levels of the archdiocese"; the creation of a "climate that will reassure all its people of a spirit of openness and concern"; and "personal involvement in which each member of this archdiocese can feel that he is taking part."

AMONG THE activities envisioned in connection with the conference is the self-evaluation of every existing organization and office in the archdiocese.

The proposal submitted to Cardinal Ritter said the anticipated result of the conference was "not to give a series of final answers of solutions, but simply to do what is preliminary but absolutely necessary."

The plan calls for creation of preparatory committees to deal with specific areas for discussion by the overall conference. Members of the committees would include clergy, Religious and laymen, and the committees would also have the help of periti or experts in particular fields.

Sister Mary David, Franciscan, dies

OLDENBURG, Ind.—Funeral services were held at the motherhouse of the Sisters of St. Francis here Tuesday, Dec. 22, for Sister Mary David Weber, O.S.F., who died Dec. 20 in nearby Hamburg. She was 78.

A native of Brookville, Sister Mary David entered the Oldenburg convent in 1902. She retired from teaching in 1964 and had resided the past 14 years at St. Ann's, Hamburg.

Teaching assignments in the Archdiocese have included: Immaculate Conception, Millhousen; Little Flower and Holy Trinity, Indianapolis; St. Mary, North Vernon; and St. Mary, Lanesville.

Breakfast slated

TERRE HAUTE, Ind. — The Single Catholic Adults Club of Terre Haute and surrounding area will receive corporate communion at Sacred Heart Church on Sunday, Dec. 27. Following the Mass, breakfast will be served at the Terre Haute House.

Episcopal bishop lauds CFM work

CHICAGO—A Protestant bishop has praised Christian Family Movement as a means to make the church "relevant to the world."

Episcopal Bishop James W. Montgomery, suffragan of Chicago, praised Catholic members of the CFM and Episcopal clergy and laymen who helped adapt for use in his church a CFM book entitled "For Happier Families."

"The work of translating the teachings of our faith into the substance of the realities of our Christian vocation requires cooperation of clergy and laity on every level," he said. "One of the finest methods is the Christian Family Movement, pioneered by the Roman communion and tested by many years of responsive growth. It is surely a symbol of the growing bonds of unity among Christians that we can share in the CFM program . . ."

CONTRIBUTORS

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

RITA KLUG, Terre Haute
MISS LULA EHRINGER, Sellersburg

AT BLOOMINGTON KC EXEMPLIFICATION—Above are some of the State and District Knights of Columbus officials who participated in the first Knights of Columbus Third Degree exemplification held in Bloomington, Ind., in more than 30 years. The ceremony was held early in December. Shown, left to right, are: District Deputies John E. King, Jr., and Jack A. Short; Grand Knight Thomas Herter, Bloomington; Grand Knight William Murphy, Brazil; State Deputy Alvin Holland; Grand Knight James Ravenna, Bedford; Life Member J. F. Dwyer, for whom the class was named; Grand Knight Oakley Allen, Seymour; Grand Knight Carl W. Eddy, Columbus; and State Warden John Gerlach, Indianapolis. Msgr. Thomas J. Kilfoil, pastor of St. Charles Borromeo parish, is a Past State Chaplain, and has served for many years as chaplain for the Bloomington council.

†

Remember them in your prayers

INDIANAPOLIS

† **FRANCES H. BIGANE,** 75, SS. Peter and Paul Cathedral, Dec. 17. Calvary Cemetery. Sister of Nan Comford, Bess M. Bigane.

† **MARY E. RIDDLE,** 44, St. Anthony's Church, Dec. 18. Calvary Cemetery. Wife of Harold P.; mother of Claudia Ann, Harold S., Marilyn Beth, John K., Julie Blaine, and Elnora Jean; daughter of Mr. and Mrs. William Thomas; sister of James and Willard Thomas.

† **JOSEPH E. LeCLAIR,** 61, Holy Cross Church, Dec. 18. Holy Cross Cemetery. Brother of Sicily Blaquire.

† **FRANK A. BRADY,** 76, St. Joan of Arc Church, Dec. 18. Holy Cross Cemetery. Brother of James T. Brady and Nellie Williams.

† **REGINALD P. MURPHY,** 71, St. Matthew's Church, Dec. 18. Holy Cross Cemetery.

† **ROSE CARLON,** 86, SS. Peter and Paul Cathedral, Dec. 23. Holy Cross Cemetery. Mother of Gerald J.

† **CLARA F. O'CONNELL,** 77, Little Flower Church, Dec. 23. Calvary Cemetery. Wife of Daniel J.; mother of Daniel J., Jr.; sister of Marie Clark.

† **ALOYSIUS T. KREMER,** Sr., 80, Holy Name Church, Dec. 23. St. Joseph Cemetery. Husband of Rose; father of Alma Holzer, Robert A., Raymond A., Bernard E., Leroy N., Aloysius T. Jr., Eugene P.; brother of Charles and Edward Kremer, Fronie Holzer and Teresa Keifer.

† **RICHARD L. BAUER,** 53, Little Flower Church, Dec. 23. Calvary Cemetery. Husband of Anna M.; father of David, John and Gregory Bauer; brother of Gertrude Bauer, Susanne Shewman, Rosemary Esselborn, Louis F., Robert E., Joseph, and James V. Bauer and Sister Gertrude Marion, S.P.

† **JOHN A. MAHONEY,** 80, Christ the King Church, Dec. 24. Holy Cross Cemetery. Father of Jack; brother of Mamie Brown.

† **ROBERT MOYNAHAN,** 53, St. Lawrence Church, Dec. 24. Holy Cross Cemetery. Husband of Mary L.; father of Mrs. William J. Mooney, Jr.; Thomas A. Jr., Robert B., Mary L., and Maura Moynahan; son of Thomas A. Moynahan, Sr.

† **MARY ROSE MITOFF,** 72, St. Anne's Church, Dec. 24. St. Joseph Cemetery. Wife of Lambo; mother of Julia Chilton.

† **THERESA FEASTER,** 81, St. Mary's Church, Dec. 19. Holy Cross Cemetery. Mother of Victor Peek; sister of Martha Kelly.

† **ROSE JOHNSON,** 73, St. Rita's Church, Dec. 21. Holy Cross Cemetery. Mother of Joan Johnson.

† **WILLIAM W. DOWNS,** 44, St. Mark's Church, Dec. 21. Holy Cross Cemetery. Husband of Vera M.; father of Carolyn; son of Anna Mae and William Downs; brother of Sarah Downs, Mary Porter, Patricia Mills, Betty Spencer and Joan Milton.

† **ALICE M. SIMON,** 50, St. Simon's Church, Dec. 21. Holy Cross Cemetery. Wife of William S.; mother of Carol Ann Dormann, William Simon; sister of Violet Brown, Irene King, Bernard and Richard Del Porta.

† **JOHN J. ROACH,** Sr., 93, St. Anthony's Church, Dec. 22. Calvary Cemetery. Father of John J. Jr., Joseph M., Anne Black and Mary Gaynor; brother of Mrs. Ben Arens.

† **FRANCES R. COMBS,** 44, St. Mary's Church, Dec. 22. Holy Cross Cemetery. Sister of Virginia Burnett.

† **FRANKLIN D. McINTOSH,** 52, St. Mary's Church, Dec. 22. Holy Cross Cemetery. Son of Goldie D. McIntosh; brother of Pauline Ogle, Martha Wilton, Mary Welcome and Maxine Drescher.

† **ALBERTA GERLACH,** 83, St. Joan of Arc Church, Dec. 26. Holy Cross Cemetery. Mother of Robert A., John W., Lawrence E., Alberta M. Murphy, Rosalyn A. Walsh; sister of Eva LaVelle.

† **JAMES SHEVELIN,** 78, Our Lady of Lourdes Church, Dec. 26. Holy Cross Cemetery. Husband of Kathleen and father of Mary M. Caraher and James B. Shevelin.

† **THOMAS F. BRODEN,** 74, SS. Peter and Paul Cathedral, Dec. 26. Holy Cross Cemetery. Husband of Helen; father of Mary M. Broden and Thomas F. Broden.

† **THOMAS A. WELCH,** 43, St. Joan of Arc Church, Dec. 28. Calvary Cemetery. Husband of Ann H.; father of Theresa, Agnes, Mary, Rita, Magdalene, Martha, Grace, Thomas, Vincent, Edward, Peter and Bernard; brother of John R., Robert V., James C. and William P.; Alice L. Clifford, Cornelia Chrapla, Kathyleen Kane, Virginia Welch.

† **PETER J. LAUCK,** 76, Holy Angels Church, Dec. 28. St. Joseph Cemetery. Husband of Theo; father of William F. and Paul J.; brother of Rose Margitt.

† **MARY E. SCHREDER,** 78, Little Sisters of the Poor Chapel, Dec. 29. St. Joseph Cemetery. Sister of Anna Snyder.

† **ALOYSIUS J. WOERDEMAN,** 72, St. Francis de Sales Church, Dec. 19. St. Joseph Cemetery. Father of Rev. Robert K. Woerdeman, O.S.B., of Norton Air Force Base, California; Rev. Jude Woerdeman, O.S.B., of St. Meinrad; Jerome F. and Bernard; Anne Crouch, Barbara Mescall, Shirley Kell, Rosemary Brown and Camille Holloran.

† **MERLE L. FERRIER,** 68, St. Joseph's Church, Aurora, Ill., Dec. 28. Holy Cross Cemetery, Indianpolis. Husband of Lillian A.; father of Mrs. Richard McClammy.

ST. MARY-OF-THE-ROCK

† **ANNA KLUG,** St. Mary-of-the-Rock Church. St. Mary-of-the-Rock Cemetery. Wife of Charles; mother of Ruth and Mary Margaret, Charles and Paul Klug.

OAK FOREST

† **ALOYS NOBBE,** 57, St. Cecilia's Church, Dec. 18. St. Michael's Cemetery, Brookville. Husband of Eva; father of Mrs. Stanley Martin, Mrs. Richard Rosenberger and Mrs. Donald Burkett, all of Brookville; Mrs. Urban Bolz, of Hamilton; Sylvia and Marion, both of Brookville; Leonard, of Batesville; Clifford, of St. Paul, Minn.; Gregory, of Brookville; brother of Mrs. Millard Schebler, of Batesville; Mrs. William Billman, of Sunman; Mrs. Querin Rudolph, of Batesville; Mrs. Bernard Rudolph, of Indianapolis; William and Edwin, both of Greensburg; Martin and Anthony, both of Batesville.

BROOKVILLE

† **ANTHONY FREY,** 74, St. Michael's Church, Dec. 23. Church Cemetery. Husband of Marie; father of Joseph and Stanley, both of Brookville; Mrs. Thomas Batzenhardt, of Brookville; and Mrs. Marilyn Keller, of Toledo, O.; brother of Edward, of Cincinnati, O.; Frank, of Middletown, O.; Mrs. Katy Andrew, of St. Leon; and Sister Margaret Clare, of Cincinnati, O.

RICHMOND

† **GRACE LAWLER CONN,** St. Mary's Church, Dec. 22. Church Cemetery. Sister of Mrs. George E. Clark and Mrs. Leo E. Mitchell, both of Richmond.

† **EDWARD T. VOSMEIER,** 67, St. Andrew's Church, Dec. 21. St. Andrew's Cemetery. Husband of Mary; father of Mrs. Mary Elizabeth Garrett, of Myerstown, Pa.; brother of Mrs. Rosella Brower and Mrs. Elizabeth Brendel, both of Richmond.

† **WILLIAM GHEARING, SR.,** 84, St. Mary's Church, Dec. 24. St. Mary's Cemetery. Father of Mrs. Mary Moore, of Union City; William, Jr., of Cincinnati; John, Robert, James and Hugh, all of Richmond.

TELL CITY

† **BERTHA K. JOHNSON,** 70, St. Paul Church, Dec. 21. St. Mary's Cemetery. Mother of Lucille Johnson and Mrs. Finis Powers, both of Tell City.

† **HENRY J. HILGENHOLD,** 78, St. Paul's Church, Dec. 24. St. Mary's Cemetery. Mother of Ralph and Andrew, both of Tell City; Mrs. Ralph Hafele, of Cannelton; Theodore, of Tell City; Fred and John, both of St. Marks; brother of Mrs. Catherine Harpenau, Miss Florence Hilgenhold, both of St. Marks; and Mrs. Frank Luecke, of Tell City.

JEFFERSONVILLE

† **RICHARD SPETH,** 55, Sacred Heart Church, Dec. 23. St. Anthony Cemetery. Husband of Mary; father of Gary, of New Albany; Paul, Mark and George, all of Jeffersonville; Mrs. Dannie Rush, of St. Joseph; Mrs. Billie Ray Faith, Mrs. Edwin Voiles, Miss Karen Speth, Miss Nancy Speth and Miss Brenda Speth, all of Jeffersonville; son of Mrs. Florence William, of New Albany.

† **ANNA EDMONIA DOUGHERTY,** 89, St. Augustine Church, Dec. 22. Calvary Cemetery.

† **MARGARET MARY LEACH,** 50, Sacred Heart Church, Dec. 26. St. Anthony Cemetery. Wife of Ralph.

NAVILLETON

† **MARY M. PETERS,** 62, St. Mary's Church, Dec. 28. Church Cemetery. Wife of Earl L.; mother of Mrs. Bradley Cox, Mrs. Patsy James, and Mrs. Christine Gonsoroski, all of Dayton, O.; Mrs. Earlene Payne, of Clarksville; Mrs. Mary E. Greenwall, of Henderson, Ky.; Mrs. Dorothy Chandler, of High Point, N.C.; Earl W., of Henderson, Ky.; and Bradley J., of Floyds Knobs.

NEW ALBANY

† **MARY R. WARD,** Holy Trinity Church, Dec. 14. Church Cemetery. Mother of Thomas D., of New Albany; Carl E., of Oxnard, Calif.; Mrs. Mary Katherine Yeager, of New Albany.

† **ALLEN LEE AMRHEIN,** infant, St. Michael's Cemetery, Dec. 22. Son of Mr. and Mrs. Robert Amrhein, of Connersville; grandson of Mr. and Mrs. Clay Haynes and Mr. and Mrs. Ray Amrhein.

FARMER'S VIEW

Not in Brazil

By DANA C. JENNINGS

A Brazilian law student, whose name came to us only as Feiten, was visiting Indiana farmers. They amazed him. He reported:

"Why, I even asked one of the farmers—and he was a poor farmer by American standards—I asked him why he cooperated with a program like CROP. And the farmer said, 'I do this because of my religious conviction.' I was impressed with what this farmer said, because this is one of the things we are lacking in Brazil, this living by such principles."

Another member of his party agreed: "The welathy men in Brazil just do not give funds nor help to the poor and the poor are so very, very poor that there is nothing they can share."

And still another added: "There are no middle classes such as you have here. I believe because you have such a large middle class and such a practical educational program, and so many fine church and social service leaders that you have the stability and prosperity that we lack."

A female social worker chimed in, "We have never seen so many family-sized farms. In Brazil there are vast land holdings. The plantation owners do not even farm—they live in town—and they pay such poor wages that they cannot get good help on the farms. I believe your smaller family farms are important to the progressiveness of your agricultural programs—the reason you are able to produce so much."

If you will trace the progress of every developed nation in the world today you will notice that it developed on the basis of a reasonably prosperous agriculture—here defined as one that produces more than the bare needs of rural families, thus releasing some people for manufacturing and service industries and some products for world trade.

As we said—thank God for our farm families. It is on their basic contribution that this tremendous socio-politico-economic complex we call our nation has been built and still stands firm.

Pope aids housing project

SANTO DOMINGO, Dominican Republic—Pope Paul VI has sent a gift of $10,000 to help build 200 homes for destitute families in Higuey on the occasion of the International Marian Congresses to be held here on March 18-25, 1965.

The 400-year-old city of Higuey is the site of a famous Marian shrine attracting many pilgrims from every part of the Dominican Republic.

The Pope's gift was announced in a letter of Cardinal Amleto Cicognani, Papal Secretary of State, to Archbishop Emanuele Clarizio, apostolic nuncio to the Dominican Republic.

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Pope decorates his teacher

VATICAN CITY—After reminiscing over his childhood days during a private audience, Pope Paul VI conferred on his old first-grade teacher the papal order of St. Sylvester.

Ezechiele Malizia, 85, had been a teacher in the Cesare Arici School in Brescia, and taught the "diligent and exceptional" young student in the first and several other grades. Malizia was accompanied at the audience by his daughter Clara, who is also a teacher.

Th Pope expressed "extreme gratitude to him who taught me well even at times with necessary severity."

Catholic agency tops refugee aid

MIAMI, Fla.—Catholic Relief Services — National Catholic Welfare Conference has registered and resettled more than twice as many Cuban refugees as all other agencies combined, according to government figures.

A report by the Cuban Refugee Center, a Department of Health, Education, and Welfare agency here, said that since January, 1961, 118,171 refugees had registered with CRS—NCWC and 50,290 had been resettled by the U.S. Catholic relief agency.

For other agencies, the totals were 56,773 refugees registered and 34,799 resettled.

Names legate

VATICAN CITY—Pope Paul VI named Cardinal Raul Silva Henriquez of Santiago, Chile, to be papal legate to the 11th International Marian Congress to be held in Santo Domingo, Dominican Republic, from March 22 to 25 next year.

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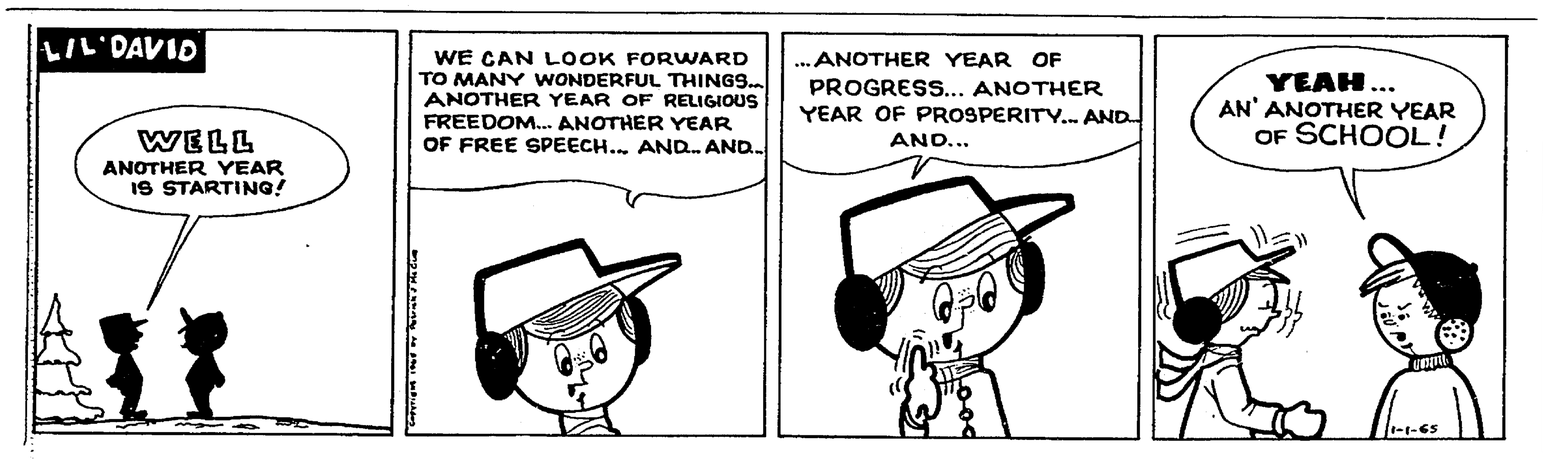

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PROVIDENCE CHOIR TO GIVE CHICAGO CONCERT—The Sisters of Providence Choir, from St. Mary-of-the-Woods, will appear on the concert stage for the first time when they give two benefit concerts (at 1:15 and 4 p.m.) at the Civic Opera House in Chicago on Sunday, Jan. 10. The concerts will mark the 125th year of the order's founding and will include sacred and folk music and some favorites from "Sound of Music." Shown here is a portion of the 80-voice choir which is under the direction of Sister Francis Angela. It is made up of postulants, novices and junior Sisters of Providence who are in training at St. Mary-of-the-Woods. All tickets for the Chicago concerts are reserved and may be obtained from the Opera House on Wacker Drive or at Marywood School, Evanston, Ill., or at Providence High School, 119 S. Central Park Blvd., Chicago.

IN CHRISTMAS MESSAGE

Help needy, disarm, Pontiff urges world

VATICAN CITY — Pope Paul VI, in the second Christmas peace message of his pontificate, urged a mobilization of the forces of solidarity among men "so that no one will lack for bread and dignity, so that all men will make of the common good their major preoccupation."

As main obstacles to the fulfillment of a true and universal peace and brotherhood, the pontiff listed resurgent nationalism, militarism, racism and social inequality. Speaking of world poverty in relation to the arms race, he said he hoped nations would "find a way to promote, prudently and magnanimously, the process of disarmament."

At the same time, the Pope offered to place at the service of the world, "the inexhaustible and ever timely patrimony of divine and human truth and of spiritual energy inherent in Catholicism, thereby to sustain the efforts of men of goodwill to promote the common good."

IN A PASSAGE rare for Christmas papal messages, Pope Paul referred also to religious liberty, stressing that the Church "respects whatever is true and good in every religion." He said Roman Catholicism was sometimes criticized as a source of division among men, but he defended the Church, and religion in general, as "not of its very nature a divisive element."

The Pope's message—3,300 words long and carried by radio to most of Europe and by television to Italy and several other European countries —was read from a desk in the newly redecorated hall of the Vatican Palace. The pontiff spoke in Italian and his 25-minute address was then translated into numerous other languages for rebroadcast.

Discussing the obstacles to brotherhood, the Pope cited, first of all, a nationalism "which divides people, putting them into opposition to one another, raising up among them barriers of conflicting ideologies that produce closed outlooks, exclusive interests and self-sufficient ambitions, if not greedy and overbearing forms of imperialism."

WARNING THAT "this enemy of human brotherhood is today gaining strength," he appealed to governments and people "to be watchful and to moderate this facile instinct of prestige and rivalry, for it can once again prove fatal."

In this connection, he expressed the wish that "the functions of the organizations set up for uniting the nations may be sustained and respected by all in the spirit of loyal and reciprocal collaboration."

Another obstacle that "raises its head again" and "separates and opposes the different branches constituting the great human family," is racism, the Pope declared, stressing that it results in "pride, mistrust, exclusivism, discrimination and sometimes even oppression."

Thus, he said, it ruins "the mutual respect and due esteem that ought to turn the diverse ethnical groups into a peaceful concert of brotherly peoples."

The Pope went on to voice alarm over "a militarism no longer focused on the legitimate defense of the countries concerned or in piles of weapons ever more powerful and destructive, a process that consumes enormous quantities of money and manpower, feeds the public mind on the thought of war and induces men to make mutual fear the treacherous and inhuman basis of world peace."

In this context, he said, he had no hesitation in "expressing out hopes that the rulers of nations will find a way to promote, prudently and magnanimously, the process of disarmament."

Pope Paul paused here to renew a plea he made during his recent visit to India and the 38th International Eucharistic Congress in Bombay, a city marred by poverty-stricken slums.

"We would like," he said, "to see a generous-minded investigation of how military expenditure—at least in part and by stages—could be diverted to humanitarian ends, and this not only to the advantage of the particular countries concerned, but also of others in course of development or in a state of need."

DECLARING that "hunger and misery, sickness and ignorance still cry out for remedy," the Pope deplored "the barrier of class, still a very real source of bitterness in modern society."

"Men are not happy," he said, "because they do not live as brothers. We know well enough the enormous and seemingly insoluble difficulties that lie across the path of freedom and friendship in social life. But for our part, we will never grow tired of urging love for one's neighbor as the basic principle of any truly human society, and we shall go on hoping that sincere reflection and the experience of life will help men to see where our many social diversions come from, and to search for a pattern of social living that is ever more authentic and humane."

Pope Paul began his message by extending his best wishes, not only to the Catholic faithful, but also "to all men of all ages, of all countries, of all beliefs, toward whom today more than ever, we feel we owe our esteem, our affection and our united efforts."

Hayes and Butler on Newman board

WASHINGTON—Arthur Hull Hayes, president of CBS radio, and Patrick Butler, president of the Hazelden Foundation and the Patrick Butler Family Foundation in St. Paul, Minn., have been elected to the board of trustees of the National Newman Foundation.

The board of the Newman Foundation provides services to more than 800 Newman centers located on U.S. non-Catholic college campuses and serving more than 700,000 Catholic students. The election of Hayes and Butler was announced here by board president Andrew P. Maloney.

More active ecumenical role urged for Sisters

By PAUL F. PAGE

DENVER—A proponent of the new image of the nun said here Sisters especially trained in theology "should take a more active role in ecumenical discussions with other religious groups."

"In fact," said Sister Mary Luke, "I believe all Sisters should do more in this area. In the schools, especially the Sisters can teach attitudes—respect for other beliefs and an openness to all that is good."

Sister Mary Luke, superior general of the Sisters of Loretto, was the first American woman auditor at the third session of the Second Vatican Council and is chairman of the Conference of Major Superiors of women religious. She contended that there is a clear mandate for Sisters to participate in the ecumenical movement," she said in an address at Loretto Heights College here.

THE CONFERENCE of Major Superiors of which she is chairman is made up of some 425 superiors of women religious in the U.S. representing some 186,000 Sisters.

She expressed hope that more women will be represented on groups which are responsible for making decisions on the work and life of women in the Church.

"If women are competent," she declared, "they should be consulted, just as men are."

She advocated that religious communities should:

- Join with other community groups in civic and social work, particularly in race relations, delinquency, housing, and welfare problems.
- Encourage members to attend Mass as individuals intermingled with laymen, not isolated from them.
- Go slow on changing to garb severely modern out of respect to older members.

She said that a committee of her sisterhood is designing a modern habit, but that a final design has not been selected.

"We are experimenting with modern dress in South America," she said. "This habit is similar to a suit with a simple veil."

SISTER MARY LUKE said that the rules of her order have been relaxed to allow Sisters to accept invitations, as individuals, to have dinner and take part in programs in private homes providing that they are in line with the Sister's religious interest and not purely social.

She said her presence at the last council session, along with seven other nuns and seven lay women, was proof that the council Fathers placed importance on the role of women in the Church.

"Woman has made contributions and found a place in the world," she declared, "so the Church must catch up with this."

Catholic observers are named

VATICAN CITY—The Vatican Secretariat for Promoting Christian Unity has appointed two prominent French priests as Catholic observers at the meeting of the Central Committee of the World Council of Churches January 12-21, in Enugu, Nigeria.

They are Father Pierre Duprey, W.F., the secretariat's undersecretary for the Eastern churches, and Father Jerome Hamer, O.P., former rector of the Dominicans' ecumenical study center near Paris, Le Saulchoir, who is now stationed in Rome as assistant for France to the superior general of the Dominican order.

The WCC Central Committee has two major items on the agenda for this 1965 meeting. One is debate on the choice of a successor to the Rev. Willem A. Visser 't Hooft, who is retiring as secretary general of the World Council. The nomination of the Rev. Patrick C. Rodger, a Scottish Epicopal priest, by the council's executive committee has been criticized in some circles.

The second major item up for deliberation is ways and means of dialogue with the Roman Catholic Church.

Epistle

MUNICH, Germany — An eye-witness report by a nun on the death of her brother, a missionary priest killed by Congolese rebels, was read instead of the Epistle at a Requiem Mass for Father Karl Weber, offered here by Bishop Rudolf Graber of Regensburg. The missionary's sister who wrote the letter, Sister Reinhilde, was present at the Mass.

Read Bible more, Catholics urged

BOSTON — Boston's Cardinal Richard Cushing advised Catholics to emulate their Protestant brethren and spend more time reading the Bible. He urged "at least five minutes each day" of Bible reading.

"For some reason or other, Catholics are reluctant to read the Bible," the cardinal said in a sermon at Cathedral of the Holy Cross. "But Protestants not only read the Bible, but study it. I met a woman who knows the Book of Psalms by heart and, to be honest, I don't know one Psalm by heart."

In a formal Christmas message to the archdiocese, Cardinal Cushing said man still is plagued by the same evils—strife, rivalry, injustice — that have existed since Creation. He said there is a simple way to counteract them — "it is love, love of all."

ARCHDIOCESAN Bulletin
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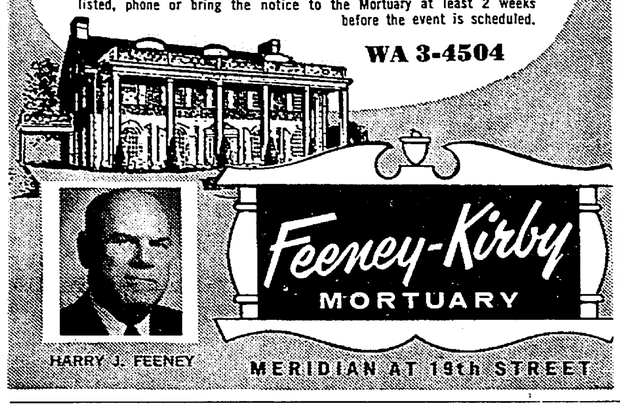

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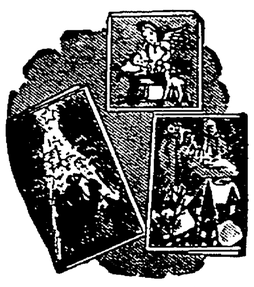

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