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22 pc[illegible] council vote for 'changes' in text on marriage

the CRITERION

VOL. VI, NO. 8 INDIANAPOLIS, INDIANA, NOVEMBER 19, 1965

By PATRICK RILEY

VATICAN CITY — Twenty-two per cent of the council Fathers voted for changes in the Second Vatican Council's treatment of the purposes and problems of marriage in its schema on the Church in the modern world.

This was announced at the council's 163rd general meeting (Nov. 17).

The exact nature of the proposed changes would not be known until the commission dealing with amendments to schema 13 finished collating them. And even then they will remain officially under council secrecy unless enacted or unless the commission's reporter sees fit to say on the council floor why the commission rejected them.

The vote was on chapter one of part two of schema 13, which deals with the dignity of marriage and the family. The schema states that marriage and conjugal love are ordained by nature to the procreation and education of children. It emphasizes that marriage was not instituted solely for procreation.

THE TEXT merely skirts the problem of birth control, avoiding a direct confrontation. Pope Paul VI has explicitly reserved this problem to himself.

However, the schema asserts that in the procreation and education of children, parents have a responsibility on which they will be judged by God. To form their own judgment on such matters, the text says, they must exercise their own conscience, enlightened by the divine law which is authentically interpreted by the Church.

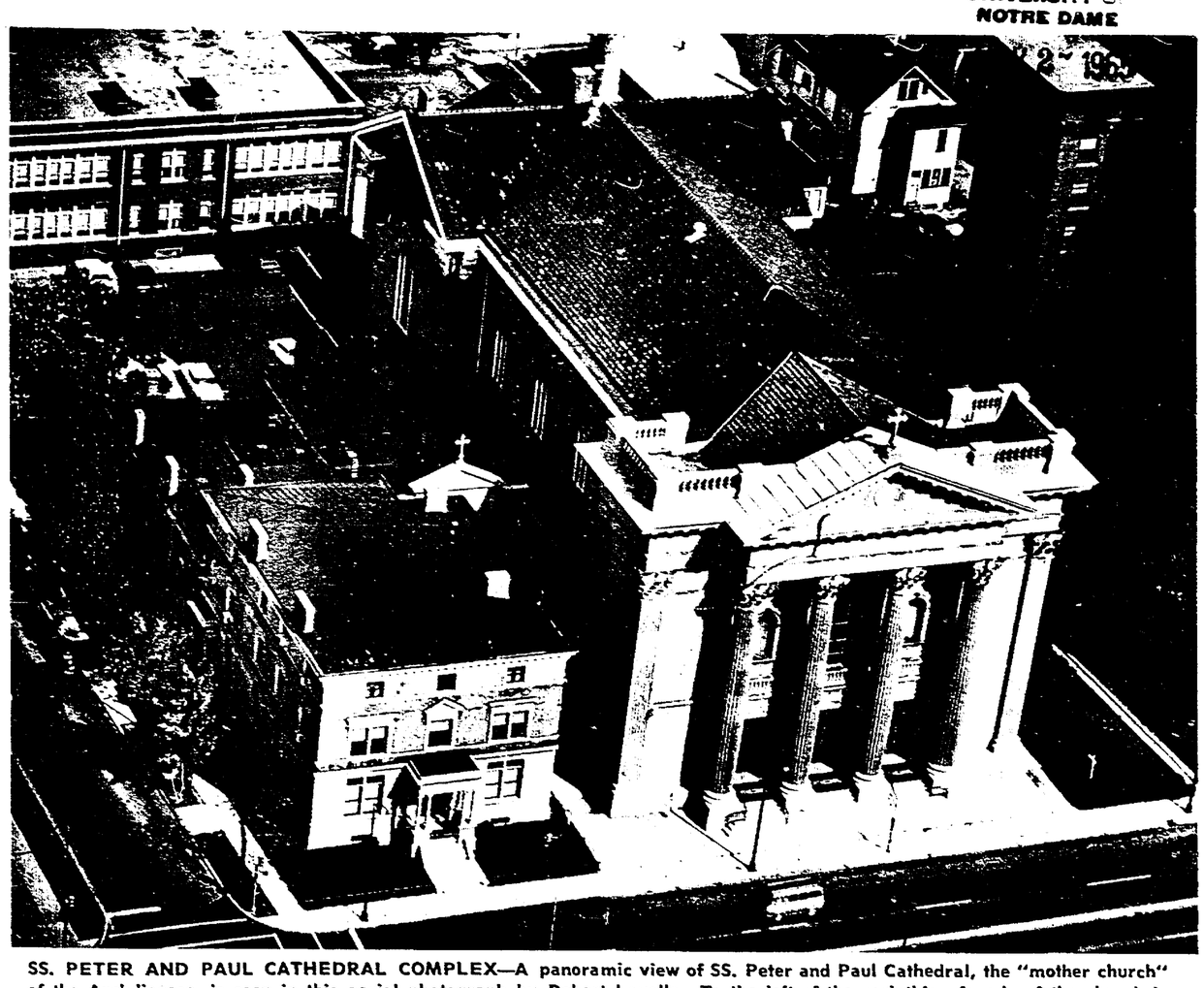
The schema observes that husbands and wives are often placed in difficult circumstances with regard to numerous offspring, and that such circumstances can have an effect upon children as well as parents.

FOR SUCH problems, the schema continues, some people have proposed solutions unworthy of man. The Church, however, reminds men that there can be no contradiction between authentic conjugal love and the transmission of life. It declares that the ministry of life entrusted by God to man must be carried out in a human manner. Here it underlines the difference between man's procreative faculty and the procreative faculty in brute animals.

The text says that in reconciling the demands of conjugal love and the responsibilities of transmitting life, the morality of behavior depends not only upon a sincere intention or an appraisal of the morality of one's motives, but also upon objective criteria based upon the dignity of the person.

$5,000 Bequest

TELL CITY, Ind.—St. Paul's parish here has received a $5,000 bequest from the estate of J. J. Graves, a parishioner who died earlier this year. The contribution was announced by the pastor, Very Rev. E. J. Heuke, V.F.



SS. PETER AND PAUL CATHEDRAL COMPLEX—A panoramic view of SS. Peter and Paul Cathedral, the "mother church" of the Archdiocese, is seen in this aerial photograph by Robert Lavelle. To the left of the corinthian facade of the church is the parish rectory. Between the two is the celebrated Blessed Sacrament Chapel, scene of monthly nocturnal adoration and frequent weddings. In the upper lefthand corner of the photo is Cathedral Grade School. Shown at upper right is the Cathedral Social Center, fronting on Pennsylvania Street. The Cathedral and the rectory are located at 14th and N. Meridian Street, opposite St. Agnes Academy and Cathedral High School.

ND to host top theology conference

NOTRE DAME, Ind. — Some 250 Catholic, Protestant, Orthodox and Jewish theologians and religious leaders from the United States and Canada have been invited to an international conference on "The Main Theological Issues of Vatican II" to be held March 20-26 at the University of Notre Dame.

Father Theodore M. Hesburgh, C.S.C., Notre Dame president, who disclosed plans for the conference last July, said 24 council Fathers and theologians from this country and abroad will present papers or preside during sessions of the week-long meeting.

Several non-Catholic scholars also will appear on the program which, he said, "will explore the implications of the final results of the council and draw out their influence on Christian faith in the years ahead."

Father Albert Schlitzer, C.S.C., head of the Notre Dame theology department and executive chairman of the conference, said Father Karl Rahner, S.J., well known German theologian, and Father Edward Schillebeeckx, O.P., Dutch scholar, have been added to the list of those previously named as conference speakers.

COUNCIL Fathers who will participate in the Notre Dame conference include Archbishop John F. Dearden of Detroit; Bishop Marcos McGrath, C.S.C., of Santiago de Veraguas, Panama, conference chairman Bishop Leo A. Pursley of Fort Wayne-South Bend; Bishop John J. Wright of Pittsburgh; Bishop Carlo Colombo of Varese, Italy; Bishop Jan Willebrands of the Vatican's Secretariat for Promoting Christian Unity; and Father Germain-Marie Lalande, C.S.C., superior general of the Congregation of Holy Cross.

The Vatican II conference, to be held in Notre Dame's new Center for Continuing Education, will open March 20 with an address of welcome by Father Hesburgh. A musical and ecumenical highlight of the opening assembly will be a performance of an oratorio by a major Lutheran choir.

With Bishop McGrath presiding, Father Godfrey Diekmann, O.S.B., Collegeville, Minn., liturgist, will give the opening paper of the conference that evening on the council's Constitution on the Liturgy.

Bishop Pursley, episcopal host to the conference, will preside at the first of a series of concelebrated Masses in Sacred Heart church on the campus March 21.

THE CONFERENCE will close March 26 after a session

(Continued on page 9)

NCWC revamping studied by bishops

ROME—The bishops of the United States met here in the late afternoon and early evening for five consecutive days to transact annual business and to discuss the reorganization of their conference in the light of new documents issuing from the Second Vatican Council.

Cardinals, archbishops and bishops to the number of some 160, who are here for the final session of the council, met from 4 to 7 p.m. each day (Nov. 15 to 19) at the North American College. Sessions of the council are held each morning.

MATTERS taken up at the traditional November meetings of the bishops of the U.S. formed part of the agenda, but the central theme of the meeting here was how the American bishops' national conference can be reorganized to conform to the new thinking in the Church regarding such representative bodies.

The document outlining the position of these conferences in the overall Church structure, "Pastoral Duties of Bishops," was completed during the current session of the council and was promulgated by Pope Paul VI on October 28. The National Catholic Welfare Conference in in the U.S., set up shortly after World War I, needs some adjustment to fit completely into the organizational set-up envisioned in the document just promulgated.

The last two days of the meeting here concentrated on this problem, but no announcement of decisions was expected immediately. Officials said the changes would be too sweeping to decide overnight.

A REPORT of the commission set up to examine the reorganization of NCWC, was submitted at the sessions. It gave a summary of the replies to a questionnaire circulated among the bishops of the U.S.

The general meeting of the bishops elected the following archbishops and bishops to the NCWC Administrative Board for the coming year: Archbishop Patrick A. O'Boyle of Washington, Archbishop Leo Binz of St. Paul, Archbishop Karl J. Alter of Cincinnati, Archbishop Thomas A. Connolly of Seattle, Archbishop John J. Krol of Philadelphia, Archbishop John P. Cody of Chicago, Archbishop Philip M. Hannan of New Orleans. Bishop John J. Wright of Pittsburgh, Bishop James A. McNulty of Buffalo and Coadjutor Bishop Clarence G. Issenmann of Cleveland. The five American cardinals are ex officio members of the Administrative Board.

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NC denies report on parley role

WASHINGTON—The director of the Family Life Bureau of the National Catholic Welfare Conference has denied a syndicated column's version of events leading up to a family planning session at the recent White House Conference on Health.

Msgr. John C. Knott, referring to the "Inside Report" column by Rowland Evans and Robert Novak, said that "no department of the National Catholic Welfare Conference was contacted in planning the White House Conference, nor was a list of participants submitted to the Bureau of Health and Hospitals for approval."

Evans and Novak had written that "Administration officials fully consulted with the NCWC in planning the White House Conference."

The columnists had also declared that "the top NCWC health official, Msgr. Harrold Murray (who directs its Bureau of Health and Hospitals) specifically went over the list of those invited to the Conference and approved it."

Early deadline

Criterion correspondents and organizational publicity chairmen are reminded that press deadline for the November 26th issue will be moved up 24 hours because of the Thanksgiving holiday. Copy and photos for that issue should be in our offices by Monday noon, Nov. 22.—The Editors.

JUNIOR CYO OF THE YEAR—For the fourth time in the history of the Indianapolis Deaneries' Junior CYO of the Year Contest, which stretches back to 1955, St. Christopher's parish took first place honors after a tight six-parish race with Holy Name, St. Roch, St. Catherine, St. Gabriel and St. Bernadette. Here are officers of the St. Christopher unit are shown after receiving their trophies at the Annual CYO Banquet held on November 3. Left to right, they are: Greg Martich, president; William Aust, Deanery Youth Council representative; William Brothers, treasurer; and Dave White, vice-president. Secretary Dave Bender was not able to be present for the banquet.

'WITH DELIBERATE SPEED'

Voting opened on Schema 13

By PATRICK RILEY

VATICAN CITY — With deliberate speed, more than 2,200 council Fathers completed 15 votes on the schema on the Church in the modern world, sweeping through the crucial chapter on marriage toward the potentially explosive chapter on modern war.

From the results of the voting concluded the previous day but only announced at the November 16 meeting, it seemed likely that a substantial number of Fathers had expressed dissatisfaction with the schema's refusal to condemn communism outright, since 453 Fathers voted "yes with reservations" on the chapter dealing with atheism and communism. But there will be no way of telling how many of these reservations touched on that specific point until the reservations along with their suggested amendments are sifted by the commission in charge of the schema.

(The council's English-language press officer, Father Edward Heston, C.S.C., said (Nov. 16) that he had forgotten to say at the November 15 press briefing that the commission's reporter, Archbishop Gabriel Garrone of Toulouse, France, had departed from his prepared statement to reply to a petition from 450 Fathers who had asked for a clear condemnation of communism. Archbishop Garrone said a condemnation would be out of place in this document, out of harmony with its tone and the tone of the entire council. He said the commission's aim was to offer positive elements, but that a condemnation could be inferred from them.)

DURING THE meeting the schema on the apostolate of the laity was distributed.

The council's secretary general, Archbishop Pericle Felici, also had distributed a statement of the Doctrinal Commission dated March 6, 1964, on the "theological note" (the force of the teaching authority) of the council's promulgated documents.

Results of five of the votes taken the previous day on schema 13 were announced. Results of two ballots had been announced November 15. Those announced November 16 were:

Vote 3—on chapter 1, The Church and the Vocation of Man, concerning man created to the image of God, sin, the constitution of man, the dignity of the intellect, truth and wisdom, the dignity of moral conscience. The nobility of liberty, the mystery of death—yes, 2,088; no, 35; null, 10.

Vote 4—on the forms and roots of atheism, modern atheism, the attitude of the Church toward atheism, Christ the New Man—yes, 2,057; no, 74; null, 13.

Vote 5—on the whole chapter —yes, 1,672; yes with reservations, 453; no, 18; null, 6.

Vote 6—on chapter 2, The Human Community, concerning the aim of the council in this chapter, the communitary character of man's vocation in the plan of God, the promotion of the common good—yes, 2,074; no, 34; null, 7.

Vote 7—on reverence for the human person, reverence and love for one's adversaries the essential equality of all men and social justice, the need to go beyond merely individualistic ethics, responsibility and participation, the Incarnate Word and human solidarity—yes, 2,155; no, 35; null, 5.

THE FOLLOWING seven votes were completed on part I of the schema on the Church in the modern world:

Vote 8—on the whole of chapter 2—yes, 1,801; yes with reservations, 388; no, 18; null, 5.

Vote 9—on chapter 3, Human Activity in the World, concerning the problem of human activity in the world, the value of human activity, the organization of human activity, the right autonomy of earthly things—yes, 2,173; no, 33; null, 10.

Vote 10—on the corruption of human activity by sin, the perfecting of human activity in the Paschal mystery, the new earth and the new heavens—yes, 2,169; no, 45; null, 13.

Vote 11—on the whole of chapter 3—yes 1,727; yes with reservations, 467; no, 25; null, 4.

Vote 12—on chapter 4. The Role of the Church in the Modern World, concerning the aim of the Church, the help given by the Church to the individual, the help given by the Church to society—yes, 2,107; no, 13; null, 7.

Vote 13—on the contribution of Christians to human activity, the help received by the Church from society, Christ, the beginning and the end—yes, 2,095; no, 112; null, 15.

Vote 14—on the whole of chapter 4—yes, 1,817; yes with reservations, 284; no, 99; null, 2.

At the completion of the voting on part I, Bishop Franz Hengsbach read the commission's report on part II. He pointed out that the aim of part II is to apply what was stated more generally in part I to the urgent particular problems of the world today.

HE SAID THE schema follows the same method in part II as in part I, addressing itself to Christians and non-Christians. It begins with major problems and studies them in the light of the Gospel and of the doctors of the Church. Universality was a criterion in the selection of problems, and a certain important regional problems were therefore omitted, he said.

He said the commission had tried to steer a middle course between overly general statements that would sound like pious exhortations and overly specific statements which might go beyond the commission's competence. The language had to be suitable not simply for Christians, yet it had to avoid omitting specifically Christian principles, he declared.

Deny early drastic changes in Mass

VATICAN CITY—A high Vatican official has emphatically denied a story originating in Germany that new and drastic revisions of the Mass will be announced soon.

The story, first printed by a Frankfurt newspaper (Frankfurter Allgemeine), said the Mass would be entirely in the vernacular and the canon of the Mass would be reduced by two-thirds. The newspaper said the changes could become effective by Easter, 1966.

Nativity Church is razed by fire

A $50,000 fire totally destroyed the Church of the Nativity in southeastern Marion County Wednesday afternoon. Father Louis T. Gootee, pastor, indicated that faulty wiring caused the blaze, which began about 4:30 in the afternoon.

Father Gootee and parishioners were able to rescue the altar, organ and several pews. There were no injuries. Mass will be held temporaily in the parish school.

Nativity church was converted from a frame barn, when the parish was organized in 1948. The parish numbers about 300 families.

Official

The faithful of the Archdiocese are hereby dispensed from the law of abstinence on Friday, Nov. 26, the day after Thanksgiving.

A special collection will be taken up in all parish churches of the Archdiocese on Sunday, Nov. 28, for the support of the Catholic University of America.

The Chancery Office

A word from the Archbishop

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

Greetings:

During Thanksgiving Week, you are again asked to look over the wardrobe of your family and contribute any spare clothing, bedding and shoes for distribution to the needy people over-seas through the Catholic Bishops' Relief Services. The distribution of these goods is made by the Catholic Relief Services, the over-seas aid agency of American Catholics. This is now the largest private volunteer relief organization in the United States. Catholic Relief Services maintain programs of relief and assistance for the hungry, the homeless and the destitute in 67 countries.

AD·NVTVM·REGINÆ

All its relief supplies—food, clothing and medicine—are distributed to the needy without regard to race, religion or color —solely on the basis of human need. By means of this annual clothing collection, all Americans are offered the opportunity of sharing their blessings with their less fortunate neighbors over-seas and thus are putting into practice the true spirit of Thanksgiving.

Having just returned from the Ecumenical Council at Rome where I daily met with Bishops whose people at home are in dire need of the necessities of life—food, clothing, and shelter, I am strongly convinced of the urgency of giving help to these people. The gathering of all these Bishops reminds us daily of our obligations in the name of Christ to care for each other. We are our brother's keeper.

The Thanksgiving Clothing Collection will give each family in the Archdiocese an opportunity to assist Our Lord in the persons of families in misery around the world. It would be shameful if we would accept our food, clothing and housing as something God owes to us, and not be mindful of God's great blessing in providing these things for us. To give generously to those in need is one way to express your thanks to God for His great blessings upon you, upon your family and upon your nation.

When you select that which you wish to give to the Thanksgiving Clothing Collection, let your choice be such that those who receive your gift will be doubly grateful, and we who will join with you in giving, will be doubly proud.

Begging God's blessing upon you and your family, I am,

Faithfully yours,

+ Paul C. Schulte

Archbishop of Indianapolis

Council schema on Christian Education

Following is an English translation of the text of the Second Vatican Council's Declaration on Christian Education, proclaimed by Pope Paul VI on October 28, 1965.

INTRODUCTION

The Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age.

Indeed, the circumstances of our time have made it easier and at once more urgent to educate young people and, what is more, to continue the education of adults. Men are more aware of their own dignity and position; more and more they want to take an active part in social and especially in economic and political life. Enjoying more leisure, as they sometimes do, men find that the remarkable development of technology and scientific investigation and the new means of communication offer them an opportunity of attaining more easily their cultural and spiritual inheritance and of fulfilling one another in the closer ties between groups and even between peoples.

Consequently, attempts are being made everywhere to promote more education. The rights of men to an education, particularly the primary rights of children and parents, are being proclaimed and recognized in public documents. As the number of pupils rapidly increases, schools are multiplied and expanded far and wide and other educational institutions are established.

New experiments are conducted in methods of education and teaching. Mighty attempts are being made to obtain education for all, even though vast numbers of children and young people are still deprived of even rudimentary training and so many others lack a suitable education in which truth and love are developed together.

To fulfill the mandate she has received from her divine founder of proclaiming the mystery of salvation to all men and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of man's life, even the secular part of it insofar as it has a bearing on his heavenly calling.

Therefore, she has a role in the progress and development of education. Hence, this sacred synod declares certain fundamental principles of Christian education especially in schools. These principles will have to be developed at greater length by a special post-conciliar commission and applied by episcopal conferences to varying local situations.

1. The meaning of the universal right to an education

All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share.

Therefore, children and young people must be helped, with the aid of the latest advances in psychology and the arts and science of teaching, to develop harmoniously their physical, moral and intellectual endowments so that they may gradually acquire a mature sense of responsibility in striving endlessly to form their own lives properly and in pursuing true freedom as they surmount the vicissitudes of life with courage and constancy.

Let them be given also, as they advance in years, a positive and prudent sexual education. Moreover, they should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organizations, open to discourse with others and willing to do their best to promote the common good.

This sacred synod likewise declares that children and young people have a right to be motivated to appraise moral values with a right conscience, to embrace them with a personal adherence, together with a deeper knowledge and love of God. Consequently, it earnestly entreats all those who hold a position of public authority or who are in charge of education to see to it that youth is never deprived of this sacred right.

It further exhorts the sons of the Church to give their attention with generosity to the entire field of education, having especially in mind the need of extending very soon the benefits of a suitable education and training to everyone in all parts of the world.

2. Christian education

Since all Christians have become by rebirth of water and the Holy Spirit a new creature so that they should be called and should be children of God, they have a right to a Christian education. A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principal purpose this goal: that the baptized, while they are gradually introduced to the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also that they develop into perfect manhood, to the mature measure of the fulness of Christ (cf. Eph. 4:13) and strive for the growth of the Mystical Body: moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole of society.

Wherefore this sacred synod recalls to pastors of souls their most serious obligation to see to it that all the faithful, but-especially the youth who are the hope of the Church, enjoy this Christian education.

3. The authors of education

Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking.

Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence, the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here too they find their first experience of a wholesome human society and of the Church.

Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God's own people.

The family which has the primary duty of imparting education need the help of the whole community. In addition, therefore, to the rights of parents and others to whom the parents entrust a share in the work of education, certain rights and duties belong indeed, to civil society, whose role is to direct what is required for the common temporal good.

Its function is to promote the education of youth in many ways, namely: to protect the duties and rights of parents and others who share in education and to give them aid; according to the principle of subsidiarity, when the endeavors of parents and other societies are lacking, to carry out the work of education in accordance with the wishes of the parents; and, moreover, as the common good demands, to build schools and institutions.

Finally, in a special way, the duty of educating belongs to the Church, not merely because it must be recognized as a human society capable of educating, but especially because it has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and, in her unfailing solicitude, of assisting men to be able to come to the fullness of this life.

The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human.

3a. Various aids to Christian education

In fulfilling its educational role, the Church, eager to employ all suitable aids, is concerned especially about those which are her very own. Foremost among these is catechetical instruction, which enlightens and strengthens the faith, nourishes life according to the spirit of Christ, leads to intelligent and active participation in the liturgical mystery and gives motivation for apostolic activity.

The Church esteems highly and seeks to penetrate and ennoble with her own spirit also other aids which belong to the general heritage of man and which are of great influence in forming souls and molding men, such as the media of communication, various groups for mental and physical development, youth associations, and, in particular, schools.

4. The importance of schools

Among all educational instruments the school has a special importance. It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life. Between pupils of different talents and backgrounds it promotes friendly relations and fosters a spirit of mutual understanding; and it establishes as it were a center whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic and religious life, as well as by civil society and the entire human community.

Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt.

5. The duties and rights of parents

Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools. Consequently, the public power, which has the obligation to protect and defend the rights of citizens, must see to it, in its concern for distributive justice, that public subsidies are paid out in such a way that parents are truly free to choose according to their conscience the schools they want for their children.

In addition, it is the task of the state to see to it that all citizens are able to come to a suitable share in culture and are properly prepared to exercise their civic duties and rights. Therefore the state must protect the right of children to an adequate school education, check on the ability of teachers and the excellence of their training, look after the health of the pupils and in general, promote the whole school project. But it must always keep in mind the principle of subsidiarity so that there is no kind of school monopoly, for this is opposed to the native rights of the human person, to the development and spread of culture, to the peaceful association of citizens and to the pluralism that exists today in ever so many societies.

Therefore, this sacred synod exhorts the faithful to assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education. Through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart.

6. Moral and religious education in all schools

Feeling very keenly the weighty responsibility of diligently caring for the moral and religious education of all her children, the Church must be present with her own special affection and help for the great number who are being trained in schools that are not Catholic.

This is possible by the witness of the lives of those who teach and direct them, by the apostolic action of their fellow-students, but especially by the ministry of priests and laymen who give them the doctrine of salvation in a way suited to their age and circumstances and provide spiritual aid in every way the times and conditions allow.

The Church reminds parents of the duty that is theirs to arrange and even demand that their children be able to enjoy these aids and advance in their development in secular subjects.

Therefore, the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families.

7. Catholic schools

The influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through Baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith.

So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community.

Since, therefore, the Catholic school can be such an aid to the fulfillment of the mission of the People of God and to the fostering of the dialogue between the Church and mankind, to the benefit of both, it retains even in our present circumstances the utmost importance.

Consequently, this sacred synod proclaims anew what has already been taught in several documents of the magisterium, namely: the right of the Church freely to establish and to conduct schools of every type and level. And the council calls to mind that the exercise of a right of this kind contributes in the highest degree to the protection of freedom of conscience, the rights of parents, as well as to the betterment of culture itself.

But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world.

Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ the unique Teacher. Let them work as partners with parents and together with them in every phase of education give due consideration to the difference of sex and the proper ends Divine Providence assigns to each sex in the family and in society.

Let them do all they can to stimulate their students to act for themselves and even after graduation to continue to assist them with advice, friendship and by establishing special associations imbued with the true spirit of the Church.

The work of these teachers, this sacred synod declares, is in the real sense of the word an apostolate most suited to and necessary for our times and at once a true service offered to society. The Council also reminds Catholic parents of the duty of entrusting their children to Catholic schools wherever and whenever it is possible and of supporting these schools to the best of their ability and of cooperating with them for the education of their children.

8. Different types of Catholic schools

To this concept of a Catholic school all schools that are in any way dependent on the Church must conform as far as possible, though the Catholic school is to take on different forms in keeping with local circumstances. Thus the Church considers very dear to her heart those Catholic schools, found especially in the areas of the new churches, which are attended also by students who are not Catholics.

Attention should be paid to the needs of today in establishing and directing Catholic schools. Therefore, though primary and secondary schools, the foundation of education, must still be fostered, great importance is to be attached to those which are required in a particular way by contemporary conditions, such as: professional and technical schools, centers for educating adults and promoting social welfare, or for the retarded in need of special care, and also schools for preparing teachers for religious instruction and other types of education.

This sacred council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfill their function in a continually more perfect way, and especially in caring for the needs of those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of Faith.

9. Catholic colleges and universities

The Church is concerned also with schools of a higher level, especially colleges and universities. In those schools dependent on her she intends that by their very constitution individual subjects be pursued according to their own principles, methods, and liberty of scientific inquiry, in such a way that an ever deeper understanding in these fields will be obtained and that, as questions that are new and current are raised and investigations carefully made according to the example of the doctors of the Church and especially of St. Thomas Aquinas, there may be a deeper realization of the harmony of faith and science. Thus there is accomplished a public, enduring and pervasive influence of the Christian mind in the furtherance of culture, and the students of these institutions are molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world.

In Catholic universities where there is no faculty of sacred theology there should be established an institute or chair of sacred theology in which there should be lectures suited to lay students. Since science advances by means of the investigations peculiar to higher scientific studies, special attention should be given in Catholic universities and colleges to institutes that serve primarily the development of scientific research.

The sacred synod heartily recommends that Catholic colleges and universities be conveniently located in different parts of the world, but in such a way that they are outstanding not for their numbers but for their pursuit of knowledge. Matriculation should be readily available to students of real promise, even though they be of slender means, especially to students from the newly emerging nations.

Since the destiny of society and of the Church itself is intimately linked with the progress of young people pursuing higher studies, the pastors of the Church are to expend their energies not only on the spiritual life of students who attend Catholic universities, but, solicitous for the spiritual formation of all their children, they must see to it, after consultations between bishops, that even at universities that are not Catholic there should be associations and university centers under Catholic auspices in which priests, religious and laity, carefully selected and prepared, should give abiding spiritual and intellectual assistance to the youth of the university.

Whether in Catholic universities or others, young people of greater ability who seem suited for teaching or research should be specially helped and encouraged to undertake a teaching career.

10. Facilities of sacred sciences

The Church expects much from the zealous endeavors of the faculties of the sacred sciences. For to them she entrusts the vary serious responsibility of preparing her own students not only for the priestly ministry, but especially for teaching in the seats of higher ecclesiastical studies or for promoting learning on their own or for undertaking the work of a more rigorous intellectual apostolate.

Likewise it is the role of these very faculties to make more penetrating inquiry into the various aspects of the sacred sciences so that an ever deepening understanding of sacred Revelation is obtained, the legacy of Christian wisdom handed down by our forefathers is more fully developed, the dialogue with our separated brethren and with non-Christians is fostered, and answers are given to questions arising from the development of doctrine.

Therefore, ecclesiastical faculties should reappraise their own laws so that they can better promote the sacred sciences and those linked with them and, by employing up-to-date methods and aids, lead their students to more penetrating inquiry.

11. Coordination to be fostered in scholastic matters

Cooperation is the order of the day. It increases more and more to supply the demand on a diocesan, national and international level. Since it is altogether necessary in scholastic matters, every means should be employed to foster suitable cooperation between Catholic schools, and between these and other schools that collaboration should be developed which the good of all mankind requires.

From greater coordination and cooperative endeavor greater fruits will be derived particularly in the area of academic institutions. Therefore in every university let the various faculties work mutually to this end, insofar as their goal will permit.

In addition, let the universities also endeavor to work together by promoting international gatherings, by sharing scientific inquiries with one another, by communicating their discoveries to one another, by having exchange of professors for a time and by promoting all else that is conducive to greater assistance.

CONCLUSION

The sacred synod earnestly entreats young people themselves to become aware of the importance of the work of education and to prepare themselves to take it up, especially where because of a shortage of teachers the education of youth is in jeopardy.

This same sacred synod, while professing its gratitude to the priests, Religious men and women, and the laity who by their evangelical self-dedication are devoted to the noble work of education and of schools of every type and level, exhorts them to persevere generously in the work they have undertaken and, imbuing their students with the spirit of Christ, to strive to excel in pedagogy and the pursuit of knowledge in such a way that they not merely advance the internal renewal of the Church but preserve and enhance its beneficient influence upon today's world, specially the intellectual world.

PROMOTED—Lt. Colonel Joseph P. Casey, an Archdiocesan priest who has served as a military chaplain since 1951, has been promoted to the rank of full Colonel. Father Casey is presently staff chaplain of the Third Air Force, with headquarters in London, England. He has also served in France and Germany.

Invite diplomats to closing session

VATICAN CITY — The ecumenical press office has announced that numerous special diplomatic missions will attend the council's closing meeting on December 8.

The missions, which will be limited to three persons, have been invited to attend the ceremony which, weather permitting, will be held on the steps of St. Peter's basilica. During the ceremony the final decree officially closing the council will be issued.

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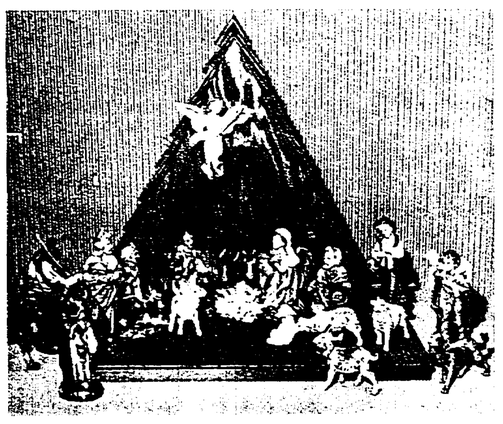
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BENEDICTINE DEPARTURE CEREMONIES — Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey, is shown above presenting a Bible to Brother Theodore Brune, one of two Benedictine Brothers honored at recent departure ceremonies held in the Archabbey Church. Brother Theodore and Brother Raban Bivins left the United States last Friday for Huaraz, Peru, where St. Meinrad has a dependent priory. Mr. and Mrs. Thomas O. Brune, of St. Catherine's parish, Indianapolis, are parents of Brother Theodore. Brother Raban is from Owensboro, Ky.

Canon Law revision body is expanded

VATICAN CITY—Pope Paul has added 21 cardinals to the Pontifical Commission for Revision of the Code of Canon Law.

Among them are Melkite-rite Patriarch Maximos IV Saigh of Antioch, Maronite-rite Patriarch Cardinal Paul Meuchi of Antioch and Coptic-rite Patriarch Cardinal Stefano I Sidarouss of Alexandria.

Other cardinals named to the commission, charged with complete revision of the Church's laws are:

Cardinal Goncalves Cerejeira of Lisbon, Portugal; Cardinal Josyf Slipyi of the Ukrainian-rite See of Lvov, U.S.S.R.; Cardinal Rufino Santos of Manila, the Philippines; Cardinal Peter Doi of Tokyo; Cardinal Juan Landazuri Ricketts of Lima, Peru; Cardinal Paul Silva Henriquez of Santiago, Chile; Cardinal Thomas Tien of Peking; Cardinal Lorenz Jeager of Paderborn, Germany; Cardinal Leon Duval of Algiers, Algeria; Cardinal Ermenegildo Florit of Florence, Italy; Cardinal John Heenan of Westminster, England; Cardinal Jean Villot of Lyons, France; Cardinal Agnelo Rossi of Sao Paulo, Brazil; Cardinal Giovanni Colombo of Milan, Italy; Cardinal William Conway of Armagh, Northern Ireland; Cardinal Angel Herrera y Orio of Malaga, Spain; Cardinal Joseph Cardijn, founder and chaplain general of the Young Christian Workers organization, and Cardinal Charles Journet, Swiss theologian.

Almost all of these became cardinals at the consistory of February, 1965.

Priest named

NEW YORK—Father William F. Kelley, S.J., former Marquette University president and currently director of a survey of American Jesuit higher education, was appointed to a four-year term as a trustee of the College Entrance Examination Board.

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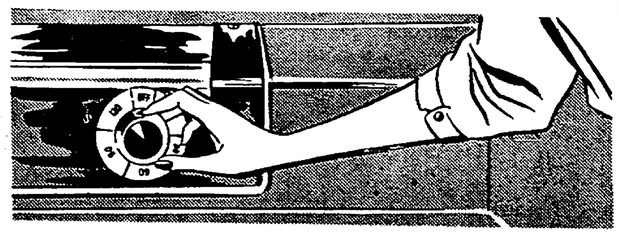

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THE CHURCH AND THE WORLD

Memorial Mass held at council—Refugee total up 2 million

The Vatican

♦ The souls of at least 88 council Fathers who died since the end of the third session in 1964 were remembered in a Mass offered (Nov. 10) by Cardinal Amleto Cicognani, papal secretary of state, and attended by Pope Paul VI. The names of 83 bishops were listed in the November 6 issue of Civilta Cattolica, a review published by the Jesuits in Rome. Five additional names were announced to the Fathers in the council hall.

♦ Marking the 19th centenary of the death of the Spanish-Roman philosopher and playwright Seneca, Pope Paul hailed him as one of "the great spirits of humanity." The Pope was speaking to participants in a congress on Seneca held in Rome. The Pope observed that many persons have made "evidently apocryphal" attempts to link Seneca with Christianity, and especially with his contemporary, the Apostle Paul.

♦ Pope Paul has promised Milan's Cardinal Giovanni Colombo that he will go to Milan, according to the reliable Catholic daily, L'Avvenire D'Italia. According to the newspaper, Pope Paul said he would attend the formal reopening of the seminary on Corso Venezia in Milan when the present work of restoration is completed. St. Charles Borromeo began work on this seminary to comply with the Council of Trent's decision that dioceses should have special educational institutions for future priests.

At home

♦ NEW YORK—The number of refugees in the world increased by nearly two million during the past year. This was reported in the annual survey of world refugee problems issued here by the United States Committee for Refugees. The report said there are now more than 70 groups of refugees, a total of 9.7 million persons. Major factors in the increased number of homeless were the war in Vietnam and the strife arising from the India-Pakistan conflict over Kashmir. Some 10,000 persons continue to escape Iron Curtain countries each year, the survey says.

♦ MILWAUKEE—The Catholic Interracial Council of Milwaukee will investigate alleged de facto segregation in Catholic elementary schools here with the cooperation of the archdiocesan school office. The CIC's executive committee approved the study, along with a recommendation that Archbishop William E. Cousins ask the recently established archdiocesan school board to prepare a plan for "rapid and complete desegregation" of Catholic schools if segregation is found.

Abroad

♦ COLOMBO, Ceylon—An official bill replacing Sunday with "Poya," the Buddhist sabbath, as the weekly holiday in this country has been introduced in parliament. Called the Holidays Bill, the proposal was present in the House of Representatives in response to an earlier policy statement committing the government to substitute Poya, the four days of the month when a new phase of the moon appears, for Sunday.

♦ MADRID—A prominent Spanish abbot has categorically denied a provincial newspaper story quoting him as attacking the secular institute Opus Dei and Spanish Catholic Action. Abbot Justo Perez de Urbel, O.S.B., of the nearby abbey of the Valley of the Fallen, said that, actually, both Opus Dei and Catholic Action perform "magnificent work." He was quoted by Informacion, a Falangist daily in Alicante, as having slurred both bodies.

♦ RECKLINGHAUSEN, Germany—An official of the German Catholic Central committee has criticized a Protestant document suggesting that the territory claimed both by Germany and Poland should be given to Poland. Herbert Czaja, director of the office for Church-State affairs, wrote in the Catholic weekly Echo der Zeit here that both sides must go slowly on the matter of Germany's eastern border. He said that eventually Germany and Poland will have to reach a compromise.

♦ BONN, Germany—An unidentified member of the Hungarian Communist party's politburo has told Church authorities that the Red government is seeking an opportunity to exonerate Cardinal Jozsef Mindszenty so he can leave the country, according to KNA, German Catholic news agency here. The report continues that there is now a possibility that the government will issue a statement fulfilling the cardinal's demand for exoneration.

♦ AMSTERDAM, The Netherlands—Dutch Jesuit Father J. C. Van Kilsdonk, restricted for criticizing the Roman curia, is again free to write and speak on the structure and administration of the Church. The ban that was put on him three years ago by the late general of the Society of Jesus, Father Jan Janssens, has been lifted by the Jesuits' new general, Father Pedro Aruppe.

♦ CANBERRA, Australia — A major breakthrough in the battle of private, including Catholic, schools for government aid came when Prime Minister Sir Robert Menzies announced that the government will pay the cost of new approved private schools in Australian Capital Territory and the Northern Territory. Education is the responsibility in Australia of various state governments except in the A.C.T. and the Northern Territory, which are administrated by the federal government. Church authorities welcomed the new aid.

Pope hails tradition role in seminaries

ROME—Returning to the institution where he had been a student 40 years before, Pope Paul VI blessed a new building of the Lombard College on Rome's Esquiline Hill.

In his talk to the students, Pope Paul praised the value of tradition in seminary training against the "heedless and disparaging mentality some modern innovators have toward the past" which, he said is "not entirely intelligent."

The Pope left the Vatican early in the evening (Nov. 11) for St. Ambrose and Charles College close to St. Mary Major basilica near the center of the city where as a seminarian from the Lombardy region Pope Paul had lived while studying in Rome.

ONE MUST STUDY the past, he told young northern Italians, "not only because it is necessary to be conscious of the history of the environment in which one lives, but because the cult of tradition is part of the general Church teaching. The heedless and disparaging mentality of some modern innovators toward the past is not entirely intelligent, and if it attempts to interpret and to favor the instinctive and natural withdrawal of youthful psychology from the forms of life in past generations, it does not always do so in line with serene intuition lodged in the heart of the youth.

"Indeed, a youth wants to free himself of certain constrictions and inhibitions imposed upon him, but he does not want to reject the fortunate and honorable circumstance of his origin. He does not want to be selfish and ungenerous toward those who have loved and educated him. He does not want to found his maturity on his own experience, but rather on that which others have prepared and given him."

INCLUDED in the very notions of the family and school is their role in forming the child or student, he said. "And so much more so a seminary, the organ of ecclesiastical education which makes sense and value of that vital continuity which is called tradition—its cofactor of authentic and vigorous priestly formation—deserves to be valued for its capacity to insert the student into that spiritual current which year by year, age by age, presents the patrimony of knowledge and virtue accumulated by his predecessors to him as a gift.

"The seminary is not a boarding house. It is a community with its own particular features, its own nobility, its own history. The Lombard College indeed has its own spirit, style and pedagogy because these come from a tradition, from a 'school,' from an experience tested by time, by the values and accomplishments of the past, by its ability to form those who put trust in it not so much as guests and strangers but as members, sons and heirs precisely of a tradition which has been endowed — not in vain — by the saints to whom the seminary is dedicated: Ambrose and Charles."

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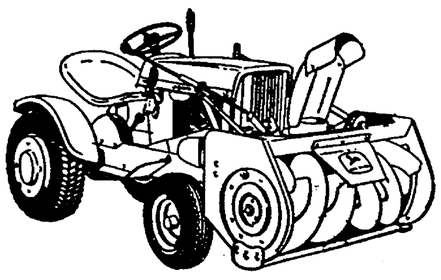

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Read this Frank Wilson review which recently appeared in The Indianapolis News . . .

Pyne's Needle Is Deadly On WXLW Hour

By FRANK WILSON

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

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

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

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

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

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

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

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

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

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

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

A cutting remark, but t cal.

FRANK WILSON

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WXLW 950 ON YOUR DIAL

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Cities in ferment

Two Criterion staff members joined in a northern Indiana press tour last week sponsored by the state Department of Commerce and the Southeastern Trailways.

The tour participants found such cities as South Bend, Ft. Wayne, and Elkhart prospering mightily. They also found that the state's northern cities face the same problems of traffic glut, housing, crime, urban sprawl and ugliness, air and water pollution, racial discrimination, and disarray in family life that challenge Indianapolis and the other larger communities in the Archdiocese.

The cities of our land are at a crossroads of decision. Are they to become new Jerusalems in which Christian and human values flourish or are they to be allowed to drift into a nightmarish tangle of people and things? The choice, as always, is up to the whole citizenry, not to just a few.

In that context, The Criterion published a letter last week strongly criticizing the lack of citizen interest in a three-part showing of Lewis Mumford's excellent films on the city at the City-County Building in Indianapolis. The showings and the accompanying panel discussions by some of Indianapolis' outstanding civic leaders were poorly attended.

If people aren't interested in learning the problems and opportunities of their communities, the answer to the question we asked is easy: Urban technology, uncontrolled by ethical standards, will simply turn a city into some sort of a necropolis.

It was in an effort to inform a community that Congressman Andy Jacobs of Indiana's 10th District took a group on a bus tour of the proposed new interstate highway network in the capital city area last week. Jacobs and others, including this newspaper, feel that changes ought to be made in the proposed routing which would save money and spare human values threatened by the present plan. Here again, in a circumstance in which time is of the essence, there has been a distressing community indifference.

We share the belief of Msgr. John J. Egan, urban affairs director of the Archdiocese of Chicago, that one effective antidote to such indifference is interreligious co-operation on every level of activity. Urban affairs have become the churches' affairs because, at their base, urban problems are moral problems.

We should like to see strong, tough, broadly based religious organizations working as teams to help urban technologists solve the desperate problems of our fermenting cities. The technologists can make the long-range plans, but it remains for the churches and synagogues to help arouse enthusiasm and participation in the communities.

●

Light in the dark

The staggering power failure that darkened the populous Northeast last week is still being explained in contradictions. However plausible and reassuring the final judgment, the 30 million people living in that area will continue to harbor misgivings about the technological Gargantua that powers their lives.

There was one heartening sidelight to the blackout, though, that has been overlooked for the most part. Crime took a holiday.

For more than a decade now, Americans have been surfeited with the terrors of crime-ridden urban America. Cities have been pictured as jungles whose latent savagery is ignited by the smallest spark.

Full-blown riots and minor skirmishes alike have been attributed to innate bestiality.

For those who have accepted the blanket denunciation there is no explanation for the behavior of New York's millions during the blackout. Reporters and television commentators told of the calm, patience, and good will shown by most folks.

Yet, if ever a city was at the mercy of its citizenry, if ever there was a night made for wholesale crime and looting, this was it. Instead, crime statistics plummeted to an all-time low, and police were able to cope with emergency calls that are natural in such times.

Maybe people aren't so bad after all, and the problems of megalopolis are solvable with imagination, energy, and a giant-size dose of good will.

●

Who killed Santa?

We don't know why Santa Claus bothers to go back to the North Pole at all. He spends so much time in Indiana he might as well stay the year round and save wear and tear on his reindeer.

This year he barely missed a chance to go Halloween trick or treating with the kiddies. The old gentleman whose image is associated with a frosty beard, fur-lined boots, and sleigh tracks in the snow arrived in semi-tropical autumn weather, perspiration staining his red wool suit.

We long have defended Santa against those who would lynch him to put Christ back into Christmas. Our argument has been that there is a place for the jolly fellow in a Christ-centered Christmas.

But our magnanimity shrinks yearly. It has gotten so the guy hogs the whole show from November through January clearance sales. He's become an incurable bore who doesn't know when he has worn out his welcome.

This year, with Hoosier lawns still green and leaves still on many trees, he started plopping down in helicopters, riding around town waving at shorts-clad youngsters leaving the tennis courts, and making grandiose promises to tiny ones about what he was going to do for them some black night in far-off late December.

The whole bit would be funny if it weren't so sad. We glimpse a disastrous ending to what was once a wondrous fairy tale. Like the oft-quoted query, "Who killed Cock Robin?" the upcoming generation will be telling their own children the story of "Who Killed Santa Claus?"

The plot won't amount to much, but there will be quite a parade of suspects.

Clothing campaign

If one were to judge from the classified ads in community newspapers, nobody gives old clothing away any more. The lady of the house carts all the outgrown and outmoded coats, dresses, and shoes to the garage, throws open the door at a specified hour and sells them to the highest bidder.

Catholics, thank goodness, seem more immune to that practice. Many of them stockpile the serviceable discards for the next Bishops' Thanksgiving Clothing Campaign for the Needy Overseas. The 17th annual drive to help clothe the destitute of other countries opens Sunday and continues throughout the week.

Parishes throughout the Archdiocese will join 17,500 other parishes across the country as collection depots for clothing and bedding. All material gathered is distributed overseas by Catholic Relief Services. Operating in more than 70 countries, the relief agency is the world's largest private voluntary charity organization.

The Bishops are expecting to surpass last year's fantastic total of more than 17 million pounds of clothing, shoes, and bedding estimated at a value of more than $25 million.

It may be economically sound to realize a little resale value on Junior's outgrown loafers, Mom's no longer stylish dress and coat, or that too-loud sports jacket that Dad never wears. But it scarcely reflects the spirit of the Thanksgiving season.

Because of the wholehearted response of American Catholics, the annual drive is becoming as much a part of Thanksgiving tradition as turkey and pumpkin pie. And needy people throughout the world who never heard of the Pilgrims have cause to give thanks, too.

ANYTHING FOR THANKSGIVING?

OPINIONS

'The old guard'

To the Editor:

I was frankly touched by the piece in your paper about Cardinal Alfredo Ottaviani (Criterion, 10/12/65). Here is an honest man who is unabashed in his oppostion to changes in the laws of the Church, but as "an old policeman" pledges himself to defend the new laws that stem from Vatican II.

The Cardinal was an effective spokesman for the old — for conservatism, as he saw it—throughout Vatican II. Now that his side has irrevocably lost their battle against the new, however, he sadly but honorably proclaims that he will honor and protect the new.

The "old guard" in American politics has brought opprobrium upon itself by refusing to yield to the will of the consensus, this in the name of "never surrendering." Thus it inevitably becomes obstructionist and denies honest conservatism its chance to modify the sometimes extreme positions taken by progressives.

The country would be better served if the old political policemen of honor and integrity would, like Cardinal Ottaviani, pledge themselves to defend that which they had unsuccessfully tried to defeat. If it is argued that they are but politicians, not princes of the Church, let it be said that they, as well as churchmen, are duty-bound to defend their institutions despite changes made against their will.

All honor to Cardinal Ottaviani!

Mrs. T.R.D.

Indianapolis

too big for FCC wrist-slapping. Chairman Celler's charges of monopoly and threatened legislation might be just what is needed to shake up the industry.

I say, "Sic 'em, Mr. Chairman!"

Gordon Ruskin

Indianapolis

United Nations

To the Editor:

About your editorial (11/12/65), "Easy does it."

The writer takes the same stand as Father Doran does, and I challenge you to discredit this stand by facts rather than your usual method. I am a Catholic, and I find no inconsistency in my point of view.

First, neither you nor I nor anyone else, including Father Doran, must agree with the Pontiff on any matter except when proclaimed "ex cathedra." You surely agree with this!

The United Nations has been a failure on the basis of its record to date. But I also think it could still be of great value in the future. Do you agree?

Even the most ardent supporters of the UN have to admit that the visit of the Pope did much to bolster its sagging prestige.

The UN, to date, has been hypocritical in many instances —mainly because it has allowed itself to become something other than was originally intended.

I agree with the Pope to this extent—a world body such as the UN was intended to be just that, although it has failed in my opinion up to now. It still could be a strong force in world affairs and world peace.

R. L. Brynes

Indianapolis

Likes photos

To the Editor:

I would be remiss were I not to tell you how much I have enjoyed the photographs from Rome concerning the Vatican Council which have appeared regularly in your newspaper. To one interested in photography and the wonders it can work, they have been a pure delight.

The one in the November 5th issue is a wonderful example in point. The subect matter is perfect—two happy, laughing council Fathers on their way to the day's work in St. Peter's Basilica. One is setting his own 35-mm. camera, apparently with the intention of taking the photographer's photograph. The composition is excellent and the clarity of background detail—even the statues atop the distant sweep of Bernini's Colonnade—is nothing short of amazing.

Harry Mathiesen

Indianapolis

Editor's Note: The quality of the photographs received from Rome, indeed, has been outstanding, and we thank Mr. Mathiesen for his expression of appreciation. It should be noted, too, that The Criterion is printed in offset, which in part accounts for the clarity of detail in the reproductions.

Why TV's poor

To the Editor:

Recently Chairman Emanuel Celler of the House Judiciary Committee and its anti-trust subcommittee held up to public view the curious metamorphosis of the television networks.

Until recent years the networks had been content to be primarily distributors and channeling agents. The picture has drastically changed.

Today the networks not only distribute programs but produce them to such an extent that they decide not only what programs will be seen when, but also just what those programs will be like.

If you wonder why television is so poor, there is one big reason. This gives three think-alike networks a stranglehold on evening viewing hours.

Celler is all for getting networks out of production altogether. In a strongly worded brief he said that, if the Federal Communications Commission can't or won't do anything about the situation, Congress might.

Viewers have lost round after round in a continual battle to raise television out of a morass of moronic mediocrity, questionable morality, and plain bad taste.

The men who sit as virtual monopolies and govern video standards consider themselves

● QUESTION BOX

Meaning of prelate's ring

By MSGR. J. D. CONWAY

Q. Will you please tell me the meaning of the amethyst ring people kiss? I know it is a gift to a new cardinal, but the meaning please! What does it stand for?

A. It is my understanding that the Pope gives each new cardinal a modest ring set with a sapphire. However, the amethyst has long been a popular gem for a bishop's ring; so maybe the cardinals trade in their cheap sapphires for big amethysts.

It seems that bishops have worn rings since early centuries —certainly since the sixth or seventh century. Some early rings may have been used as seals for authenticating documents (like the Pope's official ring: the Seal of the Fisherman). However ceremonials of the eighth and ninth centuries show that the bishop's ring had become a symbol of his **marriage** to his Church: "Receive the ring, that is to say the seal of faith, whereby you, being yourself adorned with spotless faith, may keep unsullied the troth which you have pledged to the spouse of God, His holy Church."

In early centuries the transfer of a bishop from one diocese to another was strictly forbidden. The bishop was **married** to the Church (diocese) for which he was consecrated, and if he deserted that Church to take another he was guilty of "conjugal infidelity." One decree read like this: "A bishop deserting the Church to which he was consecrated and transferring himself to another is to be held guilty of adultery and is to be visited with the same penalties as a man who, forsaking his own wife, goes to live with another woman."

So a bishop wears a "wedding ring" on his fourth finger—but on his right hand. And today in the United States bishops are shifted from one diocese to another without regard for ancient disciplines and fidelities.

Cardinals came to wear rings in imitation of bishops. Then abbots acquired a similar privilege. Some monsignors (prothonotaries) may wear rings—as may doctors of theology and canon law.

In medieval and Renaissance times some bishops who were vain or wealthy wore many rings.

Custom seems to prescribe that when a layman or a cleric of inferior rank meets a bishop he should kiss his ring—and if it is your own bishop, or the bishop of a diocese you are visiting, you should genuflect while kissing the ring. However, many bishops now lift you up if you try to genuflect and twist their ring-hand away from you if you try to kiss it. Possibly you noticed Pope Paul doing this when he received diplomats and dignitaries at the United Nations.

I was edified to see the instructions for meeting Archbishop Hannan of New Orleans: He prefers that in all greetings the genuflection before kissing the ring be omitted; and "in public and crowded areas it is generally preferable to omit the kissing of the ring and to restrict the greeting to a handshake." Vivat!

●

Q. When will the contents of the letter connected with the apparition of our Lady of Fatima be revealed to the public? I would like an honest answer, something more than your "heaven knows." Or am I being nosey because I am curious and interested in the entire Fatima story? I think most Catholics, including myself, are very disappointed with the secrecy surrounding the contents of this letter, not because we are unfaithful or don't trust, but we feel the Church is holding back the contents for fear of reprisals by critics, or mass confusion and hysteria.

A. Honestly, I don't know the answer.

I doubt that most Catholics are interested enough in that letter to be disappointed. I hope Catholic interest has been absorbed in a thousand events of far greater importance to the Church and the world, which have happened since a pious little nun's letter was supposed to be opened five or six years ago.

No matter what was in it, its importance could not compare with Pope John or Pope Paul, with the action of the Holy Spirit in the Second Vatican Council, or with religious liberty, ecumenism, liturgical renewal collegiality, or any one of a dozen other subjects studied and decreed by the world's Bishops in union with the Pope.

There is a wall in Berlin, a war in Vietnam, famine in Asia, freedom in Africa, and social revolution in parts of America. And you let the contents of a good nun's private correspondence absorb your interest. You live in a great age; get with it! Laugh with it, weep with it! Put first things first; and then if there is time left over, you may worry about the contents of other people's mail.

●

Q. What do you tell an adopted son who reaches the age of wanting to become a priest and can't because he is illegitimate? Can't some pressure be put on to have this FOOLISH law abolished by the Church?

A. I am confident that it will be abolished when our canon law is revised, after the council is over. Meanwhile tell the adopted son that he can very probably obtain a dispensation which will permit him to enter the seminary, and in due time be ordained.

●

Q. As I understand from the Holy Bible, Cain slew Abel and was turned into a black man as punishment. What puzzles me is who was the first black woman.

A. Eve, maybe. But it seems she turned red after eating the apple. Better read that story of Cain and Abel again. Nobody turned black.

YOUR WORLD AND MINE

The layman's role after the council

By GARY MacEOIN

ROME—"When we organize similar meetings back in the United States to promote implementation of the council decrees, the proportion of lay people to priests and nuns should be considerably higher."

The comment was made by a participant in an evaluation session which ended three days of discussions by some 50 Americans on ways to put council decisions into effect. The clergy present led in approving the suggestion. One priest noted that the heavy clerical weighting of our meeting had resulted simply from the smallness of the American lay presence in Rome.

I looked around the room. Not fewer than half of us were lay people. The proportion was obviously lower than that of the laity in the Church. On the other hand it was so much higher than one is accustomed to finding when Church matters are being decided that I thought I'd be willing to settle for it as an immediate target.

●

Here in Rome, in particular, few are concerned about the laymen's views. "Do not kid yourself," John Cogley has said. "This is a clerical affair, and the layman is more of a Hollywood extra than a supporting actor. In fact, the Protestant clergyman is more 'in' in Rome than the Catholic layman." Even a technical commission like that on the communications media has only a token number of lay members, and some—lacking technical backgrounds—for window dressing.

Each council session has, nevertheless, increased the lay presence. The latest official list shows 42 lay auditors, 13 of them women. There are also 10 auditor nuns, often listed with the laity though called clerics by canon law. Even more than the laity, they constituted the silent Church, but thanks in particular to Mother Mary Luke of the Loretto Sisters of Kentucky, they can hardly ever again be ignored when decisions affecting their life and work are taken.

Clerical Rome has made the lay auditors observe protocol in the council. When seldom they spoke, they confined themselves to obviously well-censored platitudes. The one exception I can recall was James Norris's fine statement on world hunger, and that speech dealt with a subject, on which others hold strongly conflicting opinions, strictly within policy lines approved by the United States hierarchy and the Congregation for the Propagation of the Faith.

Outside the aula, several auditors spoke more frankly, and undoubtedly with significant impact, to groups of bishops and **periti**. None, however, attempted an organized effort of public relations except the dynamic and colorful couple from Mexico named this year to represent the Christian family, José and Luz Alvarez Icaza.

●

Some have criticized the bourgeois atmosphere of their operation, as of the Christian Family Movement in general. The Roman "palazzo" where they live with their retinue of 15 or 20 volunteer helpers, undoubtedly project the typical Christian family as belonging to a Church of the professional classes rather than a Church of the poor. So, however, does the whole council, and certainly all

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"HE'S TRYING TO BEAT HIS CONSCIENCE TO THE CANDY STORE."

● THE YARDSTICK

The press kept close tabs on Vatican II

By MSGR. GEORGE HIGGINS

A visiting fireman from the States who sat in recently with a group of council periti at one of their aimless and seemingly endless confabs remarked rather plaintively during the course of the evening that he pitied the poor devils back home who, for the rest of their mortal days, will have to listen to the Fathers and periti of Vatican II reminisce, at the drop of a hat, about their personal recollections and impressions of the council.

Anyone who has ever attended a convention of the American Legion or the V.F.W. will get the point immediately: old soldiers never die, they just go on, forever, romanticizing about the good old days at Antietam, Verdun, Okinawa—or St. Peter's basilica in Rome. And there really isn't much that civilian non-combatants can do about it, except, of course, to turn off their hearing aids or, as a last resort, to feign illness and make for the nearest exit—or, in the case of a column such as this, to turn the page impatiently in search of more interesting fare.

All of this is by way of apologizing in advance for my own lack of self-discipline in starting to reminisce about the council while it is still in session, thus becoming a charter member of the Veterans of the Second Vatican Council (V.S.V.C.) even before the organization has been officially established.

●

As I try to sort out my own impressions of the council at the fag end of its fourth and fial session, I am struck in particular by the thought that this is really the first council in the entire history of the Church which the people of the world have been able to follow in detail on a day-to-day basis—the first council, in other words, that has been covered by the press. The importance of this fact can hardly be overestimated. Literally millions of people in all parts of the world, non-Catholics as well as Catholics, have been exposed during the past four years to a daily stint of serious reading in theology, thanks to the remarkably effective work of the secular as well as the Catholic press.

As one who has been privileged to work very closely with the correspondents accredited to the Council, I must say that I have the highest possible admiration for the way in which they have carried out their extremely difficult assignment. Admittedly some of them have flubbed a story now and then, but, by and large, they have done great honor to their profession and, in the process, have also done a tremendous service to the Church.

I might add that, in my judgement, much of the criticism directed at the press during the course of the Council has been very superficial, not to say intemperate and unfair. Some critics have even gone so far as to try to separate the Catholic "sheep" from the secular "goats" in the council press corps and have advised their people back at home to rely exclusively on the so-called official Catholic press for their information about the council and to ignore or to take with a grain of salt what is being published in the secular press.

This is very bad advice, for the fact is that the coverage of the council in the better secular publications has been, on the average, just as good and sometimes better than that of so-called official Catholic publications. Moreover, I can personally vouch for the fact that the secular reporters have taken their assignment to the council very seriously. Indeed I have never met a more conscientious group of reporters. More power to them. We owe them a great debt of gratitude.

Perhaps their greatest service to the Church was their dogged insistence from the very outset that they be permitted to cover the council openly and aboveboard instead of being forced to rely on second-hand rumors or backstairs gossip. By sticking to their guns on this point, they managed, in the end, to win the day.

Even at this late date, of course, few, if any of them, are completely satisfied with the press set-up at the council, but most of them, I suspect, would at least be prepared to admit that, all things considered, it is reasonably adequate, and, in any event, vastly superior to the policy of almost complete secrecy which was the order of the day when they first took up their assignment in 1962.

●

In gradually and cautiously reversing this self-defeating policy of almost complete secrecy, the council, hopefully, has opened the way to a new era in Church-press relations. It is true, of course, that one swallow doesn't make a summer, but when the officials of the council decided, however belatedly and grudgingly, that they had better start dealing with the press openly and aboveboard, they took a step which, in my judgement, will prove to be irreversible.

I realize, of course, that some members of the council press corps disagree with this judgment. They are convinced that, once the council has come to an end, Rome will go back to the old policy of keeping reporters at arm's length or, in other words, of keeping them more or less in the dark. I think they are being too pessimistic in this regard.

For my own part, I would be willing to bet that, before very long, the Church, at every level, finds it necessary to follow the council's lead—not only necessary, but highly advantageous, for if the press set-up at Vatican II has proved anything at all, it is this, that the Church has almost everything to gain and practically nothing to lose by cooperating with the press on its own professional terms.

YCS STUDY DAY SPEAKERS—The fourth annual Moderators Study Day, sponsored by the Young Christian Students (YCS), will be held Friday, Nov. 26, at Ritter High School, 3360 W. 30th St., Indianapolis. Principal speakers will include James T. O'Donnell, above left, a psychiatric social worker for the Marion County Child Guidance Clinic, and Ronald N. Del Bene, of Toledo, associate director of the Toledo diocesan Confraternity of Christian Doctrine. The Study Day will be held from 9:30 a.m. to 4 p.m., with Mass at 3 p.m.

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A. M. Thomas, defense minister of India, recently praised native Catholic nuns as "angels of peace." Mr. Thomas is not a Catholic. He spoke at the opening of a new hospital. . . . For very little money you can train another angel of peace—a Sister-in-training too poor to pay her own expenses. It costs only $300 all told, payable if you wish at $12.50 a month. Your own adopted "angel" will write to you and you may write to her. Help a Sister in thanksgiving?

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"Gratitude," said St. Ambrose, "is man's first duty." That's why Americans on Thanksgiving Day say thanks to God for the blessings He showers on all of us. . . . Before sitting down to turkey next Thursday people in your town will remember the hungry in the Holy Land. For only $10 a month you can feed an entire family of refugees during all of December! To show you we are grateful, we'll send you an Olive Wood Rosary from the Holy Land.

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PLEASE GIVE AGAIN TO THE CATHOLIC BISHOPS' THANKSGIVING CLOTHING CAMPAIGN FOR THE NEEDY OVERSEAS

Shared time proposal is termed impractical

BLOOMFIELD, Conn.—Shared time provisions of the 1965 federal aid to education act may look good on paper, but they will be "impossible" to implement fairly and effectively, a Catholic law school dean asserted.

Father Robert F. Drinan, S.J., dean of the Boston College law school, said the Elementary and Secondary Education Act of 1965 does not give nonpublic school pupils the help they are entitled to and perpetuates an ambiguous government attitude toward them.

FATHER Drinan spoke at a panel sponsored by the Connecticut Civil Liberties Union and the Greater Hartford Council of Churches.

Noting that under the shared time plan, pupils in nonpublic schools may attend selected courses in public schools, Father Drinan said this "raises no constitutional question" in itself.

But he maintained that in big cities, public school facilities are not adequate to accommodate all nonpublic pupils who may wish to take advantage of shared time.

THEREFORE, he said, "the constitutional problems inherent in shared time . . . do not arise from its availability to some pupils enrolled in private schools, but rather from its non-availability to the vast majority of students in nonpublic schools.

"Administrative non-feasibility will be the recurring justification offered by public school authorities for their refusal to establish or to extend arrangements for shared time.

"It seems safe to predict that there will be glaring inequalities in the implementation of the new federal aid act's provisions for shared time."

Father Rrinan said the government has an obligation to offer more extensive assistance than that provided in the education act to nonpublic pupils in their study of secular subjects.

Nun college head issues challenge to today's woman

CHICAGO — A nun college president called here for training for women better suited to the "vistas of the modern woman."

Sister Jacqueline Grennan spoke at DePaul University's Charles Carroll forum on the topic, "Women: New Vistas in Our Changing Society."

The Sister of Loretto, who is president of Webster College in St. Louis, warned women against using their sex as a crutch and declared that a woman is "first of all a person."

The virtues in greatest demand from the modern, educated woman are "concern, compassion, and courage," she declared.

The concern needed must be worldwide, "not just for physical bodies but for ideas," Sister Jacqueline said.

"Today, if a woman is not drenching herself with the complexities of our world, she is not eligible to vote in it," she added.

She called for compassion enabling one to "walk in others' skin," based on the realization that the human family makes up the Mystical Body of Christ.

Sister Jacqueline said courage is needed to sustain a woman working in the inner city.

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● *WHAT OF THE DAY*

Regrettable tragedy

By REV. JOHN DORAN

It was sad to read in the papers about the young pacifist, Roger La Porte, who set himself afire outside the United Nations building in New York. It was sad that any man should decide to commit suicide to publicize his cause, sad that this young man had moved in this direction through his association with the Catholic Worker crowd.

One does not presume to judge the lad; fortunately a far kinder Judge than we might be will render the final verdict. One cannot help, however, looking again at the movement out of which his actions, presumably, arose.

The Catholic Worker movement is not a new one to me. Though I have never been associated with them in New York, I was—back in seminary days—one of the founders of their first House of Hospitality in Los Angeles.

The love of the poor which motivates this group and the willingness the members have to accept voluntary poverty themselves in order to serve the poor are very admirable qualities. One senses a touch of St. Francis of Assisi in this group, a touch not too frequently found in our selfish world.

●

The pacifist element which has grown up within the Catholic Worker movement has met with mixed reaction from those who normally wish the group well. Some condemn the group outright because of its pacificism. Indeed, I have had growls because I allow the Catholic Worker to be on the magazine racks in our parish church. Others, and I am among them, remember that Christ described the kingdom of heaven on earth as a large net enclosing many different kinds of fish. It is not our business to berate the fishes which are different from ourselves; to disagree with them, yes, but not to denigrate them.

I can see where the principles upon which the Catholic Worker people operate, the active love of Christ in the poor, would lead them to pacificism. I can see, too, where the horrors of modern war cause a soul-searching about it. Hence, I cannot find myself condemning this group.

●

Nor do I find myself agreeing with them. It has seemed to me that the President took the right course in Vietnam when he decided that our commitment there would need to be re-inforced. The world is too precious to allow it to be eaten up gradually by Communism. Containment is, I am afraid, a modern necessity.

I hope that no other lads from the Catholic Worker group will feel compelled to defy the laws of God in order to decry the actions of their country. They are wrong, I think, on both counts. And wrongness wrapped in flames and smoke within the confines of a human being is a sad, sad spectacle.

Requiem offered

NEW YORK—Solemn Requiem Mass for Dorothy Kilgallen, 52, Broadway columnist and television personality, was offered (Nov. 11) in St. Vincent Ferrer church here. Interment was in Gate of Heaven cemetery, Mount Pleasant, N.Y. Miss Kilgallen was found dead in bed (Nov. 8) at her home here.

Science, religion symposium slated

NOTRE DAME, Ind.—Professor Erwin Hiebert of the University of Wisconsin and Yale University professor John Smith will discuss "Science and Religion" at a Notre Dame University symposium on "Science and Contemporary Society," December 2-4.

The impact of science on society during the past 100 years and its likely influence during the century ahead will be examined in other sessions of the symposium through such talks as "A Century in Retrospect" and "Science and Philosophy."

The symposium will be the final event in a year-long celebration marking 100 years of science instruction and research at the university.

Vatican seen in need of a press spokesman

ASSISI, Italy—Cardinal Franz Koenig, Primate of Austria, told journalists here that the Vatican should designate an "official spokesman" to report its plans and activities to the world.

Newsmen attending a forum on "Freedom of the Journalist in the Church" said the cardinal had implied that the Vatican could well emulate the practice of statesmen by designating spokesmen qualified to speak for it. An illustration is the "press secretary" employed by the President of the United States and empowered to speak for him.

IN HIS TALK, Cardinal Koenig pointed out that journalism and the Church suffered for lack of properly-appointed Vatican "sources" of spokesmen. Newsmen have long complained that "Vatican sources" can be found on almost all sides of an issue, that no one authority exists to determine whether a report is true or false or just another item under consideration.

Cardinal Koenig said the press performed an "irreplaceable service" in providing a vehicle for the dialogue of the Church with the world. This is done, he said, by press reportage of the Church's news and, on the other hand, by "making itself an instrument of public opinion in bringing to the Catholic hierarchy the voice of the world."

THE AUSTRIAN Primate said the reporter should be free to develop his own source of information. A newsman, he said, must have confidence in the sources of the news he collects, and here Cardinal Koenig praised Vatican II officials for granting journalists "aid and access to all sources of information."

Nevertheless, he opposed a suggestion that a Catholic Information Office be set up in Rome and given a monopoly of all Vatican news. He held that it would lack an official that could properly be described as an authoritative Vatican spokesman.

He said Catholic newsmen "can and must be the Church's mouth and ear, but they must not allow that mouth and that ear to be sealed," indicating that he supported individual initiative by newsmen in getting the news of the Church.

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Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)
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St. Monica wins first Cadet grid crown

Christ the King cops '100 League' trophy

St. Monica's football team defeated St. Joan of Arc 13-12 in the final two minutes of the Indianapolis Deaneries' Cadet Football Championship Game to climax an afternoon of thrilling football last Sunday at the CYO stadium.

Christ the King downed St. Gabriel 22-14 in the "100" League Championship, while St. Thomas won from St. Rita 19-12 in the Cadet consolation tilt.

Jim O'Brien of St. Joan of Arc led off the scoring in the Cadet title contest with a 1 yard plunge in the first quarter. The extra point try was missed. St. Monica came back in the second quarter when Rick Weber scored, also from the one. The PAT try was missed, so the half ended in a 6-6 tie.

Tim McCalley capped an 80-yard drive by St. Joan of Arc, with a three-yard scoring run in the third quarter. Again they missed the conversion, and this proved to be the defending champions' downfall.

DENNIS HILL scored the tying TD for St. Monica with 1:40 remaining in the final period on a one-yard dive. A Weber to Jeff Wehmeier pass for the PAT was the margin which gave St. Monica their first title and the Father George Dunn Memorial Trophy.

St. Joan of Arc led the total offense statistics by gaining 177 yards, all on the ground, averaging better than four yards per carry. St. Monica rushed for 91 yards, and picked up 13 through the air. The new chaps lost the ball twice on fumbles, and recovered one of St. Joan of Arc's miscues.

In the afternoon's first game, Christ the King gained their first "100" League crown by defeating St. Gabriel, 22-14.

The new champs dominated play for most of the game starting with two first quarter touchdowns. Mark Dimuzio ran for 40 yards early in the quarter. The extra point was missed. Ricky Michaelis followed with a plunge from the one. A five-yard by Mike Carr for the two-point conversion gave Christ the King a 14-0 lead.

The half finished with Christ the King out in front, 16-0, after Rick Galloway downed St. Gabriel's Jamey Melton in the end zone for a safety.

Christ the King continued to pour it on in the third quarter with a 45-yard scoring pass from Dimuzio to Billy Lynch.

With five minutes remaining in the game, and Christ the King leading 22-0, Kevin Spitzer broke the ice for St. Monica on a 41-yard sprint. The next time his team had the ball, Spitzer broke loose for 42 yards and another TD. A pass from Mike Lawson to Denny Mattingly for the two-point conversion ended the scoring in the game.

ST. GABRIEL reached the final game by winning a coin toss from St. Catherine, after the two teams played to two scoreless ties in the playoffs.

St. Thomas had to come from behind in the Cadet Consolation game to beat St. Rita, 19-12. Both of St. Rita's scores came in the first five minutes of the game on runs by Greg Smith.

Smith returned the opening kickoff 75 yards for the first score, then followed with a 23 yard run.

St. Thomas countered with two TD's in the second quarter. Ed Lacey's three-yard scoring scamper was followed by a PAT run by Steve Smeehuyzen. Lacey scored again on a pass from Mark Jones. The play covered 31 yards.

The final TD came in the third quarter on a five-yard run by Paul Shank.

Statistic-wise, both teams gained 77 yards rushing, but St. Thomas outgained their opponents through the air 86 to 0.

1965 CADET FOOTBALL CHAMPIONS—St. Monica grabbed top honors in the 1965 Indianapolis Deaneries' Cadet Football League last Sunday at the CYO Stadium with a thrilling, come-from-behind 13-12 victory over defending champion St. Joan of Arc in the championship game. The triumph gave St. Monica's their first league title in Cadet competition since the parish was founded nine years ago, and a year's possession of the Father George Dunn Memorial Trophy. The victory added another title to the fine coaching record of St. Monica's mentor, Bill Perry. Shown with the boys are Coach Perry (back row, left), Assistant Coach John Lehr (back row, right), and Priest Moderator Father John Luerman (second from right), not to mention some very happy cheerleaders.

Cy Cipher

CYO VOLLEYBALL — Entry blanks for CYO Cadet Girls' Volleyball League will be mailed next week, the CYO office announced.

•

CYO WRESTLING — Monday, Dec. 20, is the deadline for Cadet Boys' Wrestling blanks, which will be distributed early next week.

'Rowdiness' warning is given ND

NOTRE DAME, Ind.—Father Theodore M. Hesburgh, C.S.C., has called upon University of Notre Dame students to put an end to "rowdiness, buffoonery or inhospitality to opponents" on the part of a few, or other universities may not want to come here for athletic competitions.

"Notre Dame is famous for its spirit," the university's president said in a letter to the student body. "But spirit is more than noise. It should not be confused with rowdiness, buffoonery or inhospitality to opponents either."

"OUR COACHES insist on sportsmanship during the game," Father Hesburgh continued, "but even their efforts are nullified, our victories tarnished, and our defeats made bitter, if certain elements in the student body are not sportsmanlike before, during or after the game."

His warning (Nov. 15) came a few days before the Michigan State-Notre Dame game here (Nov. 20). Michigan State is unbeaten so far this season and rated the top team of the country in newspaper polls, while Notre Dame, once beaten, is ranked fourth.

Last year, following the game, which Notre Dame won, 34 to 7, members of the Michigan State band were attacked as they made their way to waiting buses. Band instruments were damaged and hats of some bandsmen were taken as souvenirs. After the incident, it was said the Michigan State band would not return here, although Notre Dame officials and student leaders sent letters of apology to Michigan State. The band director has since decided to bring the organization here again.

"IT IS QUITE possible to ruin a very good thing called Notre Dame spirit," Father Hesburgh told the students.

"The net result will be not only a bad name for you and your university, but the end of intercollegiate competition here—because there is no reason for other universities to become involved with such nonsense, and those responsible here, students, faculty and administration, are increasingly unwilling to continue on this course, even if it means eliminating what can be a very good and wholesome activity, as long as one remembers that it is, after all, only a game, and this place is first and foremost a university."

"100" LEAGUE KINGS—One of the finest squads to come along in "100" League competition since the formation of the Indianapolis Deaneries' program in 1957 is Christ the King, which won the 1965 League championship at the CYO Field last Sunday with a 22-14 win over St. Gabriel. Christ the King wasn't to be denied jumping off to a 22-0 lead before St. Gabriel scored twice in the fourth quarter. The new champions also are the titleholders in Division Two competition during the regular season. Head Coach Bill Krier is at the right in the back row. Next to him are Assistant Coaches Robert DiMuzio and Bill Michaelis. In the middle of the back row are Priest Moderator Father William Ernst and another Assistant Pastor from Christ the King, Father Patrick Harpenau.

Marian cage season to open November 23

By DENNIS HOFFMAN

"A big question mark" is how Marian College's head basketball coach, Cleon Reynolds, rates the school's upcoming twelfth basketball season. Marian is still looking for its first winning season.

The 25-game schedule begins Tuesday, Nov. 23, at Franklin College. New on this year's list of opponents are Southwestern University, Georgetown, Texas, who will meet the Knights November 27, on neutral territory at Peru, Ind., and a road game with Aquinas College, Grand Rapids, Mich.

Marian will also compete in the annual tourney at Flint, Mich., over the Christmas holidays, for the first time.

GRADUATED from last year's 10-13 squad is Chuck Federle and his 23 points per game. However two seniors, Jim Chase and Bernie Schneider, will begin their third season as starters. Chase, this year's captain, holds the school rebounding record. Schneider is the team's playmaker. Both men scored in double figures and had better than a .500 shooting average during the last two seasons.

Joe Bittlemeyer won a letter at center last year. A 6'5" sophomore from Sacred Heart Central, Indianapolis, Joe may find competition for the starting job this year from a number of tall freshmen.

COMPETING for the other guard position next to Schneider will be seniors Maury Bubb and George Gerenscer, and sophomore Larry Brodnick. Gerenscer was a starter two years ago, but he sat out last season due to a broken leg. Bubb and Brodnick alternated at the position during the 64-65 season.

Hoping to occupy the forward position vacated by Federle are Tom Clark, a junior who played on Purdue's freshman team, and Chuck Smith, who saw some varsity action last year as a freshman. Both players stand 6'4".

Below is the complete 1965-66 schedule:

Nov. 23	Franklin	T
Nov. 27	Southwestern (Tex.)	H
Dec. 1	Hanover	T
Dec. 4	Huntington	H
Dec. 7	Taylor	T
Dec. 11	Indiana Central	T
Dec. 14	Indiana Tech	T
Dec. 18	Indiana Tech	H
Dec. 28-29	Flint (Mich.) Tourney	T
Jan. 4	Wabash	H
Jan. 8	Wanderer	T
Jan. 11	St. Francis	H
Jan. 15	Rose Poly	T
Jan. 17	Oakland City	T
Jan. 22	Bellarmine	T
Jan. 29	Indiana Central	H
Jan. 31	St. Francis	T
Feb. 2	Villa Madonna	H
Feb. 5	Huntington	T
Feb. 8	Wabash	T
Feb. 12	Earlham	T
Feb. 16	St. Francis	T
Feb. 19	Aquinas	T
Feb. 23	Rose Poly	H
Feb. 26	Anderson	H
Mar. 2	St. Joseph	T

Downey Council sets Turkey Trot

INDIANAPOLIS — The Msgr. Downey Council, K of C Council, No. 3660, will sponsor its annual Thanksgiving dance, a "Turkey Trot," on Saturday, Nov. 20, from 9 p.m. to midnight in the council hall, 511 E. Thompson Road.

A full evening of entertainment is planned, including door prize awards. Music will be furnished by Mel Chance and the Nightlighters. Admission is $2 per couple.

Second place

Joseph Atkinson, St. Roch's parish, Indianapolis, placed second in four-way balloting for president of the National CYO Federation held in Chicago November 11-14. Approximately 175 persons from the Indianapolis Archdiocese attended the meetings.

CYO net mentors to meet Nov. 23

The annual Coaches' Meeting for the Indianpaolis Deaneries CYO Basketball Leagues will be held Tuesday evening, Nov. 23, in the Cathedral High School Cafeteria. Cadet and "67" League mentors will meet at 7:30 followed by the High School Leagues at 8.

A rules discussion will be followed by distribution of schedules, eligibility forms and roster blanks.

The Cadet League will be the largest with 46 teams competing in five divisions. The Junior-Senior and "67" Leagues will each have 28 teams and four divisions. There will be 26 teams in the three divisions of the Freshman-Sophomore League.

59 teams signed for Quiz Contest; opens Nov. 28

At least 59 teams separated into four brackets will compete in the Criterion Quiz Contest which will begin Sunday, Nov. 28, and run to mid-January.

Teams will be asked 20 questions from pages 1, 3, 4, 6 and 9 of the Criterion in the first round. In case of ties, four more pairs of questions will be added. If the teams are still tied, a final tie-breaker will be asked.

The issues of the Criterion to be studied for the first week are those of November 5, 12 and 19. Each succeeding week the earliest issue will be dropped in favor of a later one.

First and second place winners will receive trophies and cash awards of $40 and $20 respectively. The semi-finalists will each receive $10.

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● *FAMILY CLINIC*

Daughter is homely; mother is disturbed

By JOHN J. KANE, Ph.D.

My problem is driving me crazy. My daughter, now a teen-ager, was born a homely person with pop eyes. Her fingers were webbed, but surgery corrected this. I want her to wear shaded glasses so that her eyes are not so noticeable. No one wants to invite her to weddings or parties, her table manners are deplorable and she refuses to get these glasses. My husband supports her in all of this. What can I do?

●

There is an old saying, Clara, that beauty is in the eyes of the beholder. There was once a famous stage show later made into a movie about a man and woman both of whom were deformed. They fell in love with each other, and in their eyes the other party was beautiful. In other words there is such a thing as perception, and I am going to explain it in simple language.

Whenever we look at anything or any person, we do not really see the thing or the person as it actually is, but as it is to some extent colored by our own background and feelings. This does not mean that we cannot recognize reality when we see it, but it does mean that we are influenced in our interpretation of what we see by our own personality and other background factors. You begin by stating that your daughter was born homely. I think this is telling me more about you than your daughter.

●

Anyone who has seen a newly born infant and tries to be objective in his or her appraisal of its appearance is apt to say that the child is far from beautiful. But most parents that I have known, will go into a positive rhapsody over the beauty of their newly born child. In other words, their deep love already causes them to see this small, red, wrinkled infant as a beauty.

So what is beautiful or ugly depends very much on the individual viewing it. You apparently have given a very vivid and accurate description of your daughter's appearance except for the use of the word homely which I consider a relative term.

The fact that she has popeyes, as you describe them, may no doubt detract from her appearance. But what fascinates me is that you are so intensely concerned about it. Of course, every mother wants her daughter to be as beautiful as possible, and I think I may as well state it, although letters will inundate me for it, that this is partly a vicarious experience.

In other words the mother feels that the daughter's physical appearance somehow or other reflects credit or discredit upon her. I think you particularly feel this. You are suffering not exclusively because of your daughter's appearance, but to no small extent because her appearance seems to be a bad reflection on you.

●

By this time I think you should have learned to take this matter in stride. We human beings, vary tremendously in appearance. Some people are extraordinarily beautiful, according to our standards, and some people, unfortunately, are downright ugly. But surely one will not judge an individual exclusively by his or her physical appearance. As a matter of fact, to the extent that this is done, more than one marriage has been wrecked.

Try to see in your daughter a human being with an immortal soul. Her personality can probably do more to offset a disenchanting appearance than dark glasses. As a matter of fact, at her age, the decision whether to wear shaded glasses or not should be pretty much up to her not to you.

Every time you discuss this matter with her, you remind her, and I fear rather cruelly, of her unfortunate physical appearance. You will if you have not already done so, drive deep into her mind the idea that she is very ugly.

However, there are certain things which you can and should do to improve the situation. If her table manners are so deplorable, and if you yourself are unable to do anything about them, why not send her to one of the so-called charm schools which exist?

She can be taught how to dress, how to fix her hair, and particularly she can learn good table manners. She can also learn how to make the most of her personality. In all of this, you should try to sustain her, not criticize her. Mention occasionally good points and praise her for them. If not, you are going to develop within her, if this has not already happened, a true sense of inferiority.

Furthermore, I wonder if you have exhausted all medical possibilities of helping your daughter's appearance? I simply do not know, and I am not qualified to say. I would suggest, if you can afford it, to consult with a plastic surgeon and see whether anything can be done about your daughter's appearance or not.

●

If friends and relatives aren't willing to invite her to weddings, I think the criticism is to be directed at them, not her. Many girls are born with handicaps, yet they manage to overcome them. I think this can prove true of your daughter, particularly if you help, not hurt her. From what you say in your letter, she is not likely to win a Miss America contest, but neither on the other hand is her plight quite so desperate as you seem to think.

At the risk of getting involved in politics I should like to mention that the late Eleanor Roosevelt, as far as physical appearance was concerned, admitted herself that she was no beauty. Yet her charm, her sparkling personality and her deep sense of humanitarianism made her an outstanding person of our times. So don't place so much emphasis upon the material aspects of your daughter's appearance; place a great deal more on the beautiful personality she can develop with the aid of you and your husband.

● *BEST OF TWO WORLDS*

A lesson in aging

By GILBERT ROXBURGH, O.P.

This past summer, in Seattle, I met a man who suits to a "T" the concept of "growing old gracefully."

Two of us—both priests—had driven into town late at night, and almost before we knew it we were downtown, forced by our situation to settle for the first decent lodging we could find.

We latched on to an aged, but respectable-looking hotel with drive-in facilities. It was only the next morning that we found out that half of the hotel was given to the accomodation of the elderly: it was partly a home for the old and retired.

The next morning, while waiting in the lobby to meet someone on business, we met a vitally gregarious old man in his seventies. He was an ex-Presbyterian missionary with considerable education, experience, and a mellow wisdom.

●

He showed us around, then opened his mind and heart about his present situation. It was not easy, he said, to be retired when your health was good, and you didn't feel old. While he did enjoy the company of many in the hotel, and did manage some outside interests, he had been faced with a crisis in his life: Would his powers, talent, and experience merely wither away? Or could he find for himself a challenge worthy of his gifts?

Reading and study were congenial, but something still seemed to be missing. And so he had set about functioning as a kind of unofficial chaplain, giving some counsel, directing others to their own special clergymen outside, and leading prayer services and religious discussions for those interested. He also attempted to give practical encouragement to other old people there who had interests and talents that were rich and interesting. Finally, he introduced some special educational courses into the life of the aged there.

He showed us around the section of the hotel reserved for the elderly, and he showed us his own quarters, strewn with books and magazines pertinent to his projects. He sat us down and doted on us, telling us his career his hopes and dreams for the present and the future.

He was not only an interesting man; he was an enjoyable one. His hobbies and projects were not strange and futile ones, but brilliant with hope for his own future and that of dozens of others. He had faced what looked like misery for him, and made something splendid out of it.

●

Age is not always attractive. It can be rebellious, cantankerous, uncaring of the real world, ill-disposed to give others a chance.

But it can be beautiful, making room for others, docile to what is new and genuinely valuable, thinking about others. It can be gentle. It can still dream a little and hope a little, and contribute in authentic ways to the improvement of the world.

We liked Seattle for the four or five days we were there. I think it was because we were so pleasantly introduced to it.

24th Sunday after Pentecost

Job-finding program is started by parish

CHICAGO—A parish project aimed at finding jobs for the unemployed has been launched with apparent success in this city's Lawndale district, scene of a two-day riot last August.

Lawndale for Better Jobs, operated by Our Lady of Lourdes parish, has found jobs for 60 persons so far, and 59 of them still have the jobs.

The program began as a pilot project in June, then became part of Chicago's war on poverty on October 1 when it received a grant of $25,000 to pay salaries of seven fulltime employees for the first six months.

Lawndale for Better Jobs employs two job counsellors, who process applications, find jobs and recommend training when necessary; three community representatives, who canvas the neighborhood for employable men and women; and two secretaries, who staff the office.

PRIME MOVER of the center is Father Michael Dempsey, who was assigned as pastor of the parish last January when plans were still being discussed. He also serves as chairman of the advisory council, which is made up entirely of area residents.

The center came about after a four-month survey of the area's needs by couples in the Christian Family Movement. The survey showed 15% unemployment and 44% of the people in low-paying, unskilled jobs.

"Our community has a great many needs," Father Dempsey said. "But unemployment seems to be at the heart of so many other problems—housing, proper nutrition, education, attitude—that we decided we would have to begin with this problem."

Since the area is highly industrialized, the center does not have to go far to find the jobs. "We've pledged ourselves to find 500 jobs in the next year, and we'd like as many of those to be in the Lawndale vicinity as possible," Father Dempsey said.

A man employed in his own community develops a greater community and civic pride, he added, and rarely moves away from his work. Along with this, "an influx of new wages would give Lawndale part of the boost it has to have," he said.

LAWNDALE FOR Better Jobs differs in two important ways from other state and private agencies, project director Monroe Sullivan said.

"First, because wer're a neighborhood service, people are far more free to make contact with us. They know they're not dealing with a large, impersonal outfit."

Second, he said, "at other agencies, the applicant fills out a form and is handed an address—because that's all the agency has the time or the equipment to do."

At the Lawndale offices, however, job counsellors interview and screen each applicant thoroughly. Each applicant is then trained in ways to apply for a job.

Follow-ups are made on all applicants. If he did not get the job because of inadequate skills, he may enroll in one of the parish's adult education courses, or be referred to a state or private agency for vocational education.

THE PARISH is also considering a day nursery school to care for children of working mothers, many of whom now spend half their weekly salary on day care for their children.

The program's most important result. Father Dempsey said, is breaking the welfare cycle in many families.

"If we can help families to snap the welfare chain by getting working wages into a home, we'll consider the program a success," he said.

THE WEEK IN LITURGY

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

Nov. 21 TWENTY - FOURTH (LAST) SUNDAY AFTER PENTECOST. Christ foretold both the destruction of Jerusalem, the Holy City of the Chosen People of God, and also that of the world (Gospel). In 70 A.D. the Roman armies destroyed Jerusalem so that not a stone remained upon a stone. Objectively, the world may not end for thousands of years, although we know man has the potential in nuclear weapons to destroy it today. Subjectively, the world may end for us tomorrow, or even tonight; for it ends for us when God calls us. Death has been compared by Christ to a thief that comes in the night and steals our life away. For many death comes in such a way. For others death approaches slowly and deliberately.

The Liturgical cycle ends with this Sunday, the last of the Sundays after Pentecost. Advent begins the new Liturgical year next Sunday. What mistakes, what faults, what sins we were responsible for in the past year are to be regretted. The year is now closing upon them, and a new year opens before us. New opportunities will be presented to us to make the coming year one of more progress in the spiritual life, of drawing closer to God, of becoming a more mature Christian.

Nov. 22 ST. CECILIA. Her name is listed in the Canon of the Mass and she is venerated as one of the most celebrated of the virgin martyrs of third century Rome. A tradition exists that she was forced into marriage by her parents to Valerian, a pagan noble; and that he was converted by a vision of St. Cecilia's guardian angel on their wedding night. "O God, grant that we may follow the example of her devout life" (Prayer of the Assembly).

Nov. 23 ST. CLEMENT I. This pope was the third successor to St. Peter and ruled the Church about nine years until his exile and martyrdom. A letter he wrote to the Christians of Corinth is one of the oldest and most important documents to come down to us from the early Church. Let us pray to this holy pope today whose name is inscribed in the Canon of the Mass and also "in the book of life" (1st Lesson) that our names may also be inscribed with his.

Nov. 24 ST. JOHN OF THE CROSS. This 16th century Carmelite friar is known as a great mystic and the author of works that are classics in mystical theology. With St. Teresa of Avila he restored his Order to a primitive observance of the Rule. His penances, mortifications, and love of the Cross dominated his life and brought him to the heights of contemplative prayer. "O God, You endowed St. John with a wonderful love of self-denial and of the Cross" (Prayer of the Assembly). May we not shirk penances!

Nov. 25 ST. CATHERINE. Many legends have attached themselves to this virgin martyr of the early Church in Alexandria, such as being buried by angels on Mt. Sinai. Because of her legendary knowledge of Christian philosophy, she is known as the patron saint of Christian philosophers.

Nov. 26 ST. SYLVESTER. In 1227 this Canon of Osimo retired to a hermitage at the age of 50. Followers gathered around him and he soon established a monastery using the Rule of St. Benedict, which he adopted on some points to a greater austerity. He lived to the age of 90. His monks are known as the Sylvestrine Benedictines. "O God, may we walk in the footsteps of your holy abbot, Sylvester" (Prayer after Communion) so that we shall be stalwart Christians.

Nov. 27 MASS OF THE BLESSED VIRGIN MARY FOR SATURDAY. Since the Feast of the Presentation of Mary was omitted last Sunday because the Sunday Mass took precedence, let us meditate today on Our Lady as a small girl being consecrated to God by her parents, St. Joachim and St. Anne. Later as the Mother of Christ, she herself with St. Joseph presented the Infant Jesus in the same Temple.

Sets prayer day for war victims

JOHNSON CITY, Tex.—President Johnson has proclaimed November 28 "a day of dedication and prayer" to honor those "risking their lives to bring about a just peace in South Vietnam."

Congress had suggested in a resolution that the President designate November 27 as a day of prayer, but Mr. Johnson chose the 28th, a Sunday, instead. A series of anti-war demonstrations, including a march on Washington, have been scheduled for November 27.

The president's proclamation honored "the men and women of South Vietnam, of the United States, and of all other countries" who are risking their lives in the war.

"The purpose of the United States in Vietnam is to help open the way for social justice in place of unprovoked aggression and peace instead of war," the President said. He added that the U.S. "remains ready without condition for the international discussions that can lead to lasting peace."

● GOOD NEWS

Communion hymns

By MARY PERKINS RYAN

In 1955, we happened to be living near Conception Abbey, in Missouri, one of the few places in the United States where the "new" Holy Week rites were tried out, previous to the general renewal in 1056. It had been a long and hard winter, leading up to that Holy Week. But we felt that it was all worthwhile to have had the privilege of taking part in that first truly vigil-like Easter Vigil.

It was in the middle of the night, which truly seemed to be the holy night of the Exodus and the Resurrection. The light of the Paschal candle truly seemed "the light of Christ." The parishioners really felt "included in" the celebration, with the monks and the seminarians; we felt ourselves all one in the joy of our Risen Lord.

●

The high point was at Communion, when everyone—the monks in their habits, the white-robed seminarians, the parishioners—all started to stream toward the altar, all singing. We were experiencing an anticipation of the fulfillment of Isaias' prophecy: "And now they that are redeemed by the Lord shall come into Sion singing praises. . . " We felt united in our singing as a sign of our union through the Eucharist, a dynamic and joyful reality.

Again, years later, at one of the Masses during the Liturgical Week in Cincinnati, when I was coming back from receiving Communion, singing with everyone else, it happened that, one after another, I recognized dear friends whom I had not seen for years, whom I had worked with in one or another capacity—all going to or coming from receiving Communion, all of us singing together. And here again, our singing seemed to be what it is meant to be—dynamic bond of unity expressing and fostering our unity in Christ.

Some people seem to have problems about singing at Communion time. Perhaps this is because they have never had such really happy experiences of such singing and have never been able to realize that it can be a real expression of the reality of the Eucharist, our oneness in Christ. Of course, when the hymn being sung is sentimental or banal, and/or when nobody is singing with enthusiasm, it is hard to see how the singing could serve any good purpose. Also, of course, if you aren't familiar with the hymn and have to carry a card or book with you up to the altar-rail, this can be rather distracting.

But when the hymn is an appropriate one—for instance, "Lord, who at Thy first Eucharist," or "Come to the Banquet," or "Father, we thank you"—the words are what one would want to be saying to the Lord anyway. (I find them much better than anything I would be thinking on my own.) And one has the joy of singing them to the Lord and singing them with everyone else present, sharing in their devotion and their joy.

A hymn in which the congregation sing only the refrain, leaving the verses to the choir, or a cantor can be a solution in places where congregational singing has not yet become easy and unself-conscious. Any group of people can manage "God is love. . . " from Father Rivers' *An American Mass Program*, and sing it happily and reasonably well.

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But perhaps, if singing at Communion time is to become what it can and should be, it will prove necessary in many cases to introduce it in Masses for small groups of people who already have some sense of their at-one-ness in Christ, who are working together to know Christ better and to make Him known.

In some places, Mass is now being celebrated in people's homes on week-days, bringing the Mass into a neighborhood within a parish. Such Masses might be occasions where singing at Communion could come into its own, as also Masses for other small groups. Then when the same people come to the parish Sunday Mass, they will be ready to take part in the singing for what it is meant to be—the joyful praise of Christ who makes us one Body as we share the one Bread.

Payments slated for fire damage

CHICAGO—Payments of $3,000,000 to families of victims of the 1958 fire in Our Lady of the Angels school will begin within 30 days, it has been announced by lawyers representing the archdiocese of Chicago.

All but five parties have accepted settlement offers suggested by a panel of three judges during pre-trial hearings this past summer, according to attorney Cornelius J. Harrington Jr.

The panel recommended damage payments for the 92 killed and 76 injured in the fire.

WHAT'S HAPPENING

PREJUDICE

By JAMES H. BOWMAN, S.J.

It is often hard to see just where we are prejudiced. Many of us, in fact, will says that we are not prejudiced at all. But we ought to be willing to admit the possibility, at least, that we are not seeing things as they really are, but only as we wish them to be.

A man I met on a train some years ago was willing to admit it. He was a native of Louisiana and a Catholic, and almost no sooner did he have that information out of his mouth than he felt obliged to defend himself on the matter of prejudice. He had a brother a priest back home, and the brother must have been a promoter of Christian morality, because the man thought that we priests who met him just automatically would challenge his thinking.

Leaving aside whether he was justified in thinking priests would challenge him, we can still give the man credit for being willing, finally, to admit his prejudice. This said a lot about his own sense of security. If he were insecure, the chances are that he would have clung to his prejudice (without admitting it) just as Linus, of "Peanuts" fame, clings to his blanket. He still did cling to it (the prejudice), but he was ready to admit what he was doing.

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It takes emotional security to admit prejudice; the more insecure people are, the more prone they are to prejudice, which becomes a way out of their personal difficulties. The drug addict is sick because he can't stand up emotionally, and drugs are his crutch. So with the prejudiced person, who often enough finds in his pet ideas a crutch for himself in the midst of personal problems.

On the other hand, some seem to surmount bad experiences with other groups and remain unprejudiced, because of the serenity and security of their emotional life as based mainly on home and family experience. One boy was often pushed around by Negro boys his age. He would let go his bicycle to have his hands free to defend himself. The bike would fall to the ground. He would bend over to pick it up and would get hit again. I asked him how he kept his mild disposition under the circumstances.

"That's how I got it," he said, laughing. He adapted to the situation and got sufficiently used to the experience to be able to come out of it a better man, not weaker but meeker.

Another white boy I know was beaten up a year ago by some Negro boys. But just recently he was willing to go to meet some Negroes in their homes in a Friendship House home visit. There is enough sense of security and love in his home to make him big enough for such an attitude. He has enough self-love not to need to cling to the blanket of prejudice.

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It is the person who has no use for himself who will be hard for others to get along with. We sometimes talk as if self-love is bad, not realizing that if we do not love ourselves, we will not love others. Selfishness is bad, yes. But the selfish person is one who does not really love and respect and value himself and thus must continually assert himself in a kind of bootleg self-respect-seeking operation.

So it is with prejudice. We derive "psychic income" out of our prejudices. That is, we feel better for being prejudiced. We would feel worse if we did not have that crutch to lean on, if we did not have someone to take the burden of our troubles, of our self-disrespect.

A Sister doing social work once said of a wife-beater: "He wouldn't have done that if he had any self-respect." The same with prejudiced people, who use others as scapegoats, that is, as bearers of the faults which they fear are their own.

Prejudiced people will remain prejudiced as long as they look down on themselves. If they were really confident of their own worth, they would not have to see so much wrong with others. They could be big enough to excuse people and to love them the way God loves them, for themselves and not for some supposed virtues they may have.

Prayer is always new, Pope tells audience

VATICAN CITY—Pope Paul in repeating his call to Catholics throughout the world to join in special prayers before the council ends said such an appeal should not be ignored simply because it is no novelty.

In his address to his regular Wednesday audience (Nov. 10), the Bishop of Rome pointed out he had ordered three days of solemn prayer just before the end of the council on December 8 to beg the Holy Spirit for "a new Pentecost" to renew the face of the world.

Then he told his vistors:

"There may be some who will think there is a lack of novelty and originaltiy in this invitation—which is a usual one. Some might murmur to themselves: 'The Pope can make no other recommendation than to pray—an excellent thing, but always the same thing.'

"Well, we will invert that facile comment: It is always the same thing, but it is an excellent thing. And if it is excellent, then under certain aspects it is always new and never exhausted in its profound completeness. It cannot be exhausted."

THE NEED FOR prayer, the Pope said, "grows in proportion to the importance and difficulty of that which we wish to achieve. We are now anxious to achieve the happy ending of the great ecumenical council which is in progress. For this reason we invite good people to pray.

"Prayer is the art of loving. It is spiritual charity. It is the means whereby all are made capable of loving their fellow men and of participating personally in the great aims of the Kingdom of God. This is why we have once more exhorted everyone to pray. The council needs to be blessed by the Lord particularly at its epilogue. The wealth of graces which have accompanied it so far must not fail in the last hour.

"WE HOPE OUR exhortation will be heeled first of all by you present here," he told the thousands gathered in St. Peter's Basilica, "and by many good, pious and generous souls in various religious houses dedicated to prayer, and in the various places where suffering is being borne, where pain can become prayer.

"That is why the end of the council is meant to be a beginning of that Christian rebirth toward which it is directed. The new period in the life of the Church begins with the closing of the council. It is necessary that the People of God already be looking toward that great moment."

'Introduction' ceremony

OSAKA, Japan—A mass introduction ceremony of future husbands and wives proved to be a smashing success at a suburban Catholic church near here.

Arranged marriages are still a common occurrence in Japan. Ordinarily, after parents select a marriage partner for their child, they arrange for an "accidental meeting" or "miai" for the couple in some public place.

About 160 persons attended the church "miai" sponsored here by the Catholic Marriage Mutual Aid Society of Osaka. After some talks and discussions about marriage, the prospective brides and grooms had dinner and a dance.

● *VIEWING WITH ARNOLD*

'The Hill' is a tense drama about brutality

By JAMES W. ARNOLD

"The Hill" is a tight, terribly tense masculine drama about brutality in a British Army stockade. It degenerates, in the final half-hour, into windy, highly strained anti-militarist, anti-racist preachment. Until then it is grim but powerful stuff.

Director Sidney Lumet demonstrates again that he can use the camera masterfully to deal with super-serious material. The young New Yorker has both a gift and a fetish for the gloomy. His last four films before "The Hill" were such jolly epics as "View From the Bridge," "Long Day's Journey into Night," "Fail Safe" and "The Pawnbroker."

Movie buffs will recognize that they have been to places like "The Hill" before, in old prison, Devil's Island, Foreign Legion and military school films — notably, also, in the Maggio incident in 'From Here to Eternity." The characters are all there: the motley inmates, especially the good-bad hero and the weakling who befriends him; the fanatic head guard and the soft-headed commandant he despises; the sadistic guard; the friendly guard; and the seedy prison doctor who takes a stand for integrity in the last reel.

●

What distinguishes "The Hill" is the artistry with which it has been put together by Lumet and cameraman Oswald Morris (who shot "The Pumpkin Eater"); the adult realism of the script, including adroit and honest suggestions of homosexuality, and of the all-male performances (by Sean Connery, Ossie Davis, Michael Redgrave and lesser known British pros); and especially the raw visual simplicity of the locale (African desert, as-reconstructed-in-Spain) and of the chief instrument of torture. The last is a 40-foot mound of sand and rock designed for romping up and down in full military gear under the scorching Egyptian sun.

Connery, submerging the Bond image under a mustache and scowl, bravely leads a by-the-regulations protest against the sadist (an unnervingly nasty pipsqueak subtly played by Ian Hendry) when a comrade dies of sunstroke. The good guys seem headed for victory, but the ending suggests that the system so thoroughly brutalizes everyone that it guarantees the triumph of evil.

Interestingly, two other methods of revolt are tried. One is a mass protest (riot in cell block 11, complete with tin cups banged against the bars). This is handled, easily, with the relish of a born leader and psychological manipulator, by the tough sergeant-major (craggy Harry Andrews, who looks as sweet as a pro football middle linebacker).

The other is a personal protest by Negro Davis, as a West Indian victimized by prejudice, who simply "quits" the Army and refuses to take anyone seriously. This tactic leads to some howling anti-military satire: e.g., an interview with the flabbergasted camp CO in which Davis with cigar lounges casually in his underwear, unmolested because he demands to be called "Mr." instead of "Private."

This implies that the way to avoid the Hill is simply not to climb it when ordered, and may well work when the authority is merely regulation-bound rather than depraved. But the racism is very contrived, and the broad humor tends to dissipate the force of the basic drama.

●

The Legion of Decency had doubts about the brutality, but it is a non-violent brutality, without contact of flesh and bone. It is verbal cruelty, plus psychological indignity (e.g., crude medical inspection, ludicrous mealtime regimentation)—both of which are relatively common in any military unit.

The unique aspect is the extreme forced exercise, symbolized by the hill. This may not qualify as fun, but it is not the sort of brute torture one finds in old Fu Manchu or Indian massacre movies, or the pointless violence of westerns, gangster or license-to-kill spy films.

For the body is still sacred to these military fanatics; by disciplining the body, they hope to mend the spirit. Theirs is a kind of perverted asceticism. Human life is also untouchable, for it is the death of a single convict that sets off the crisis, creaks the system, forces every character to look into his soul and make a moral choice.

If the film is cruel only to be humanitarian, it makes its points too explicity in shouting matches, especially between Connery and Andrews. Everyone in "The Hill" is always shouting, in that British dialect which even to an American accustomed to Beatle films sounds like "I-say-what-ho" repeated without end.

●

The movie is full of virtuoso scenes and camera work. Especially notable are the various excursions up the hill, shot from every angle, including one from inside a gas mask and another (villain Hendry himself trying his prowess) at midnight with the only sound the scrunch of his feet on the sand. The cell-block riot in a brilliant union of skilled acting and low-angle photography; several times Lumet captures the elusive quality of male hysteria with touching truth.

Another good bit is a mass scene of all the prisoners standing in formation in the sun, silent but for the flag flapping in the wind, flies buzzing, orderlies polishing boots. The deep-focus shots alone are worth the admission. E.g., in one remarkable image we see a severe profile closeup of Connery, his face filling the screen from top to bottom, while in the background, perhaps 30 yards away, we clearly see and hear the sergeant-major chatting to a subordinate and then calling to him.

Couple to mark Golden Wedding

INDIANAPOLIS — Mr. and Mrs. John F. Raney will celebrate their golden wedding anniversary on Saturday, Nov. 20, with a Mass of Thanksgiving and open house. The Mass will be offered at 9 a.m. at Little Flower Church.

An open house for relatives and friends is scheduled from 2 to 4 p.m. at the home of their daughter and son-in-law, Mr. and Mrs. Jack Stevens, 4906 David St. No invitations have been sent, and Mr. and Mrs. Raney have requested "no gifts please."

'Turkey Trot'

INDIANAPOLIS—The Ladies Club of St. Frances De Sales parish will sponsor a 'Turkey Trot' Saturday, Nov. 20, from 8:30 p.m. to 1 a.m. in the school hall, 2191 Avondale Pl. Music will be furnisheby the "Side Men." There will be prizes and fun for all. The public is invited.

PLAN RUMMAGE SALE—Looking over some of the items to be sold at the Ladies of Charity Rummage Sale are (l. to r.) Mrs. Paul Reece, Miss Marie Lawhorn and Mrs. Paul Kirchner. The sale will be held at the Ladies of Charity of St. Vincent DePaul headquarters, 2510 N. Capitol, on Friday, Nov. 19, from 8 a.m. to 6 p.m. and Saturday, Nov. 20, 8 a.m. to 4 p.m. Anyone wishing to donate rummage please call 923-8594, 632-6867 or 357-9710 for pickup. The proceeds from the sale will be used for Thanksgiving and Christmas baskets for the poor and aged. Mrs. Kirchner is chairman, assisted by Miss Lawhorn. (Staff photo)

PLAN ST. MONICA'S DANCE—Mrs. Paul Benton, decorations co-chairman for the dance sponsored by St. Monica parish, Indianapolis, shows a sample of the table decorations to Dan Laurence, a member of the dance committee, and Mrs. Silvan Rathz, committee co-chairman. The dance, sponsored jointly by the Womens' and Mens' clubs of the parish, will be held Friday, Nov. 26, in the Indianapolis Athletic Club ballroom from 9 p.m. until midnight. A buffet will follow.

Consecration set for Negro bishop

BAY SAINT LOUIS, Miss.—Auxiliary Bishop-designate Harold R. Perry, S.V.D., of New Orleans, has disclosed he will be consecrated January 6 in New Orleans. The information was received at the Society of Divine Word headquarters here from Bishop-designate Perry, who is in Rome attending the closing session of the Second Vatican Council.

He is the first Negro appointed to the U.S. hierarchy since 1875 when Bishop James A. Healy was consecrated second bishop of Portland, Maine, and served until his death in 1900.

St. Anthony's sets dual card party

INDIANAPOLIS — Two card parties sponsored by St. Anthony's parish Altar Society, will be held Sunday, Nov. 21, in the school cafeteria, 379 N. Warman Ave. Playing begins at 2:15 p.m. and at 7 p.m. Luncheon will be served between sessions. A large number of prizes will be awarded.

Mrs. Rosalie Glennon is chairman, assisted by Mrs. Anne Altemeyer, co-chairman. The public is invited.

Plan book fair

INDIANAPOLIS—More than 500 books will be on display at the book fair scheduled at St. Barnabas school hall, 8300 Rahke Road on Sunday, Nov. 21. Books may be purchased for the school library or for Christmas gifts after all the Masses and from 2 to 4 p.m. The public is invited.

AT ST. MEINRAD LAY ALUMNI DINNER—Patrick W. Mullen, outgoing president of the Indianapolis Chapter, St. Meinrad Lay Alumni Association, holds the photo chronicle of chapter activities instituted during his tenure. With Mullen are Robert T. Doerr, newly-elected president, and Mrs. Doerr and Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad. The photo was taken at the recent annual fall dinner held at Our Lady of Fatima Council, Knights of Columbus. Archabbot Bonaventure was the guest speaker. (Staff photo by Fred W. Fries)

● *VARIETY IN BOOKS*

Asian Communism

"The Communist Revolution in Asia: Tactics, Goals and Achievements," edited by Robert A. Scalapino. Prentice Hall, Englewood Cliffs, N.J. 405 pp. $10.

A serious student of world communism will want to read this book. The contributors essay the position of the Communist parties in 10 important Asian states as well as the overall trends in this area.

Presumably most readers will be deeply interested in the chapters on China, Vietnam, and Indonesia. Nevertheless, the study of the internal strains and the ultimate split in the Communist Party of India is fascinating. In view of current news, your reviewer sought to gain added insight from the analysis of the PKI, the Communist Party of Indonesia. If the treatment by Professor Pauker is to be believed, our present rejoicing may be premature. The PKI is now so solidly established that the eventual result of the recent revolt may be only a strong nationalist Communist party, as Sukarno seems to want, and not the destruction of this powerful organization.

In practically every country studied, except possibly Burma the impact of the Sino-Soviet split was deeply felt by domestic communist parties. Yet there are strains of nationalism, even in Vietnam, which keeps most of the pro-Peking parties from becoming puppets.

Another important conclusion of these studies is that most successful parties became so because they filled a vacuum. In Indonesia, for example, the PKI was the only political party to even appear to take an interest in the peasants. Laos was practically handed over to the Pathet Lao by incredible mismanagement by the rightist government. By contrast, the Japanese Communist Party is weak because it finds little discontent to exploit.

At a time when some groups are feeding Americans grossly over-simplified studies of communism, this insight into the extreme complexity of the movement in Asia, and the countless factors involved in assessing its triumphs and failures, should leave readers somewhat more aware of the problems facing our policy-makers.

Incidentally, the price of this book is not too high, considering the number of tables supplied and the intricate but rewarding footnotes.

(Reviewed by Father John F. Cronin, S. S., long a student of Communism.)

Blood for Viet Nam

DUBUQUE, Iowa—"Operation Blood Brother," begun at Loras College here, has signed up 750 blood donors as part of a program of support for U.S. efforts in Vietnam.

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)
10:00 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:10 p.m.—Vatican News Report ..WFBM
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS
NEW ALBANY AREA
Television—Sunday
11:30 a.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour .....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7 30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ....WHAS
RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM
SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL
TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Crucified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF
EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF
MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX
NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

Robert T. Doerr heads alumni unit

INDIANAPOLIS — Robert T. Doerr, first national president of the nine-year-old St. Meinrad Lay Alumni Association, was elected Indianapolis Chapter president at the organization's annual fall dinner held at Our Lady of Fatima Council, Knights of Columbus, on November 10.

Other new officers include: James Grande, vice-president; David McCarthy, secretary; and Larry Crocker, treasurer.

Archabbot Bonaventure Knaebel, O.S.B., spoke about his experiences on a recent trip to Europe and the Holy Land. Other Benedictines in attendance included Father Marcellus Fisher, Father Athanasius Ballard and Father Boniface Hardin.

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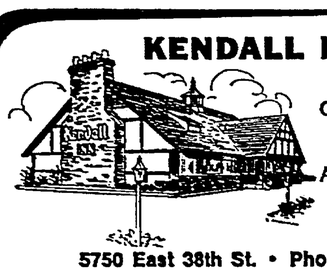
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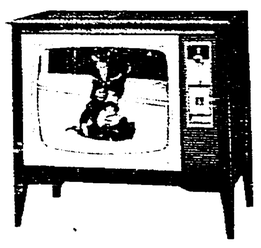
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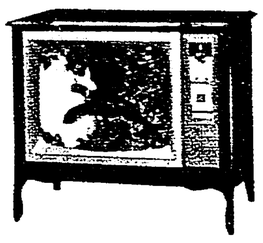
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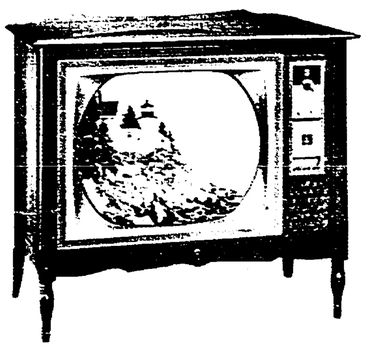
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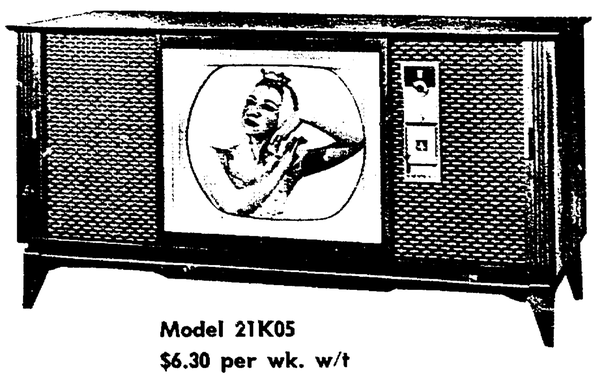
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Tic Tacker

BLOOD DONORS NEEDED—Mrs. George (Alice) Hoffman, former public relations director for the Archdiocesan Council of Catholic Women, who has been suffering from a baffling blood deficiency for the past four years, is again in need of blood donors. She has received nearly 900 pints of blood during the course of her illness. Those who would like to donate blood to help replace that taken from the blood bank for Alice may do so at the Red Cross centers or at any hospital, being sure to specify that the donation is for Alice Hoffman, in care of St. Vincent's Hospital, Indianapolis. After another four weeks' stay at the hospital, Alice is now at home again, but is receiving regular transfusions on an out-patient basis. She asks that Criterion readers remember her in their prayers.

HERE AND THERE—The Confraternity of Christian Doctrine board at **St. Joan of Arc parish**, Indianapolis, have cleaned out the attic of the parish rectory and the crypt of the church to resurrect some choice items for a "Church Attic Sale." Proceeds of the sale, from 8 a.m. to 4 p.m. Saturday, Nov. 20, in the parish social building, will benefit the CCD program there. **Mrs. Fermin Montezon, Jr.**, is chairman of the sale. . . . **Father Earl Feltman**, pastor of **St. Simon's parish**, Indianpaolis, reports that the parish will have an "open house" at the new convent of the Sisters of Providence from 1 to 4 p.m. Sunday, Nov. 21. St. Simon's is located at 8400 Roy Road. . . . We slipped in reporting the new phone number last week at **St. John the Baptist parish**, Starlight. It should be 923-5785. . . . The history department of **Marian College** has inaugurated a dinner-meeting idea to offer history graduates and students the opportuniey to renew friendships and retain an interest in their field. Professor Eric Dean, head of the religion and philosophy department of Wabash college, was guest speaker last Sunday evening for the first gathering. About 50 persons attended. **Sister Mary Carol** is department chairman at Marian. . . . Rev. James McKinney, pastor of Trinity Methodist Church, Madison, was principal speaker at the recent CYO dinner held in Madison. Junior CYO president **Jerry Lopez**, presented Reverend McKinney with a "gold brick" toward the $250,000 building fund of his congregation. The brick was drapped in gold paper and plastered with shining Kennedy half-dollars. The minister proudly displayed the gift to his congregations the next Sunday from the pulpit. . . . Eight university students from Bogota, Colombia, will arrive in Indianapolis November 23 to spend 10 weeks at **Marian College**. As part of the "Student of Understanding" program, Marian will host the group to acquaint them with the customs, culture traditions and language of the United States. . . . News was received in Indianapolis of the death of **Father Clair C. Drummy**, former assistant pastor of **St. James the Greater parish**, who was buried in Dubuque, Iowa, on November 8. He was 65 and had been in ill health for some years. . . . The **Marian College** drum and bugle corps will appear in the Christmas (?) parade in downtown Indianapolis on Saturday, Nov. 20. (They also participated in the recent Veterans' Day parade.) . . . The Catholic Library Association has announced that National Catholic Book Week for 1966 will be observed February 20-26. Promotion kits containing posters, bookmarks and the annual CLA Booklist are being sold for $2 by the association, 461 West Lancaster Ave., Haverford, Pa.

NAMES IN THE NEWS—Best wishes to **Mr. and Mrs. John F. Raney**, of **Little Flower parish**, Indianapolis, who will observe their 50th Wedding Anniversary on November 20. . . . And to **Mr. and Mrs. Jacob Hagist**, members of **St. Philip Neri parish**, Indianapolis, who will mark 25 years of marriage on November 21. . . . Representing **Marian College** at the fifth annual meeting of the National Council of Teachers of English in Boston, November 22-27, will be **Sister Margaret Ann** and **Sister Georgine**. Also attending are **Sister Rita Clare** and **Sister Mary Gabriel**, both of **Scecina Memorial High School**. . . . Greetings also to **Mr. and Mrs. J. Earl Owens**, of **St. Philip Neri parish**, Indianapolis, who will observe their 50th Wedding Anniversary next week. . . . Criterion editor **Father Raymond T. Bosler** returned from Rome this past Tuesday evening. His parish, **St. Thomas Aquinas**, is currently involved in a $250,000 fund drive for a new church. . . . Cathedral graduate **Dick Dullaghan** has been named "most valuable player" in football at Butler University. He also won a mental attitude award.

HOSPITAL SERVICE AWARDS—Four **St. Francis Hospital** employees received diamond service awards for 25 or more years of service this past week. **Sister M. Alfreda, O.S.F.**, hospital administrator, presented diamond pins to: **Mrs. Mary Jane Hartley**, 33 years; **Mrs. Marigrace Dunn**, 30 years; **Mrs. Eileen Mesling** and **Miss Mary Casey**, 29 years each. Fifty-four other employees received recognition for five, 10, 15 and 20 years of service at the annual Recognition Dinner held in the hospital auditorium on November 16. Dr. Chester A. Stayton, Jr., medical staff president, addressed the group.

SPECIAL INVITATION—Indianapolis-area Catholics are invited to hear a Greek Orthodox missionary priest from Uganda who will be viisiting the Hellenic Orthodox Church, 4011 N. Pennsylvania St., on Saturday, Nov. 20, at 7:30 p.m. He will lecture on his missionary work and show 35 mm slides and a 25-minute color film. Father Theodore Nankyamas is the first Greek Orthodox missionary to visit the United States. He is on an eleven-city tour.

TO HEAD LAY TEACHERS ASSOCIATION—**Miss Demia Markey**, a teacher at **St. Philip Neri School**, Indianapolis has been re-elected chairman of the Catholic Lay Teachers Association in Indianapolis. Other officers include: **Miss Mary Carson**, of **St. Mary's Child Center**, assistant chairman; **Miss Evelyn Jones**, of **St. Rita's School**, secretary; and **Miss Kathy Delaney**, of **Holy Name School**, Beech Grove, treasurer. Program committee chairman is **Mrs. Henry Persyn, of St. Joan of Arc School**. **Father Richard Mode**, pastor of **St. Thomas parish**, Fortville, has been named moderator of the organization, which represents the interests of the parochial school lay teachers.

PLAN EDUCATION CONFERENCE—Marian College will host a regional conference of the Indiana Student Education Association on Saturday, Nov. 20, attended by eight central Indiana colleges and universities. Theme of the meeting is "Communications in Education." Principal speaker will be Harmon Baldwin, superintendent of the Wayne Township Metropolitan School District. Shown above preparing for the one-day session are (from left): Carol Ernstes, of Greensburg; Anne Treckman, of Wabash; Marianne Smith, of Cincinnati; Carol Kawsky, of Indianapolis; and Kristin Ranzone, of Elkhart. All are officers of the SEA, affiliated with the National Education Association.

NINTH WEEK'S SUMMARY

Recent council proceedings seen collegiality foretaste

By PLACID JORDAN, O.S.B.

VATICAN CITY—Things have changed in the Church's new age of collegiality. Pope Paul VI proved it again during the Vatican council's ninth week when the subject of indulgences was brought up on the council floor as the Fathers returned after a 10-day recess.

It was as if the Pope were seeking the public support of the council Fathers for a decision he might earlier have reached on his own supreme authority. To reach it with the consent of the council is in line with the new concept of Church government that is just now beginning to assert itself, and later on will find tangible expression in the planned world synod of bishops.

Originally the Pope had planned to ask the various national bishops' conferences about indulgence practices just as he had asked them about fast and abstinence regulations. With free time available in the council hall it was found that this topic might lend itself to be discussed on the floor even though it was not on the agenda.

Thus, while balloting was proceeding on three matters—the lay apostolate, the missions and the priesthood — the council heard speeches revealing a fundamental divergence between "traditionalists" and "progressives" on the indulgence topic.

It was a refreshing experience and indeed a demonstration of the new freedom that proves to many that "aggiornamento" is a reality.

CARDINAL Fernando Cento of the Vatican's Sacred Penitentiary, presenting the proposal, made it plain that there is need for revamping.

Especially to Protestants this is a sensitive topic. They remember well the abuses in Luther's day that in part led to his break with Rome in 1517. At least since the 17th century the Orthodox likewise have objected to the whole practice of indulgences, noting that among Catholics it often caused superstition. Theologians found the justification of the practice to be rather doubtful.

Now attention is being drawn to the spirit of love, generosity and good works. Indulgences will no longer be granted for the wearing of objects of piety. Emphasis is rather being placed on the personal intentions with which they are used.

Melkite-rite Patriarch Maximos IV Saigh of Antioch pointed out immediately that an exclusive reliance on indulgences could lead to a neglect of true repentance and encourage superficial piety.

Speaking for the Americans, Cardinal Lawrence Shehan of Baltimore said that a large number of persons felt the discussion inopportune, and that it takes no account of current theological developments. Similar criticism was expressed on behalf of Italian, Dutch and German bishops along with recommendations that the issue be referred to a special committee of competent theologians.

Other speakers, generally echoing these sentiments, objected to a legalistic approach in the paper outlining the proposal. These freely stated objections will certainly bring out a new approach to this issue, and to the fast and abstinence matter as well, on the part of those assigned to work on them by the Pope.

Thus the council, not charged with handling the indulgence question, acted as a kind of sounding board. It gave a welcome demonstration of how the world synod of bishops will work. No longer will the Roman curia officials be the Church's only policy makers. The Church Universal will also be heard expressing its views, through the freely-elected national episcopal representatives, directly to the Pope.

THIS PROSPECT was clearly reflected by the Pope himself on November 4 in his message on the council closure in which he linked the Church's renewal with "a new Pentecost . . . establishing a fruitful dialogue with men and peoples of all religions and civilizations."

The renewal theme was apparent in Pope Paul's plea that the council decisions be carried out by "new methods to more adequately and effectively transmit the message of salvation" to today's world. The forthcoming synod certainly will be such a new method. The final votes during the ninth week on the lay apostolate and mission proposals showed conclusively how new methods are to be tried in all phases of the Church's life.

When the revised lay apostolate schema was brought up, it was stressed that this is the first time any ecumenical council has specifically treated this topic. Under its terms, overwhelmingly approved during the week, a secretariat will be permanently set up in Rome to coordinate the worldwide activities of the laity in close cooperation with the Holy See.

A British prelate commented that the layman's role is not to be defined as "believe, pray, obey and pay." As a matter of fact, the schema defines it as "a participation in the salvific mission of the Church itself, since the faithful are by Baptism made one body with Christ and are in their own way sharers in the priestly functions of Christ."

Bishop Franz Hengsbach of Essen, Germany, who introduced the revised proposal to the council Fathers, called attention to a special observation on the importance of a broader participation by women, which has now been included.

Months ago, during the preparatory council period, a Swiss woman lawyer, Dr. Gertrud Heinzelmann, asked that women be admitted to the priesthood. Now the Vatican City daily has gotten around to a review of her book on the topic. The reviewer, Father Gino Concetti, O.F.M., noted that it is traditional Church doctrine that women cannot be ordained because Christ appointed only men as His Apostles. The argument has been countered here by others who say that if this line of reasoning could be followed only Jews and white men could be priests.

Some newspapers here have treated the review as though it were an infallible Church teaching. But the French council expert Father Jean Danielou, S.J., remarked privately that the problem needs much deeper study and is not mature enough for either negative or affirmative conclusions.

CONTROVERSY also arose on the mission schema which will undergo a last revision before the final vote and its promulgation on December 7. Almost unanimous approval was given to a provision giving more responsibility for the Church's world mission policies to the men and women serving in the field. However, views continue to differ as to how this can be done.

There was satisfaction over a stronger ecumenical approach in the mission schema, with more recognition of the values shown by other religious bodies.

Nearly unanimous approval was won for the priesthood schema. It puts greater emphasis on the need for priests to realize that they are ordained to serve their fellow men. It is felt that this may dispel some misunderstandings by Protestants, especially if priestly holiness is placed in close relationship with priestly ministry.

After the voting is completed on the newly revised schema on the Church in the modern world, it will go back to the drafting committee once more to incorporate during the next eight-day recess the new amendments offered.

The new version meets certain objections raised once before, especially regarding atheism, now condemned in stronger terms, but the right of self-defense is not denied even though it may necessitate stockpiling atomic arms. The new version makes no distinctions any longer between just and unjust wars.

It is now certain that all four topics remaining on the agenda —religious liberty, the missions, the priesthood, the Church in the modern world—will be reported back in time for final votes and promulgation on December 7, to precede the solemn closing the next day.

It has been announced that this ceremony will be held outdoors in St. Peter's square, weather permitting, in the presence of diplomatic missions from all over the world. This final function is in the nature of a public act of thanksgiving to God for the successful outcome of the council.

THE END OF THE council will turn out to be only the beginning, said a Methodist leader, Dr. Albert Outler in a lecture here. He said the real meaning of the adopted documents must be determined by the way they are translated into action.

This same note was evident when the council's secretary general, Archbishop Pericle Felici, made an emphatic disclaimer on the council floor that a series of public lectures in Rome on council subjects had any official authorization by his office. Actually, no one had ever assumed that they did, since conferences and discussions are continually being held here by many groups, including the so-called "diehards."

The series that the council secretary referred to is being held at the Domus Mariae. One recent speaker was the Dutch Dominican Father Edward Schillebeeckx, who spoke to an overflow audience that included many bishops on the subject of transubstantiation. Among other points, he asked that the subject be explained by theologians in such a way that the laymen today can understand it, not in difficult terms such as used in physics or chemistry.

In his interpretation of the mystery of the Holy Eucharist he maintained that the Holy Father's encyclical "Mysterium Fidei" supports his views while using different words. But the "traditionalist" theologians are inclined to differ with him. In this context, the unusual disclaimer by Archbishop Felici on the council floor no doubt will have further reprecussions.

Economic session

ST. MARY-OF-THE-WOODS, Ind.—A one-day conference with the theme "Knowing Low Income People" will be held at St. Mary-of-the-Woods College here Saturday, Nov. 20. The meeting is sponsored by the Southwest Indiana Home Economics Association, and is one of four similar meetings being planned for the state by the professional home economists of the American Association of Home Economists.

Open house

INDIANAPOLIS — The Talbot House of Indianapolis will sponsor an open house from 2 to 5 p.m. Sunday, Nov. 21, at the home, 1424 Central Ave. Sponsored by the Indianapolis District Council of Catholic Men, the Talbot House serves as a temporary home for alcoholic men on the way to recovery.

Program is announced for closing of council

VATICAN CITY—The Vatican press office has announced the formal program of ceremonies scheduled for the final two days of the Second Vatican Council.

On December 7 at 9 a.m. there will be a public meeting of the council with Pope Paul VI concelebrating Mass with still unnamed council Fathers and official experts. At 5 p.m. Pope Paul will receive in solemn audience in the Sistine chapel the special diplomatic missions sent to Rome to attend the closing of the council, as well as the regular diplomatic corps accredited to the Holy See.

ON DECEMBER 8 at 10:30 a.m. a papal procession preceded by all the council Fathers, will go from the Vatican palaces to the great open space atop the stairs in front of St. Peter's basilica (weather permitting) for the solemn closing ceremony beginning at 11 a.m. Pope Paul will celebrate Mass and deliver a discourse.

He will also bless a foundation stone for a new parish church dedicated to Mary, Mother of the Church, which is to be built in the EUR suburban area of Rome as a permanent memento of the Second Vatican Council.

THE SAME DAY there will be dispatched "special messages," the nature of which are to remain secret until the ceremony. The Creed will then be chanted by all present and the decree closing the council will be read, followed by the Te Deum.

That afternoon the Pope will make the traditional visit to the Piazza Di Spagna — Spanish Square — in downtown Rome to make the annual homage to the statue of the Immaculate Conception which was placed in the square by Pope Pius IX when he defined the dogma of the Immaculate Conception in 1954.

Smorgasbord set

INDIANAPOLIS—A smorgasbord dinner will be served from 12 noon to 3 p.m. in St. Ann's school hall for parishioners, former parishioners and friends. The dinner is the highlight of an "appreciation day" for the pastor, Father Carl Wilberding.

Liturgical texts have force of law

VATICAN CITY—Pope Paul has declared that when liturgical texts are translated into vernacular languages with the approval of local and Roman Church authorities they have the force of Church law.

Speaking to 400 participants of a congress of translators of liturgical books, the Pope said liturgical texts approved by competent authority and confirmed by the Holy See "must be religiously preserved."

"No one, therefore, may alter, shorten, lengthen or omit them according to his own judgment," he said.

"Although the Church shows herself to be a benign and liberal mother in liturgical matters . . . nevertheless, whatever is legitimately established already has the force of ecclesiastical law . . ."

Pope Paul spoke of the need for smooth, understandable translations which retain a nobility and which follow the original texts. He said that in countries where there is only one language there should be only one official translation, and he added that all work in this field should be done in collaboration with the hiearchy.

Among the Pope's listeners were 10 cardinals, including Cardinal Joseph Ritter of St. Louis and Cardinal Giacomo Lercaro of Bologna who is the head of the post-conciliar liturgical commission.

Catholic colleges

NEW YORK—There are now 254 U.S. Catholic colleges and junior colleges, according to the Catholic School Guide published by the Catholic News, New York archdiocesan newspaper. The total includes 30 colleges in and around New York City.

ND to host

(Continued from page 1)

during which scholars will assess the impact of the Second Vatican Council on Catholic, Orthodox and Protestant theology in America.

Father Schlitzer said Father Edward Heston, C.S.C., who has served as English-language press officer at the ecumenical council, will be present at the Notre Dame conference to assist the press and to supervise the simultaneous translation of the proceedings in French and German.

Due to the nature of the conference and because of limited auditorium facilities, the sessions will be restricted to invited participants and guests, Father Schlitzer said, but the proceedings will be carried via closed circuit television to the 3,000-seat Stepan Center across the campus.

Previously named conference speakers include Father Barnabas Ahern, C.P., St. Meinrad, Ind.; Abbot Christopher Butler, O.S.B., Downside Abbey, England; Father Yves Congar, O.P., Strasbourg, France; Father Henri de Lubac, S.J., Lyons, France; Msgr. Joseph Gemillion, New York; Father Bernard Haring, C.SS.R., German moral theologian; Msgr. George Higgins, Washington, D.C.; Abbe Francois Houtart, Canon Charles Moeller and Msgr. Gerard Philips, Louvain, Belgium; Msgr. Luigi Ligutti, Vatican City; Father John Courtney Murray, S.J., Woodstock, Md.; Father Henri de Riedmatten, O.P., Geneva, Switzerland; and Father Thomas Stransky, C.S.P., of the unity secretariat in Rome.

At the closing session of each day the program will include a reflection on a Biblical text. These periods will be conducted by Rabbi Abraham J. Heschel of the Jewish Theological Seminary, New York; Rev. Georges Florovsky of Princeton University; Dr. Joseph Sittler of the University of Chicago Divinity School; and Dr. Franklin Littel of Chicago Theological Seminary.

Calendar

FRIDAY, NOV. 19

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

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

Thanksgiving Card Party at 8 p.m. in Holy Trinity parish hall, 2618 W. St. Clair St.

SATURDAY, NOV. 20

Fall Rummage Sale, sponsored by Ladies of Charity, at 2510 N. Capitol Ave., from 8 a.m. to 4 p.m.

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

St. Lawrence Fall Dance begining at 9 p.m. at Our Lady of Fatima K of C hall(1313 S. Post Road.

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

SUNDAY, NOV. 21

A Poultry Card Party, sponsored by St. Pat's Holy Name Society, in the school basement, 950 Prospect St., at 2:30 p.m.

Card Party, sponsored by Sacred Heart Altar Society, in the parish hall, 1500 S. Meridian, at 2:30 p.m.

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

St. Catherine's Social at 5:30 p.m. in the church hall Shelby and Tabor Sts.

TUESDAY, NOV. 23

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

Seeking asylum

VIENNA—Six Polish priests stopping here on their return from a pilgrimage to Rome have announced they will seek asylum in the West rather than returning to their own country.

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& Dinner
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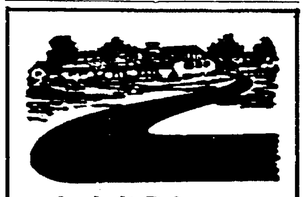
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AROUND THE ARCHDIOCESE

Terre Haute DCCM to meet Nov. 21st

TERRE HAUTE, Ind. — The Terre Haute District Council of Catholic Men will meet at 1:30 p.m. Sunday, Nov. 21, at St. Margaret Mary parish. The discussion topic will be "The Spirit of Renewal." Fred Christman, district president, will preside.

The St. Benedict Altar Society will hold a Christmas Bazaar after all the Masses on November 21 in connection with a Bake Sale being held by the St. Benedict's Mothers' Club.

The St. Patrick Parish "Harvest Festival" Dance will be held Friday, Nov. 19, in the gymnasium, 9:30 p.m. to 12:30 p.m. Tickets may be purchased from the Holy Name men. The Bernie Hayorth Orchestra will furnish the music.

TELL CITY

A group of Seminarians from St. Meinrad will present a "Hootenanny" at the K of C Club on Saturday night, Nov. 27. All members of the K of C and their families are invited to attend. The entertainment will follow the usual Saturday evening supper in the dining room at the club. There will be no charge.

Charles Peter, Fraternal Activities Chairman for Bishop Chartrand Council No. 1172, Knights of Columbus will be in charge of a special memorial service at the K of C home on Monday night, Nov. 29. This special service will be held instead of the regular council meeting and the families of deceased members are specially invited to attend.

GREENCASTLE

The annual Christmas Bazaar, sponsored by St. Paul's Guild of Catholic Women, will be held Friday, Dec. 3, in the church hall. Mrs. Sam Caruso is chairman, assisted by Mrs. Robert Koenig and Mrs. Al Losin.

BATESVILLE

Mrs. Rose Grunkemeyer is the newly elected president of St. Mary-of-the-Rock parish Council of Catholic Women. Other new officers include Mrs. Catherine Baker, vice-president; Mrs. Betty Simmeremeyer, secretary, and Mrs. Mary Ronnebaum, treasurer.

STARLIGHT

A turkey shoot and turkey dinner will be held Sunday, Nov. 21 at St. John the Baptist parish. The event begins at 10 a.m. and the public is cordially invited.

Council volume in preparation

WASHINGTON—A volume of "Constitutions, Decrees, and Declarations—Vatican Council II" is being prepared by the National Catholic Welfare Conference with a publication date early in 1966.

Serving in the editorial committee are Father John F. Cronin, S.S., assistant director of the NCWC Social Action Department; Msgr. Frederick Stevenson, director of the NCWC Youth Department; and Msgr. Russell J. Neighbor, assistant director of the National Center of the Confraternity of Christian Doctrine.

JUBILARIANS—Mr. and Mrs. Leo Faulkner, of Doolittle Mills, will celebrate their golden wedding anniversary on Thanksgiving Day, November 25. A Mass of Thanksgiving will be offered at Holy Cross Church, St. Croix, where the couple repeated their marriage vows on November 25, 1915. The Faulkners are the parents of Edward Faulkner, of Chicago; Donald and William Faulkner, of New Albany; Albert Faulkner, of Tell City; Mrs. Charles (Katherine) Sellman, of Chattanooga, Tenn.; Mrs. Homer (Christena) Hahus, of Yuba City, Calif., and Mrs. Carlton (Mary Agnes) Goffinet, of Clarksville. An open house for relatives and friends will be held in Holy Cross parish hall from 2 to 4 p.m. November 25. No invitations have been issued.

MISSION LETTER

Religious pavilion full of treasures

Dear Folks Back Home:

"Potpourri" means mixture. It may be well to label my letters in this way. On November 3, feast of St. Martin de Porres of Lima, I again visited the church of St. Dominic here wherein lie his mortal remains next to those of the first canonized saint of the western hemisphere, the lovely Rose of Lima. The portable altar, now used in compliance with the wishes of Mother Church is an exact reproduction, in minature, of the great altar so familiar to the eyes of the humble Brother who became a Saint doing the menial tasks of the cloister.

At the present there is in progress near the ocean a "World Fair of Lima," wherein are represented many countries displaying their products, native talent, in the many pavilions that cover a square mile. The most beautiful, by far, is one concerned not with material things and, for this reason, transcendent over all the rest.

It is the only pavilion of a religious nature there. From its center rises a steel tower, 150 feet high, supporting a cluster of floodlights that turn night into day for the whole exposition. Around this circular building there is a perimeter of water catching the tall fountain spray creating a rainbow of light. In huge letters one may read "Santa Sede" which means "The Holy See."

A visit here gives a course in the Catholic Faith, both in dogma and practice, the latter in illustrations of mission work throughout Peru and South America, in general.

Among precious items one finds the chair used by St. Rose, sections of wood from the bed of St. Martin, red hat and sandals of Pope John XXII, a chalice he gave to the Basilica of the Merced here in Lima, the original cross carried into Peru by Francisco Pizarro, the first baptismal font in the land, an oil painting of the colonial period showing St. Francis Solano preaching the Word of God in the Plaza de Armas which now is one of the busiest sections of this great city, a monstrance three hundred years old, encrusted with hundred of precious stones as only this southern continent could offer.

The parish of Mary the Queen, where I am assisting until a location is selected for our new Benedictine Center, has 18,000 souls. When I expressed surprise at this number, one of the priests remarked: "that's nothing there is one in Lima with 80,000 persons!"

On the First Friday I assisted with confessions and Communions in the school of San Antonio at Callao, the port of Lima, where there are 2,480 boys from kindergarten to senior high school. It was inspirational to see them congregated in the playing field before which, on a platform, an altar had been erected. During the Mass 965 received Holy Communion. There were only three priests and so this took considerable time.

Something just happened, I must add. Owing to poverty many children do not have coasters. So they make transportation, using a cardboard box to which is attached a rope. One little fellow pulls the other around by turns. Not far from here a six-year-old boy was giving his six-months-old baby sister a ride in one of these boxes. Crossing a street. a huge truck bore down on them; the boy gave a jerq at the rope tearing it loose from the box, and made it to the curb. Later the truck driver said he did not attempt to bypass the box, thinking it was empty.

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

Marian lectures set for closing

The Marian College fall program of adult evening lectures will close next week with final lectures in the "Religion and Modern Psychology" and "The Early Church" series.

More than 500 persons have attended the courses this year, according to Miss Mary Haugh, director of Marian's Evening Division.

Father Charles Frazee will conclude his course on the history of the early Church at 7 p.m. Tuesday, Nov. 23, with a discussion of "Arius and His Challenge to Orthodoxy."

Father Patrick Smith will speak on "Christianity—A Projection of Man's Felt Needs" in the Religion and Modern Psychology series at 8:15 p.m. Tuesday, Nov. 23. He will be assisted in the lecture by Father Frazee.

Woods sets drama

ST. MARY-OF-THE-WOODS, Ind. — Terence Rattigan's two-part play "Separate Tables" will be presented by the St. Mary-of-the-Woods College drama department at 8 p.m. November 19-20 in the Cecilian auditorium on campus. Sister Mary Olive will direct the production.

MacEoin

(Continued from page 4)

of the lay auditor apparatus. Within this narrow spectrum, I think the Alvarez Icaza deserve congratulations for making so much of their opportunity.

Particularly important is their investigation in depth of the concerns of the Christian family. Instead of talking off the top of their heads, they decided when named auditors last March to get a cross-section of the views of married people. They reached Rome with more than 25,000 answers to a questionnaire, from North and South America, Western Europe and Africa. This concrete support for the opinions they express has properly carried great weight.

The answers reveal an extraordinarily wide area of interest and concern on the part of parents. I was very impressed by their sense of their inadequate preparation to understand each other and their children, and their feeling that their priests should here be able to give them more help than they usually do. They not only urge a specialization of more priests in family matters, but a change in priestly training so as to keep candidates close to their own families during their years of preparation.

These views will undoubtedly influence the decisions on seminary education to be taken by postconciliar commissions. They confirm criticisms from other sources of the warping of the mentality that can result from isolation of youngsters in an anti-lay and anti-feminine atmosphere. Such practices are common in many countries, including Italy. Until they change, it will be difficult to implement the council's concept of the Church as the assembly of the entire people of God.

For the needy

SAN FRANCISCO — The St. Anthony dining room, called "The Miracle of Jones Street," has served seven million warm meals to needy persons in 15 years of existence.

Urge new approach to sex education

CONNERSVILLE, Ind.—"We are short-changing our children if we teach them about sex as we were taught by our parents," Dr. and Mrs. J. C. Willke told an audience of 600 in the Connersville High School auditorium here the past Tuesday night.

Authers of "The Wonder of Sex," a guide for parents and children in sound sex education, Dr. and Mrs. Willke said "only one child in 10 learns first from his parents about sex. And most parents are about five years too late telling their children what they have had to learn elsewhere."

DR. AND MRS. Willke's appearance here was sponsored by the St. Gabriel parish Christian Family Movement unit, the Fayette County Ministerial Alliance, and local PTA and school groups.

Stressing the responsibility parents have to impart sound instruction "in a culture saturated with a sexuality so perverted and immoral that it may destroy our national life," the Cincinnati couple urged frankness and an "early start" in dealing with children's sex questions. The Willkes, parents of six children, scored "inborn prudishness and a false sense of guilt" as barriers most parents must overcome in handling sex education.

IN THE OPINION of Dr. Willke, a general practitioner, and his wife Barbara, a registered nurse, sex education in the classroom or in certain "growing up" films is useful as a means to transmit facts. But it is the home which must teach love as the basis for mature sex fulfillment.

"If we can get to our children first with the message of unselfish love as the true basis for sex, we can send them—unafraid—into a world filled with sexual garbage," Dr. Willke stated.

(Dr. and Mrs. Willke are scheduled to address a meeting February 17 sponsored by the Confraternity of Christian Doctrine at Cathedral High School, Indianapolis).

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.

MRS. CATHERINE BAKER, Batesville
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Sacred Heart . . .
Women's Club, Nov. 22nd, 8 P.M.
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† **GEORGE H. KROGER**, 83, Our Lady of Greenwood Church, Nov. 12. Holy Cross Cemetery. Father of Stanley Kroger.

† **VERLINDA BARRON**, 79, Sacred Heart Church, Nov. 13. St. Joseph Cemetery. Mother of Mary Armborst, Martha Sterrett and Helen Barron; sister of Ira and Thomas Worland and Elizabeth Bacon.

† **JOSEPH R. HUGHES**, 77, St. Joan of Arc Church, Nov. 13. Calvary Cemetery. Husband of Anna A.; father of Joseph R. Jr., Geraldine L. Ellis, Audrey A. Kelley and Frances C. Hughes; brother of James and Ann Hughes.

† **RICHARD A. BRENNAN**, 90, Holy Cross Church, Nov. 16. Holy Cross Cemetery. Stepfather of Robert N. Hudson.

† **BERNARD F. STAHL**, 24, (Airman 1st class) St. Joan of Arc Church, Nov. 16. Holy Cross Cemetery. Husband of Jeanne C.; son of Mr. and Mrs. Leo F. Stahl; brother of Dianne, Joan, Edward and Howard Stahl.

† **WILLIAM L. ROTH**, 71, Holy Spirit Church, Nov. 17. Holy Cross Cemetery. Father of William F., Morand A., Louise and Peggy Roth, Joan Holzer, Betty Germany; brother of Catherine Easterling, Emma Koesters, Mildred Taylor, Sister Mary Joan, O.S.F., Sister Clementiana, O.S.F., and Leo Roth.

† **DORMAN SOWDERS**, 57, St. Bernadette Church, Nov. 17. St. Joseph Cemetery. Husband of Anne U.; brother of Lucille Arbuckle.

FULDA

† **ANTON WIRTHWEIN**, 85, St. Boniface Church, Nov. 13. Church Cemetery. Brother of August Wirthwein, of Huntingburg; Albert Wirthwein, of Mariah Hill, and Robert Wirthwein, of Chrisney; Mrs. Margaret Weigand, of St. Meinrad.

TELL CITY

† **KENNETH CRONIN**, 44, St. Paul's Church, Nov. 13. St. Mary's Cemetery.

FLOYDS KNOBS

† **EARL E. ATKINS**, 58, St. Mary-of-the-Knobs Church, Nov. 16. Church Cemetery. Husband of Vera; father of Marvin, Carl, Raymond, Larry and David Atkins, all of Floyds Knobs. Six sisters also survive.

NEW ALBANY

† **MARY F. RAY**, 83, Our Lady of Perpetual Help Church, Nov. 16. Mother of William V. Ray, of Cincinnati.

† **IDA KOCK**, 93, Holy Trinity Church, Nov. 15. Aunt of Edward L. Cheap, of New Albany, with whom she made her home.

TERRE HAUTE

† **WILLIAM J. ALLEN**, 75, St. Patrick's Church, Nov. 10. Calvary Cemetery. Husband of Gertrude; father of William Allen and Mrs. Elizabeth Kelley, both of Lafayette.

† **BLANCHE T. HALLER**, 85, St. Mary-of-the-Woods Church, Nov. 10. St. Mary-of-the-Woods Church Cemetery. Sister of Mrs. Grace Veeder, Pebble Beach, Calif.

† **CHARLES E. VAN CLEAVE**, 63, St. Joseph's Church, Nov. 13. Calvary Cemetery. Husband of Josephine; brother of Mrs. Frances McGruder, Wallace, Bud and James Van Cleave, all of Terre Haute, and Mrs. Rovens Tucker of West Terre Haute.

'College Night' program slated

INDIANAPOLIS—A joint College Night program is planned for juniors and seniors of Cathedral High Schol and St. Agnes Academy on Tuesday, Nov. 23, at 8 p.m. in the Cathedral auditorium.

Twenty-six colleges and universities will be represented at the session for students and their parents. Group and private consultations are available.

Card party set

INDIANAPOLIS—St. Patrick's Holy Name Society will sponsor a poultry card party on Sunday, Nov. 21, at 2:30 p.m. in the school basement, 950 Prospect St. The public is invited.

St. James parish sets annual ball

INDIANAPOLIS — The Compostello Ball, sponsored annually by St. James the Greater parish, will be held Saturday, Nov. 27, from 9 p.m. to 1 a.m. at the Msgr. Downey K of C hall, U.S. 31 and Thompson Road.

Tom Uberto is chairman, and Elmer and Mary Tolen, are co-chairmen for the dance.

New officers

INDIANAPOLIS—The new officers of the Nativity parish Holy Name Society are: Norman Clark, president; Charles Kellermeier, vice-president; Joseph McLeish, secretary and Peter Barbalas, treasurer.

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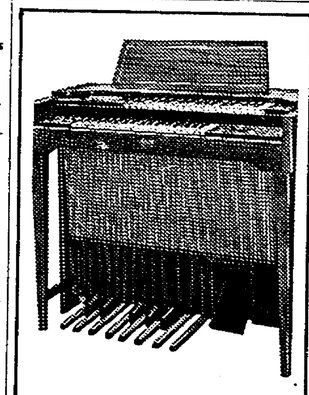

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GEORGE—We wish to express our sincere appreciation for the spiritual and floral bouquets, kindness, and comforting messages extended to us at the passing of our beloved mother,
JOSEPHINE GEORGE.
We especially wish to thank Father Dooley of Holy Rosary Church, the staff at St. Francis Hospital, and G. H. Herrmann Funeral Home.
The Children

WILLIAMSON—We wish to thank our relatives, friends, and neighbors for their kindness and sympathy at a time when it was deeply appreciated at the passing of our beloved wife and mother,
PHYLLIS WILLIAMSON.
We especially wish to thank Msgr. James Hickey and Msgr. Charles Ross.
The Williamson Family

RINDERKNECHT—To our kind friends, relatives and neighbors we wish to express our sincere appreciation for the sympathetic attention, beautiful floral tributes and other courtesies extended to us at the passing of our beloved husband and father,
CHARLES WILLIAM RINDERKNECHT.
We especially wish to thank Father John Stahl for all his help and understanding, also G. H. Herrmann Funeral Home for their services.
Wife and Children

HURM—We wish to express our sincere appreciation to our relatives, friends and neighbors for their kindness, messages of sympathy, floral tributes and to the Ladies Sodality and Altar Society for all their kindness extended to us at the passing of our beloved wife and mother,
EDWINA M. HURM.
Also we wish to thank Father Wilberding and the Usher Funeral Home for their services.
Husband and Children

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HIGH COURT RULING

Commie registration provision revoked

WASHINGTON—The U.S. Supreme Court has ruled that the Subversive Activities Control Act requirement that individual members of the Communist party register as such violates their Fifth Amendment privilege against self-incrimination.

The high court unanimously struck down the individual registration section of the 1950 act. The opinion was written by Associate Justice William J. Brennan, Jr.

The ruling has no effect, however, on a section of the act requiring the Communist party itself to register with the government as a communist-action organization. The Supreme Court upheld the constitutionality of this provision by a 5-4 margin in 1961.

A new trial of the party on charges of failing to comply wth this registration provision opened earlier this month in a federal court here. The party has been fighting the measure since 1950.

THE NEW CASE decided by the Supreme Court involved two men, William Albertson of Brooklyn, N.Y. and Roscoe Quincy Proctor of Oakland, Calif., whom the control board ordered to register individually as Communist party members after the party refused to submit membership lists.

Registration orders like those against Albertson and Proctor have been issued by the government against several dozen other persons, but further legal action was suspended pending the outcome of this case.

The orders were upheld April 23, 1964, by the Court of Appeals for the District of Columbia. The appeals court did not rule on the self-incrimination issue, holding that this would have to wait until Albertson and Proctor had actually been prosecuted for failing to register.

IN THEIR APPEAL to the Supreme Court, the two men argued that the individual registration provisions of the act "put the executive branch into the odious business of hunting down political dissenters and compelling them to defame and incriminate themselves."

Justice Brennan's opinion described as "obvious" the risks of self-incrimination involved in registering as required by the act.

One of the registration forms requires an admission of membership in the Communist party. Such an admission "may be used to prosecute the registrant under the membership clause of the Smith Act (making it a crime for a person knowingly to be a member of an organization that advocates violent overthrow of the government) or under . . . the Subversive Activities Control Act," he said.

HE CITED previous rulings by the court in which it held that witnesses could not be required to admit to membership in the Communist party in oral testimony.

"If the admission cannot be compelled in oral testimony, we do not see how compulsion in writing makes a difference for constitutional purposes," Justice Brennan said.

The Subversive Activities Control Act was enacted by Congress in September, 1950, over President Truman's veto. While the measure has produced few tangible results, supporters claim its value has lain in legal harassment of the Communist party over the past 15 years.

White, Negro college 'exchange' is started

NEW ORLEANS — Education has taken on added meaning for six exchange students from the North attending Xavier University this semester.

"Many of us seek higher education because 'it's the thing to do.'" Susan Willms, from the College of St. Mary, Omaha, Neb., said. "But people here go to college because it's a matter of survival."

While the student exchange program on the college level is not new in this country, the predominantly Negro Xavier University is participating in it for the first time. White students from the North, such as Miss Willms, are attending classes at Xavier, while students from Xavier spend a semester on the campuses of predominantly white colleges.

STUDENTS FROM both groups report surprise at the ease with which they have been accepted "just as fellow classmates." Though some were a bit apprehensive before setting foot on the host campuses, they found no animosity and no special favors.

The students from the North have experienced integration not merely from the standpoint of riding buses, eating in restaurants and attending mixed classes. Since they reside on campus in student dormitories, they live in constant association with members of another race.

After a few weeks on campus they say they find that color consciousness has dwindled considerably — that they accept others and are accepted as fellow human beings.

HAMLINE and Notre Dame University in Indiana were among a number of institutions which approached Xavier on the possibility of exchange programs, but Sister Stephanie, Xavier dean, believed it preferable to limit the extent of the program during its first year.

Xavier University has sent students to northern institutions this semester—Marquette and the College of St. Mary.

Although Xavier University was originally established as a Negro institution, it has had an integrated student body for a decade, Sister Stephanie said.

Quick thinking

NEW YORK — It happened during the now historic November 9 electric power failure which blacked out this city. Some employees were working in an office of a nationwide stock brokerage firm, when one enterprising worker got an idea. A group visited a nearby Catholic church, plumped down a large donation and walked back to the office with every one of the church's candles that wasn't lighted.

Papal trip still rumor

VATICAN CITY—At an audience with the Catholic bishops of Poland, Pope Paul VI praised the Catholics of that country for their intrepid defense of the faith.

Speculation was keen in Rome that he might hint at plans to visit Poland for the culmination of celebrations marking the millenium of the advent of Christianity in that country next May. But the Pope did not mention this in his speech. He did, however, express pleasure at plans for the millenium celebrations which were outlined to him by Cardinal Stefan Wyszynski, Primate of Poland.

An authoritative source close to the Polish hierarchy said Pope Paul "surely discussed a possible vist to Poland" with Cardinal Wyszynski during a private talk preceding the audience. "But nobody can say certainly that the Pope expressed the hope to be invited by the government, since it was a private talk."

The source said, however, it was "likely such a visit is being considered, provided the government agrees."

VISIT NOTRE DAME LABORATORY—Two Criterion staff members were among a group of newsmen and media representatives who visited Notre Dame's unique Lobund Germ-Free Laboratory as part of a Northern Indiana press tour last Friday and Saturday. Shown above, left to right, are: Dr. Morris Pollard, Laboratory Director; Fred W. Fries, Criterion Managing Editor; John Ackelmire, Editorial Writer; and Stanley A. Huseland, Director of Public Information, Indiana Department of Commerce, which sponsored the tour.

Schools are urged to openly treat 'touchy' subjects

PITTSBURGH—The superintendent of schools for the archdiocese of Chicago said here that Catholic educators should take up touchy subjects with their students.

Msgr. William E. McManus said such controversial subjects as race, religion and the war in Vietnam should be openly discussed and sometimes differed about in Catholic schools.

"Looming large and clear in these discussions should be questions on what is ethically right and wrong," he said.

"Opinions, of course, may differ, but nonetheless the schools must be concerned not only with the news reported in students' periodicals, but with profoundly serious ethical questions confronting each and every citizen of our country."

Msgr. McManus addressed the opening session of an institute for 4,000 Catholic school teachers of the Pittsburgh and Greensburg dioceses.

The Chicago priest said schools of every kind must confront the question of racial justice.

"This confrontation may reveal that some of the worst racial prejudice is in schools which have never enrolled a Negro, never had a visit from a group of Negroes, never have employed a Negro teacher," Msgr. McManus said.

Plan testimonial for Fighting Irish

INDIANAPOLIS—On Monday, Dec., 13, the Notre Dame Club of Indianapolis will sponsor a testimonial dinner at the Indianapolis Athletic Club for the University of Notre Dame football team.

Head coach Ara Parseghian, his assistant coaches, as well as the senior class members of the team, will attend the banquet. During the program local high school coaches and their outstanding athletes will be recognized.

The reception will begin at 6 p.m and the dinner at 7 p.m. Fathers and sons are invited.

Tickets for the public, at $10 per person, and more information regarding the affair are available at the Union Federal Office Building, 45 N. Pennsylvania St., room L-100, or by calling Robert V. Welch at 637-8058.

ND research grant

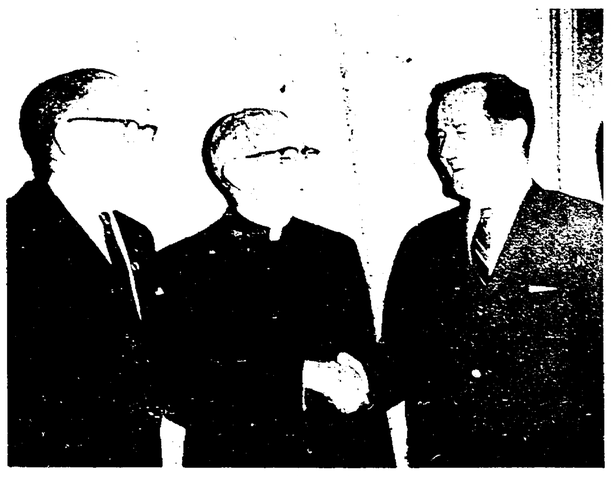
NOTRE DAME, Ind.—Notre Dame University has received a $181,005 grant from the John A. Hartford Foundation of New York for studies in experimental surgery with germfree rodents and on national resistance in carcinogenesis. The university's Lobund Laboratory will conduct the three-year study.

Urges lifting of Luther edict

HAMBURG, Germany—A Protestant lawyer has urged that the Catholic Church lift the excommunication against Martin Luther and two medieval patriarchs of Constantinople in the interest of Christian unity.

Wilhelm Michaelis of Hamburg wrote in the ecumenical periodical, Una Sancta, that the excommunication hampers the progress of Catholic Protestant dialogue. He said that Protestants do not understand the reason for the excommunication of Luther, whose doctrine is closer to the Catholic Church than that of any of the other Reformers.

Rescinding the excommunication of the ninth and 11th-century Byzantine Patriarchs Photius and Michael Cerularius would make it possible for Patriarch Athenagoras of Constantinople to lift the decrees issued by the Greek Church against the Latins. This would facilitate understanding between the churches of the East and West Michaelis said.



WILL HEAD MARIAN ASSOCIATES—James C. Welch, above right, is congratulated by Msgr. Francis J. Reine, Marian College president, upon his recent election as president of the Marian Associates, at the group's 10th annual dinner. Shown at left is Leonard J. Beckerich, elected treasurer. Edwin G. Hoeing, not shown, was named vice president.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE
Ladies of Charity St. Vincent de Paul
2510 North Capital Avenue
Friday, Nov. 19 — 8 A.M. - 6 P.M.
Saturday, Nov. 20 — 8 A.M - 4 P.M.

Annual CARD PARTY and TURKEY AWARD
Holy Trinity Ladies — Holmes and St. Clair
Friday, Nov. 19 — 7:30 P.M.

THE TURKEY TROT
St. Francis De Sales School — 2191 Avondale Place
Saturday, Nov. 20 — 8:30 P.M. - 1 A.M.

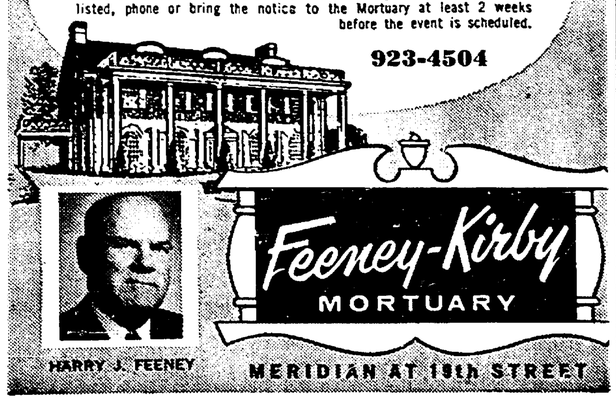
CARD PARTY — Sunday, Nov. 21 — 2 P.M.
Ladies Auxiliary Knights of St. John
Little Flower Auditorium — 14th and Bosart

FALL FESTIVAL
Scecina High School — 5000 Nowland Avenue
Sunday, Nov. 21 — Noon 'til 8 P.M.

"COLLEGE NIGHT"
Cathedral High School Parents Meeting
School Auditorium
Tuesday, Nov. 23 — 8 P.M.

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

923-4504



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