

Pope Paul escalates his efforts for peace

BY JAMES C. O'NEILL
VATICAN CITY — Pope Paul VI made peace his

Paul VI made peace his main theme in the Vietnamese fighting. The following day (Jan. 2), at his usual Sunday noon appearance at his window overlooking St. Peter's Square, the Pope repeated his peace appeal to the world, urging everyone to make the achievement of peace a New Year's resolution.

THE NEXT DAY (Jan. 3), the Vatican City newspaper reported that Pope Paul had also appealed to President Lyndon B. Johnson "not to overlook any favorable occasion, however slight," to bring about peace in Vietnam. L'Osservatore Romano said the appeal was made in a written message to Arthur J. Goldberg, U.S. ambassador to the United Nations, who was sent as a special envoy to see the Pope by President Johnson on December 29.

The daily said that a written message had been handed to Ambassador Goldberg before he left Rome for Paris. While its contents were not given by

L'Osservatore Romano, the Vatican press office noted:

"Verbal: the Holy Father, pleased by the true taking place in Vietnam, recommended with all the ardor of his pastoral concern not to neglect anything which might bring minds closer together, not to overlook any favorable occasion, however slight, to come to a peaceful and just solution of the crisis in Southeast Asia."

"These appeals of the Pope were certainly transmitted and there is no doubt that, as was the case in the recent past, they will be received with an aware spirit and with a profound consciousness of the responsibilities which at this moment are incumbent on the heads of people and of nations."

L'Osservatore Romano's editor, Raimondo Manzoni, gave a short speech over Vatican Radio on January 2 commenting on the Pope's messages to world leaders in which he noted that papal messages favoring peace had also been

sent to other top leaders and to the United Nations secretary.

"The recognition of the mission of peace of Paul VI is today shared throughout the world by many who look with hope to this intervention, lacking all temporal force and every form of self-interest, but which is by this very reason more valid due to its moral authority and human understanding," Manzoni said.

REFERRING in his New Year's messages in his talk to the thousands who had gathered for his Sunday appearance above St. Peter's Square, the Pope dwelt on his frail means for achieving peace. He said:

"We have received with pleasure — because of the honor which is reflected on those who give it to us — the favorable echo of world opinion on our messages of yesterday urging new resolutions of mutual forgiveness, concord and reconciliation and calling for some effective mediation for the end of the conflict in Vietnam."

"But, most beloved sons, what is this? If this is all we can do, it is very little indeed compared with the end to be achieved. We feel the scantiness of our efforts, humble and defenseless, strong only in human and Christian reason which inspire them, but weak before the enormous difficulties toward which they are directed. Once more the aid of heaven is necessary and therefore our diplomacy, so to speak, is beyond measure intermixed with prayer."

The Pope said his New Year's wish for the world is that 1966 will bring progress in peace, "the condition and fruit of every other good."

He told the crowd of his prayers and hopes that "the efforts which are being made during these days to settle the conflict in the Far East may have a happy outcome."

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dent Ho Chi Minh of North Vietnam, and Gen. Nguyen van Thieu, leader of the South Vietnam government.

On Christmas the Pope had sent messages to the North and South Vietnam leaders thanking them for their "pacifist gesture"



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FROM KENTUCKY

Religion-Race body will move to Indiana

The executive board of the National Institute on Religion and Race met recently in Indianapolis and authorized the group's officers to incorporate in Indiana as a not-for-profit corporation. Headquarters of the Institute is being transferred to Indianapolis from South Union, Ky., where it was organized in 1962.

The new organization will service area Councils on Religion and Race throughout the United States and develop an annual program in Indianapolis. Cooperation will be sought to coordinate activities with the National Council of Churches, the National Catholic Welfare Council and the Synagogue Council of America.

Father Mario Shaw, O.S.B., coordinator of the Institute, told the criterion that an annual board of trustees has been nominated to include representative Indianapolis citizens.

ROBERT M. JONES, of Los Angeles, is institute president. He is regional director of the National Conference of Christians and Jews for Los Angeles and Southern California. Vice president is Rabbi Balfour Brickner, executive director of the Interfaith Activities Commission of the Union of American Hebrew Congregations. Father Harvey Shepherd, O.S.B., of South Union, Ky., is secretary.

Other members of the executive board include: Dr. Lewis Wade Jones, coordinator of the Race Relations Department of the American Missionary Association at Fisk University, Nashville, Tenn.; Matthew Almann, director of the National Catholic Conference for Interracial Justice; Charles H. Reynolds, Bowling Green, Ky., attorney; Dr. Nolan P. Hovington, professor of Christian Ethics at Southern Baptist Theological Seminary, Louisville; and Thurmond, Hopkinsville, Ky., industrialist and first chairman of the President's Citizens Advisory Commission on Civil Rights.

THE INSTITUTE will sponsor a national interreligious work-

shop April 18-20 at the Christian Theological Seminary, Indianapolis, on the theme "Seminary Education for Integrated Life." Invited participants are seminary presidents, deans, professors of social ethics and vocation directors.

Purpose of the April conference, according to Father Shaw, will be "to influence the structure of theological education in America as a truly integrated society."

Members of the Indianapolis arrangements committee include: Canon Frank Carthy, Msgr. Francis J. Reine, Rev. Robert Smith, Cassius Payne, Robert Gordon, Mrs. Fay Williams, Jack Young and Theodore Walden.

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The 73-year-old Spanish leader promised that the spirit of the modern Church will be reflected in government laws and actions.

On international matters, Franco warned against weakening the Western alliance through attempts to impose what he called a "rootless" concept of political unity. Following the lead of French President Charles de Gaulle, he rejected any plan for European unity and said the only workable goal was those of "a concept of the fatherland or of defense of the faith."

WHILE HE DID NOT go into details, Franco's reference to Catholic teaching certainly referred in part to the recent council's declaration on religious liberty. "The Spanish government," he said, "is a government of Church authorities here who will grant a large measure of freedom to non-Catholic minorities in Spain. The legal machinery was halted until the council completed action on the measure."

He said he accepts the council "as a staunch support to continue with the creative task of building a state which will represent a most faithful... personification of the great principles of Christian public rights."

"TODAY," he said, "the Christian world feels profoundly moved by the vigorous lesson on social teaching offered by our Catholic Church through the Vatican Council."

for a truly integrated society. He extended a greeting to the entire Church "that the seed sown by the (ecumenical) council might vivify and sanctify it."

"Greetings also to the entire world," he said, "with the wish that it make progress in concord, well being and justice, and especially in peace, the condition and fruit of every other good. Where peace exists, may it be protected and made to flourish. Where it does not exist, may it return."

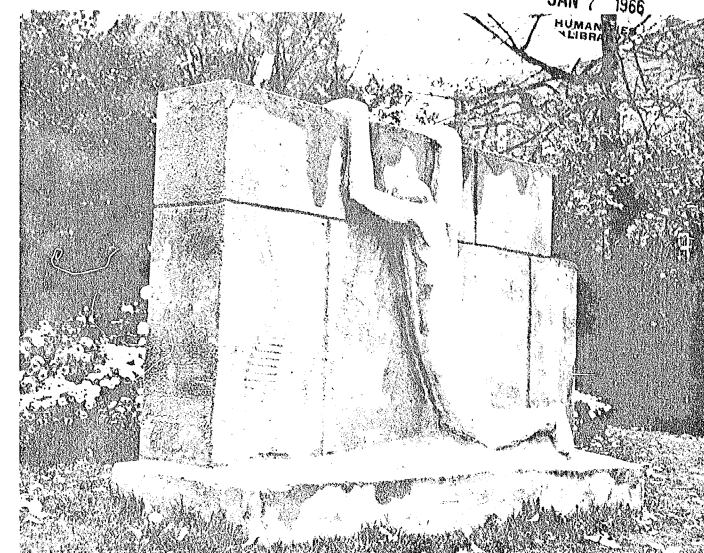
A peaceful settlement in Vietnam is not an easy task, he admitted. "Precisely because of this, we invoke assistance from a Higher Power, May Mary, whose privilege of divine maternity we are celebrating, obtain it for us."

The tone of the four papal messages to national leaders was respectful and supplicating, and reflected clearly how strongly and intensely the Pope is concerned with the problem of peace in Vietnam. They came at a time when the U.S. government had launched a wide program of peace feelers, including President Johnson's recent Ambassador Goldberg to come to convey the President's message of gratitude for the Pope's peace actions in general.

He praised Pope Paul's appeal for peace at the United Nations (Continued on page 6)



POPE PAUL VI—an escalating effort in the interests of peace.



BERLIN MEMORIAL—This West Berlin memorial commemorates those Germans who have died seeking freedom by climbing the infamous Communist wall dividing East and West Berlin. While it has been confirmed that 34 persons have been killed in attempting to cross the border since the wall was erected in 1961, the unofficial estimate is that three times that number have been slain. (RNS photo)

Bp. Perry consecrated by Delegate

By NEWELL SCHINDLER
NEW ORLEANS — A bishop here characterized as a "source of wonderment," the consecration of the first Negro to be raised to the U.S. hierarchy in this century.

Bishop Robert E. Tracy of Baton Rouge, La., preaching at the consecration (Jan. 6) of Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans.

A delegation of 29 Indianapolis residents attended the consecration ceremony of Bishop Perry. The delegation members were: Father Bernard L. S. Range, Father Athanasius Ballard, O.S.B., Father Joseph Barry, O.M.V., Father John LaBauve, S.V.D., and Father Marie Shaw, O.S.B.

The ceremony occurred in the Basilica of St. Louis here, said the ceremony occasioned "two principal sources of wonderment."

Wearing golden vestments which once belonged to the late Archbishop Joseph P. Rummel of New Orleans, a giant among champions of racial integration in this race-conscious area, Bishop Perry was consecrated by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

ARCHBISHOP Philip M. Hann of New Orleans and Archbishop John P. Cody of Chicago, former spiritual head of the New Orleans archdiocese, served as co-consecrators.

Outlining the "two principal sources of wonderment," Bishop Tracy declared:

"First, that today we are witnessing the episcopal consecration of the first Negro ever to be raised to the high office of bishop in order to serve in a diocese of the United States of America in this century."

"And, second, the fact that this bishop-elect has come through to the public—both here in the South as well as across the nation—as a highly cultivated person; a churchman with an impressive record of participation and leadership in the works of religion; a true 'man of God' in the modern tradition, fully in touch with the world around him, and sensitive to each (Continued on page 6)

Methodists to host 'exchange'

The fifth exchange visit between Catholics and other Christians and Jews in the Indianapolis area will take place Wednesday evening, Jan. 12, at the Meridian Street Methodist Church, 550 N. Meridian St.

Sponsored by the Indianapolis District Council of Catholic Men, in cooperation with the other congregations, the exchange visit will be completed in February when members of the Methodist church visit a Catholic parish church.

Dr. Richard Lanecker, Meridian Street Methodist pastor, and men of his congregation will host Wednesday's meeting, to begin at 7:30 p.m. Both men and women are invited to attend.

Joseph Larson, chairman of the DCCM's Ecumenical Committee, is handling arrangements for the Catholic visitors.

Four Indianapolis men in ordination class

Four Franciscans from Indianapolis will be ordained to the priesthood in Teutopolis, Ill. He will celebrate his First Mass at 11 a.m. Sunday, Jan. 16, in Sacred Heart Church, Reception will be held from 3:30 to 5:30 in Sacred Heart Hall.

Officers of the Mass include Father Conan Mitchell, O.F.M., archpriest; Father Arthur Feltman, O.F.M., deacon; Father Randolph Boren, O.F.M., subdeacon; Father Roland Averbeck, O.F.M., will preach the sermon.

Rev. Mayer
Mayer entered the Franciscan seminary in 1952 upon graduation from Sacred Heart parish school.

His First Mass will be celebrated at 9 a.m. Sunday, Jan. 16, in Sacred Heart Church. The reception will be held from 3:30 to 5:30 p.m.

Officers of the Mass will be: Father Conan Mitchell, O.F.M., archpriest; Father Raymond J. Stiefen, O.F.M., deacon; Father Ernest Stahl, O.F.M., subdeacon. The sermon will be given by Father Daniel L. Pfeilschifter, O.F.M.

Rev. Hartrich
Hartrich entered the Franciscan seminary upon graduation from St. Roch's parish school in 1952.

He will offer his First Mass at 11 a.m. Sunday, Jan. 16, in St. Roch's Church.

Officers will include: Father Gordon Knese, O.F.M., archpriest; Father James Huetel, O.F.M., deacon; Father Angus Voss, O.F.M., subdeacon. Father Herman Doerr, O.F.M., will deliver the sermon.

Rev. Williams
The public reception will be given in the parish school hall from 4:30 to 7 p.m.

Rev. Mooney
Mooney is a 1952 graduate of Cathedral High School, Indianapolis, and a 1956 graduate of the University of Notre Dame. He entered the Franciscan seminary in 1958.

His First Mass will be celebrated at 11:15 a.m. Sunday, Jan. 16, in St. Joan of Arc Church.

Officers include: Msgr. James P. Galvin, archpriest; Very Rev. Richard Sullivan, C.S.C., deacon; and Mr. Kirk Walsh, S.J., subdeacon. The sermon will be delivered by Father Philip Marquard, O.F.M.

A public reception will be held in the parish hall from 4 to 6 p.m.

Record set in donations to missions

By PAUL G. FOX

Contributions to mission activities of the Church during 1965 totaled \$545,226, according to the annual report issued by Msgr. Victor L. Goossens, Archdiocesan Director of Mission Societies. For the second consecutive year the amount passed the half-million mark, making the 10-year total contributions from Archdiocesan Catholics surpass \$4 million.

The largest single collection was taken up on Mission Sunday, amounting to \$89,701, an increase of \$8,000 over the previous year's collection. Visiting missionaries, representing religious orders and dioceses engaged in home and foreign mission work, collected \$92,191 for their various activities throughout the world.

SOCIETY for the Propagation of the Faith donations from individuals and families, totaled \$64,291 or an increase of \$2,500 over 1964. Children in parish schools contributed \$55,640 to the Holy Childhood Association, a pontifical organization.

Archdiocesan parishes during 1965 contributed \$26,525 to the Home Missions of the Archdiocese to support parishes which are not financially independent and need assistance for building projects and other maintenance. Mass stipends were distributed to missionaries in the amount of \$14,614, a \$2,000 increase.

RECIPIENTS of Home Mission funds included: American Martyrs parish, Scottsburg, \$10,000; private property in (Continued on page 9)

REV. PATRICK MOONEY

REV. GILES WILLIAMS

REV. JARETH HARTRICH

Let us open the drawbridge

BY FATHER JOHN A. O'BRIEN, Ph.D.

FOR a Catholic priest to be invited to contribute a message for the Feast of St. John the Evangelist in Indiana's official Masonic publication is a moving experience indeed. Soon, in all parts of our beloved State, most or all of the Craft Lodges will be meeting around the festive board on St. John's Day. Through the medium of the

Editor's Note—This is the text of an article which appeared in the December, 1965, issue of The Indiana Freemason. The author, a leader in the movement, is a research professor of theology at the University of Notre Dame.

printed page thus proffered me, it would seem almost that I am a guest at "each of your Table Lodges." Advances of this traditional Masonic festival, as

such, I bring you affectionate greeting. How appropriate that a great forward step in building bridges of good will and understanding should be about on St. John's Day! For, as all of you know, in June I was welcomed as the great apostle of love. Gentle spirit that he was, he never ceased to preach the New Commandment. Up to the moment of his death on rocky Patmos he repeated with his lips and exemplified in his life the admonition of his Lord: "By this shall all men know that ye are my disciples, if ye have love one to another."

On such a momentous occasion my message could have but one appropriate theme. Think with me, then, not about the things which have so long divided us, but about those things which now unite us. The day of unpleasant controversy has passed. Friendship and brotherhood has dawned.

IN THE PAST, tolerance between people of different faiths was the ideal aimed at. That now must be replaced by esteem and affection. Otherwise, none of us is worthy of the name of Christian or Jew, for both religions command us to settle for nothing short of love for one another.

It is high time for us Catholics to pay tribute to the great contributions which Freemasons have made to our nation in so many fields. They have given us some of our greatest presidents, statesmen, generals, educators, churchmen and patriots.

For almost half a century Freemasons have had a warm spot in my heart. In 1917 I was appointed as chaplain of the scholastic students at the University of Illinois. The Phi Kappa Fraternity, then composed of Catholics, had a house next to that of the Accacia Fraternity, then composed of Freemasons or sons of Freemasons. They were both neighbors and friends. Each alternated in having the other fraternity as its guest at an annual banquet.

At the banquet in 1923 the Accacia president surprised me by presenting me with a gold Knights of Columbus pin as a token of appreciation for the influence which they thought I had exerted in the promotion of friendship and good will among students of all faiths and races. The friendly gesture stirred me deeply.

Two years later while traveling in France I was able to secure a portion of a German shell which had left a gaping hole in the roof of the famous Rheims Cathedral. I had that shell made into a bell and had carved on it the one universal prayer of Christians—the Lord's Prayer. For 40 years that bell has been summoning the members of Accacia to their meals, an instrument of hatred and vengeance was transformed into a symbol of peace, brotherhood and love—the task facing mankind today if it is to escape the horrors and agony of another global war.

MY APPEARANCE as a guest writer for The Indiana Freemason marks the first time, I suspect, that a Catholic priest has been accorded, and has accepted, that courtesy in Indiana. Indeed, I think that perhaps an informal talk I gave at a Red Cross of Constantine dinner at South Bend in the summer of 1964 was probably the first time a Catholic priest had ever addressed a large Masonic meet-

ing in the United States. In September of this year, at the invitation of Worshipful Master John Jena, I was privileged to be the speaker at the 123rd anniversary banquet of St. Joseph Lodge No. 45 at South Bend. In June I was welcomed as speaker at the annual Scottish Rite Council of Deliberation for Illinois, at East St. Louis.

Now is this all. Last April, Bishop Robert J. Joyce, of the Vermont, substituting for the ailing Cardinal Cushing, was guest banquet speaker before the Grand Lodge of Connecticut at its annual communication. The Knights of Columbus reciprocated by having the Grand Master of Masonry in Connecticut participate in their annual State convention.

These are the harbingers which herald the dawn of a new day. The old suspicions and animosities are gradually being replaced by understanding, good will and brotherhood. During the great religious upheaval of the sixteenth century, much of the old traditional doctrines, the Church had reacted like a besieged fortress. The drawbridge over the moat had been lowered and communication with the enemy was largely cut off.

With the development of rapid transportation and the coming of the automobile, the whole world has been made one large pluralistic community. Realizing that we are living in a radically changing world, Pope John called for an end of the siege mentality. Raising a window in the Vatican so that new winds could blow through the ancient citadel, he opened wide his arms and invited all men of good will to unite in the gigantic task of changing the world. Peace, love, safeguarding the religious dignity of all rights of every person, regardless of race, creed or color.

THIS BIG-HEARTED prelate astonished the world by invoking an ecumenical council, the first in nearly a century, to promote the Church's own internal renewal and reforms and to foster Christian unity. He invited Protestant Churches to send delegates to observe the proceedings and to favor the council with their thoughts and suggestions.

"We do not intend," he said, "to conduct a trial of the past. We do not want to prove who is right or who was wrong. The blame is on both sides. All we want is to say, 'Let us come together. Let us make an end of our divisions.' His was a heartedness, compassion, kindness and love won the heart of the whole world. Ecumenism took on new dimensions and a dynamism which has shaken the world.

His successor, Pope Paul VI, is pursuing the same twin goals. After so many centuries of separation," he said, "after such painful polemics, what else can we do but again love one another, listen to one another and pray for one another?" He is encouraging dialogues not only with our separated Protestant brethren but also with the members of non-Christian faiths and even with atheist and communists. A new warmth between members of all faiths is the result. It amounts to a virtual revolution unprecedented in nearly two thousand years.

The revolution is penetrating into every segment of Protestant-Catholic relationships, from the top echelon down to the man in the street. We are studying together, working together, praying together as never before in all history. The best hope for the ultimate success of the ecumenical movement lies in the fact that it is reaching the grass roots and winning the backing of the masses of Christians everywhere.

THAT IS WHY I welcome the opportunity to address a message of good-will to Freemasons in Indiana, in each of your 548 Lodges, on the Feast of St. John the Evangelist. For it is a bridge of understanding is lowered in fact, it must be lowered at the grass roots—in your neighborhoods and in mine, where the Catholic and Protestant, Freemason and Knight of Columbus live side by side.

Obviously the new atmosphere calls for a re-examination of the circumstances and the causes of the separation of the Catholics and Freemasons. In some of the communications of the Old Masonic Lodges have been and still are anti-Catholic, anti-religious and atheistic. But the United States and in Great Britain has repudiated such Lodges.

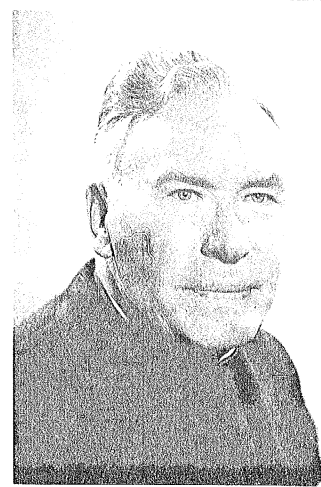
Here, Freemasonry is a bulwark of freedom with its insistence upon belief in God as a condition of membership. As far as I know, it respects the religious faith of all members.

I earnestly hope that conferences will be held between the representatives of Freemasonry and the Catholic Church which will lead to the removal of the Church's ban. While I am not, of course, in a position to speak officially for the Church, I am confident that I here reflect the thought and aspirations of millions of its members. The circumstances which prompted the prohibition in the Old World seem to have little, if any, relevance to the American scene. I can not but regard it as an unfortunate, unnatural and pathological that the members of the largest religious body in the United States may not be active members of the nation's largest fraternal organization. The walls are beginning to crumble, and I ask your prayers and your help that they will continue to crumble so that the era of our unhappy separation will see the dawn of a new and brighter day.

WHEN WE ARE unable to mingle together in the friendly intimacy of the Lodge, each group is liable to charge the other. Extremists and bigots have the right of way, for there is no member of the other group to refute his charges. Thus, during the Kennedy-Nixon presidential campaign, more than a thousand pieces of various misrepresentations of Catholic teaching streamed into my office. Twelve different versions of the bronze Knights of Columbus have been widely circulated through the mail. This was the oath which is allegedly part of the initiation ceremony, a charge refuted by a commission of Freemasons back in the nineteen-twenties, to whom the Knights had turned over the matter. The chief victims of such slanders are the likable believers, for they are half paralyzed by fear and hysteria. The other half are paranoid and schizophrenic.

The remedy for this situation is light, not heat; knowledge, not polemic. For it is the gap between us, each would see the other as he really is, not as depicted by his adversaries. It is the duty of us to understand more clearly the rights, hopes, feelings, sensitivities and aspirations of the other.

In this New World of freedom, democracy and equality of opportunity, we can no longer ignore our problems and differences by friendly consultation at the



FATHER JOHN A. O'BRIEN

conference table. We look with horror at the Thirty Years War and at all the religious wars of history, for they solve no problems but merely complicate and aggravate them.

Such a milestone as this invitation to be a contributor to Indiana's official Masonic magazine may prove to be an important moment in our history. I hope it may represent a first step in the closing of the gap that has too long separated us. Under the warmth of the ecumenical spirit as one distinguished Masonic editor, John G. Fleck, has pointed out, the walls are already crumbling. Each side is eager to respect the conscientious convictions and religious faith of the other.

This is the lever which will lower the drawbridge over the ancient moat. This is the open seamance which will unlock the doors closed for centuries. It will enable us to meet together in the warm intimacy of the family (freedom as follow Americans and brothers. May God in His wisdom and providence speed the dawning of that day which will mean so much for America and the peace and freedom of the world!

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SOCIAL REFORM

The Catholic college in crisis

By WILLIAM J. SMITH, S.J.
One need not be a college professor to recognize the fact that the Catholic colleges and universities in this country are passing through a critical juncture. The cauldron has been bubbling for the past ten years or so. In some instances it has reached the point of boiling over. Under the current case of St. John's University in Brooklyn and Jamaica is of explosive proportions.

It is not my intention to become involved in that current controversy. To do so would be an arrogant intrusion on my part.

The issues are complicated. The philosophical conflict is deep. The vital facts are not outside the ordinary. Tangent relationships other than the specific points at issue are not entirely clear. I simply intend to express some thoughts on this question of collegiate crisis which have been simmering in my mind for some time. Simply to provide a bit of thinking material for the most part, frame these thoughts in question form.

THE CATHOLIC colleges and universities, I would presume, should be outstanding in their exposition of Catholic social philosophy. Long ago they should have had a definite and concrete policy for their own respective institutions soundly based on Catholic social doctrine. The effect of any social sloughiness in the past will be felt in tensions and dissension in the days ahead.

The first question that must be asked in any attempt to solve current problems is this: "What is a Catholic University? What is its objective? In what way does it differ from a modern non-Catholic institution?" Before harmonious relationships can be established, a preliminary answer must be given to these three questions and the answer must be mutually acceptable to all involved.

A Catholic college is a legal corporation. It is a non-profit institution. The question, never to be asked, is "What are the property rights?" Into whose hands does the exercise of these property rights fall? Who has the obligation to maintain all the material functions necessary to sustain a successful operation? The original investment is unique. It is not capital. Very often it includes the very lives of unnumbered members of the religious com-

munity who built up the institution. Are the owners entitled to a return on their prior investment? What is the nature of this return? Does it include the right to manage the scholastic enterprise which has been set up? What are the rights and obligations of the members of the academic faculty in regard to this primary objective of maintaining the institution itself?

It is quite evident that there is an employer-employee relationship involved. Are the lay members of a college faculty employees? Is the student body in any way involved as employees?

In the establishing of the employer-employee contract the employees have a right to a "voice in management"? If so, why? How much of a voice? How is it to be exercised? On what principle of strict right is this participation based?

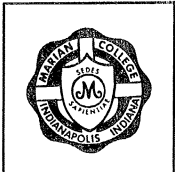
If the "voice of management" demand of the unionized faculty members conflicts with the determined objective of the Catholic institution, what is to be done? Change the objective? If so, will the changed objective still be recognizable with the mutually-agreed upon definition of a Catholic university or college? If not, what is the meaning of the term "Catholic" as applied to a particular institution?

Is a Catholic University a "form of society"? What is the nature of the "society"? Where rests the authority of that society?

JOHN COGLEY in the New York Times for December 1964 commenting on the St. John's conflict states: "One problem is that the two sides in the conference are now talking different languages. One is speaking the language of the modern world, the other is speaking the language of monastic discipline."

"One speaks of 'freedom,' the other of 'obedience.' One speaks of 'independence,' the other of 'authority.' . . . One is concerned, it is speaking the authentic Catholic language of to-

Precedent
SAN FRANCISCO — Mgr. Philip Hughes, professor emeritus at the University of Notre Dame, has become the first American to first serve as president of the American Catholic Historical Association since its founding in 1919.



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Seek bargaining rights for farm workers — Anti-obscenity bill

The Vatican

♦ The Holy See and Pakistan have mutually agreed to raise the rank of their diplomatic missions to each other. Pakistan's minister to the Holy See has been elevated to the rank of full ambassador and the intermission to Pakistan has been raised to the rank of pro-nuncio.

At home

♦ UNITED NATIONS — The United States is prepared to grant expanded assistance to foreign countries for birth control. U.S. delegate James Roosevelt told the United Nations Economic and Social Committee. He said that the U.S. Agency for International Development "has extended its assistance beyond statistical, demographic and public health fields, to the direct support of family planning programs."

♦ WASHINGTON — The U.S. Office of Education plans to publish in late January its first extensive report on participation of eligible private school pupils in the new federal school aid law. A spokesman for the office said more than 500 projects are now being prepared for a detailed statistical breakdown. The law stresses assistance for the education of children from low-income families and requires that public school districts extend help to eligible children in parochial and other private schools that are programs of shared services.

♦ NEW YORK — A team of Catholic, Protestant and Jewish leaders decided to petition Congress to investigate the migrant farm labor strike in California and to enact legislation guaranteeing farm workers bargaining rights under Federal laws. The group, called the Interreligious Committee on California Grape Workers Strike, made an announcement in two California counties where some 4,000 grape pickers have been on strike for three months.

♦ HARRISBURG, Pa. — For the first time in Pennsylvania history, a nurse training program conducted by church-related hospitals will be supported by state funds. Gov. William W. Scranton signed into law a bill appropriating \$2 million for scholarships to Pennsylvania nursing students who are students in approved schools of professional nursing conducted by hospitals in the state.

♦ TRENTON, N.J. — Gov. Richard J. Hughes has indicated that he is having second thoughts about signing an anti-obscenity measure which, with heavy backing from the Knights of Columbus and Holy Name Society, passed both houses of the legislature without a dissenting vote. Shortly after its passage the Governor said he was inclined to sign the measure, but he now regrets that the state's Attorney General has raised legal questions involved in the bill.

♦ The World Order Committee of the Catholic Association for International Peace has strongly criticized the rebel government of Southern Rhodesia as a "slam-dunk experiment in contemporary racism." The CAIP group in

said it supports President Johnson in the measures he has taken against the rebel government. It partly echoes the position of Great Britain in opposing this dangerous experiment in contemporary racism.

Abroad

♦ DRCAGO, Congo — Reports have reached here of more attacks on Christians and church buildings by Sudanese government troops in the southern Sudan. Eritreans crossing the border say a Catholic lay teacher was shot and killed by soldiers while he prayed in a church at Ithia, in the vicariate apostolate of Rumbeek. Christians have suffered in the Sudan because the government claims they have aided southern Negro rebels who oppose the Arabic speaking rulers.

♦ ADELAIDE, Australia — The state government of South Australia announced that free textbooks will be provided for both state and private primary schools starting in 1966. State Minister for Education R. H. Lowydas in announcing the plan, said that school principals will be allowed to choose textbooks from an approved list, thus leaving them with the same discretion they have had heretofore. In Brisbane, the state government announced a textbook allowance for private high school students and in addition indicated that the state would pay most of the interest on private school construction.

♦ COLOMBO — Ceylon's new system of national holidays, replacing the Christian observance of Christmas, went into effect January 1, beginning in 1966. Buddhist "poya days" — based on phases of the moon — are the legal days of rest. Special celebrations are planned for the first legal poya day on January 12. The Christian churches did not oppose the revision of the holiday law in this predominantly Buddhist nation. The new law specifies a number of additional legal holidays, including:

the Christian feasts of Christmas, Easter and Good Friday.

♦ ENUGU, Nigeria — The regional assembly in East Nigeria has passed a law giving supervisory control of all government-supported primary schools to local school boards. The law passed in early December will affect about 2,000 Catholic-run primary schools which receive state aid. The law, however, does not declare that local boards "shall act on the recommendation of the proprietor" — which for Catholic schools would be the bishop — before teachers are hired and fired.

♦ LEOPOLDVILLE, Congo — Most of the former mission school children in the neighboring Congo Republic have enrolled for parish religious instruction since the nationalization of schools by the leftist government in Brazzaville. The teaching of religion is now in vogue in Congo-Brazzaville classrooms, even after school hours. The classes are held in

churches or other buildings and are instructed by lay catechists.

♦ LONDON — The hierarchies of England, Scotland and Ireland have reached substantial agreement on a common English text for the celebration of Mass. It is expected that the three groups of bishops will give final approval of the text toward the end of 1966, after which it will be in use throughout the British Isles. Archbishop George Dwyer of Birmingham, chairman of the national liturgical commission, said a common version of the Mass was necessary because of the constant interchange of populations among England, Ireland and Scotland.

♦ VIENNA — The Evangelical Lutheran Church in Austria has urged its pastor not to take part in wedding ceremonies presided over by a Catholic priest. In a letter sent to all Lutheran pastors, the church office here said a blessing by a Lutheran churchman after a mixed marriage might give the impression that Lutherans follow the Catholic canonical and sacramental teaching on marriage.

♦ COLOGNE, Germany — Efforts to coordinate the overseas relief activities of Catholic agencies of seven nations are soon to be spurred by selection of a directive body, according to the Cologne chancery. It said that the directors will then get together to decide on a budget and on where headquarters are to be set up. It pointed to Geneva or Brussels as the most likely choice.

♦ OTTAWA, Ont. — A special hymn for use by all Canadian faiths in Canada's centennial year, 1967, has been commissioned by the Canadian Inter-Faith Conference. The conference represents 28 faiths, every known religion in Canada except the Witnesses of Jehovah, who have been invited to join but have not done so. To reflect Canada's first 100 years, the hymn will have both English and French lyrics.

♦ SANTIAGO — The government of Chile has announced plans for a national campaign to limit births and reduce the number of criminal abortions. The National Health Service will soon begin an education campaign promoting contraceptive pills and intra-uterine devices. Catholic Church officials were not consulted on the plan. Chile's population of eight million persons is growing by 2.8 per cent a year, one of the highest birth rates in the world.

'ASTOUNDING EVENT'

Reveal Pope Pius XII had role in anti-nazi 'plot' in 1940

SAN FRANCISCO — An historian asserted here that Pope Pius XII acted as intermediary early in World War II between anti-Nazi Germans planning a military coup and the British government.

Professor Harold C. Deutsch of the University of Minnesota called the episode "one of the most astounding events in the modern annals of the papacy." The paper presented at the meeting of the American Historical Association.

Deutsch said he had talked with many of those connected with the affair, including Father Robert Leiber, a close associate of Pope Pius, whom he interviewed twice. He quoted Father Leiber as saying that if the Nazis had learned of Pius' role they would have "cut the Pope into little pieces."

According to Deutsch, the Pope's function was to serve as a medium of contact for the anti-Nazi plotters in Germany with the British government. The Germans were planning to act before Hitler could move against the Western powers in 1940. At the same time they wanted assurances that the West would not attack Germany while the coup was in progress.

Deutsch identified the principal Germans in the plot as Col. (later General) Hans Oster, chief of the German Armed Forces Intelligence Service; Hans von Dohnanyi, an official in the Ministry of Justice; and Col. Gen. Ludwig Beck, former chief of the Army general staff, who had resigned in 1938 in protest against Hitler's plans for a move against Czechoslovakia.

They hoped to enlist the support of high-ranking figures in the German military establishment in a projected coup against Hitler.

Deutsch said the plotters turned to the Pope as intermediary with the West because, as a former papal nuncio to Germany, they regarded him as well disposed to the German nation and because the Nazis did not expect him to take such a step.

The historian identified the contacts with the Vatican as Josef Mueller, a Munich lawyer and leader in Catholic anti-Nazi efforts who knew many important world leaders; and the Vatican.

He said messages from the Germans were relayed from the Vatican through the British Ambassador to the Holy See.

Sir Francis d'Arcy Osborne, Deutsch said, Father Leiber told him that Pope Pius, when he first heard of the views of the anti-Nazi Germans, stated promptly that "the German opposition must be heard in ingenuity to cooperate as intermediary."

"Even today," he said, "Father Leiber has not quite rid himself of the shock of it and maintains that the Pope should never have agreed. Certainly it was a step so daring as to be akin to foolhardiness. Both the personal risks and those incurred by the Church were beyond calculation."

Among the risks, Deutsch said, the Pope's action, if it had become known, could have given an assumption of an excuse to intervene with force in the Vatican.

THE SCHEME began to collapse, according to Deutsch, when two British intelligence agents were seized near the Dutch frontier where they had been lured by Nazi agents pretending to be German generals conspiring against Hitler. This in turn led to a temporary breakdown in German-Vatican-British communications which was to be the ultimate failure of the effort.

However, he said, communications to the West about German intentions continued through the Vatican. All the western nations attacked in May, 1940, with the possible but not probable exception of Luxembourg, were "warned by Vatican-connected sources," he stated.

Word of the impending attack was given to the British and French ambassadors, Deutsch stated, on May 7, 1940, by "an intermediary" of Pope Pius — Msgr. Giovanni Battista Montini, then an official of the Vatican Secretariat of State and now Pope Paul VI.

Other papers on Pope Pius' relations with the German Nazi government and with Mussolini in Italy were presented by Father Robert A. Graham, S.J., an associate editor of America magazine, and Charles F. Dolzell, a history professor at Vanderbilt University.

Father Graham, basing his paper mainly on Nazi archives, said the documents leave "not the slightest doubt where the Pope's sympathies lay."

"Certainly there is no room for doubt that on the ideological plane the Vatican was emphatically anti-Nazi," he said. The Holy See had any latent sympathy for Nazism or viewed it as a reliable ally of one kind or another against Bolshevism, it succeeded admirably in confusing the historian. When the Nazi fortunes were at their highest, the Holy See was emphatic in insisting on its neutrality."

Archbishop Patrick A. O'Boyle of Washington offered the (Jan. 5) Mass for Msgr. O'Grady, secretary emeritus of the National Conference of Catholic Charities and its secretary from 1919 until his retirement in 1961. The service was presided by Bishop Raymond J. Gallagher of Lafayette, Ind., Msgr. O'Grady's first successor as NCCC secretary.

NATIVE OF NEW ALSACE

Cowboy turned friar dies at age of 89

CINCINNATI, O. — Brother Sigbert Victor, O.F.M., cowboy turned friar, who passed his youth in and about his native New Alsace, Ind., died at the age of 89 on December 29 at St. Peter's Home of the Little Sisters of the Poor here.

Brother Sigbert, as his fellows of the Franciscan brotherhood affectionately called him, was born Francis Xavier (Frank) Victor December 2, 1876, two miles north of New Alsace. His parents had immigrated from France. The father, a tailor, made uniforms for his adopted country's Union Army in 1860.

BUT YOUNG Frank did not take up the needle after leaving St. Louis School at New Alsace in 1890; he worked as a farmer and stockkeeper.



BROTHER 'SIGGIE'

is all right for people who don't care about their religion but not for someone who wants to be a good Catholic," Brother Sigbert said at his Golden Jubilee as a Friar Minor on December 8, 1962. "So I decided to become a Franciscan so I could keep my religion. And I have been happy ever since."

THE "RETIRED" cowboy was nearing 35 when he became a candidate at the Franciscan's Mt. Airy Seminary, on the outskirts of Cincinnati, in September, 1911. After his investiture he served his Order largely in the United States, but he spent more than 10 years in his New Alsace youth-farming, stock-raising, and other duties.

Solemn Requiem High Mass for the venerable Housier was sung January 3 at St. Anthony Friary, Mt. Airy, with burial in St. Mary Cemetery, St. Bernard, Ohio. No immediate relatives survive Brother Sigbert.

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Italian is named to mission see

VATICAN CITY — An Italian bishop who resigned as Ordinary of a diocese in southern Italy to become a missionary in the start of 1963 now has his own See again—among the Indians in northeastern Brazil.

Bishop Casullo, who headed the Italian diocese of Nusco from 1951 to 1963, has been named by Pope Paul VI to the diocese of Curitiba, headed by Cardinal Mendes in the Brazilian state of Maranhao.

Bishop Casullo's new jurisdiction includes 100,000 Catholics in Maryland—and nearly 100 times larger than the Nusco diocese—but counts only 50,000 people. It has three parishes and seven priests.

Named to post

WASHINGTON — Mrs. Edward C. Moyinhan of Washington, a national director of the National Council of Catholic Women, has been named a vice chairman of the women's committee of the President's Committee on Employment of the Handicapped.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...

An end to war

Last year at Selma religious leaders proved to be the decisive moral force in a triumph for racial justice...

Pope Paul VI, the National Council of Churches (U.S.), and other religious leaders throughout the world were the most powerful influences in bringing about the brief but beneficial Christmas truce.

Nor can there be any doubt of their weight in Washington's decision to suspend bombing raids on North Vietnam in order to pursue a new peace offensive.

And the Pontiff's dramatic personal appeal to Chinese leader Mao Tse-tung and Soviet President Nikolai Podgorny to help end the war has fired the world's imagination in the same way as his historic visit to the UN.

So much, then, for those who sadly say organized religion has lost its punch in this hard-boiled old world. And so much for those who demand that the clergy keep its nose out of "secular" affairs.

The dispatch of American emissaries to far corners of the earth to seek new channels of communication in the peace offensive is a worthwhile effort. It very well may create an atmosphere leading to valid negotiations.

President Johnson instructed his ambassadors to Vietnam to be bigger and more dangerous war for all the world. Vietnam will result unless North Vietnam comes to the truce table. This has too much the sound of an ultimatum, although it perhaps was not meant that way.

In any case, there ought to be no set deadline for renewed escalation of the war. The wheels of diplomacy, like the mills of the gods, move slowly. And as the New York Times commented, those wheels often are greased with ambiguity—in this case Hanoi's. But Hanoi is not a free agent, which is why Pope Paul's unprecedented appeal to Moscow and Peking is of such potential importance.

We believe President Johnson is sincere in his repeated pledges to go to any length within reason to find a peaceful end to this terrible war. Certainly he does not share the mental processes of men like Gen. Curtis LeMay, whose recent counsel was to "bomb them back into the Stone Age."

But the President is a man of somewhat limited patience. We hope he will extend his patience while ways are sought to transfer the conflict from the battlefield to the conference table—usually a tedious and complicated process.

Arthur J. Goldberg, U.S. Ambassador to the UN, said last Saturday after visiting Pope Paul: "This conflict will be settled some day, and it had better be sooner than later."

Pope Paul in his New Year's message pleaded that "nothing... be ignored to spare new sufferings and sorrows. A negotiated end to the Vietnamese conflict is paramount lest some ultimate insanity take over and carnion crows inherit the earth.

Childless world?

It usually is the poet who takes the cacophony of tumult, distills it in a crucible of genius, and reduces it to a line of verse by which one sees himself and his world.

This time, oddly, it was a scientist. In cold, calculating fashion, he held up a mirror, and the reflection was so starkly outlined, so ugly in its deprivation that it recoils those who look at it.

But the vision is, indeed, a foolproof solution to the complexity of problems being pondered by a world fearful of exploding populations.

The scientist was Dr. Rene Dubos of Rockefeller University, and in spelled out in simple terms how man can dissolve his fears: begot no children. He even suggested a way that sentimental, child-loving adults could adjust themselves: become absorbed in a career.

Presumably, if adults were to busy themselves in their work, they wouldn't have time to notice that laughter, gaiety and mischievous charm had vanished from the earth.

Perhaps the children allowed to exist for the scientifically controlled perpetuation of the species could become community property. Each adult might be granted an annual three-day custody of a child in lieu of a vacation.

As the scientist pointed out, birth control knowledge and techniques now are available for world-wide use. All that is missing is sufficient motivation on the part of the existing populace to do away with children.

The Church, while preserving inviolable the right to life, present and future, is deeply concerned for the world's miserably ones whose relief is found only in death. But Pope Paul has pleaded for a positive approach to world hunger—that of multiplying the loaves and fishes, not artificially diminishing the numbers who must eat.

Increased land cultivation, utilization of newly discovered sources of food energy, and the development of vast stretches of land now uninhabited—all of these are among alternate answers to the childless world of Dr. Dubos.

The Church's exhortation to responsible parenthood encompasses a duty to all children everywhere. Population density in many areas is a problem of shattering proportions. But there are moral, humane, happy solutions that would not deny earth of its most precious treasure—children.

More 'meddling'

There just seems to be no limit to the nosiness of priests, preachers and rabbis in matters of social justice. Recently they have been making nuisances of themselves by getting interested in a California strike by 5,500 underpaid migrant grape pickers.

The pickers want to organize as a union and are asking \$140 an hour.

An ad hoc "Committee of Religious Concern" has been organized by visiting Catholic, Protestant and Jewish clergy, including representatives of the National Catholic Rural Life Conference and the National Council of Churches.

This has upset the California Farm Bureau Federation. The Farm Bureau has implied that the churchmen are outsiders who have no business meddling in the local affairs of a "political" nature and that they are not practicing "sound theology."

Anno Domini 1965



QUESTION BOX

Will you settle argument?

By MSGR. J. D. CONWAY

Q. I have been involved in a hot argument with a lukewarm Catholic. I just couldn't go along with his theory. Can a laboring man who carries a lunch bucket eat meat on Fridays? Is it possible to get a dispensation or permission of some kind from higher authorities so that you can eat meat provided you work hard? I have never in all my 42 years of life heard tell of such a thing, but he claims you can.

A. While the man who carries a lunch bucket is burdened more heavily by the law of abstinence than the rest of us, he is not excused from that law under ordinary circumstances. Special reasons of health might excuse him. Dispensations from the law of abstinence are granted rather freely these days by some bishops and pastors, so I would make no heavy wager that your friend has not, or could not, obtain such dispensation.

Q. I presume that every word in the Mass means what it says. After every Mass we hear, "Go, the Mass is ended." As I understand it, these words direct us to leave the church at will. Why then does our priest (and many others) absolutely contradict what they pronounced, and strongly reprimand every poor soul that dares to leave the pew before the priest enters the sanctuary?

A. I hate to be disrespectful, but it would suit us better if those extra strict priests would change the liturgy and say at the end of Mass, "Go, after I enter sacrily."

A. Having the people understand what the priests says at Mass can present problems. He tells you to go, but doesn't want you to go.

The Mass is over, strictly speaking, when the priest dismisses you. But all Catholics know that the priest gives his fatherly blessing after Mass and most of them wait devoutly to receive it. In alert parishes now the priest does not go directly to the sacristy after the blessing but goes in procession through the church. It is not seemly for people to be jumping out of pews in front of him. Besides they should be joining with their brethren in a song of praise and thanksgiving to God for the privilege of the Mass.

Q. What about the new missal? Is it this, or are more changes coming? Some Latin still remains. Will it be changed to English later? I want to buy a new missal for my wife. Should I purchase the present one or wait awhile?

A. On Passion Sunday, March 27, the priest will begin using a missal supplement at the altar. It is so designed that, if everyone takes his proper role, he will need no other book at the altar. It will have the prayers—oration, or prayer over the gifts, secret and postcommunion—in English; the Preface and the prayer after the Our Father will be in English. The Canon of the Mass, the Offertory prayers, and the priest's personal prayers before his Communion and at the end of Mass will remain in Latin. The prayers at the beginning of Mass and the Orate Fratres will be either in English or in Latin as your own bishop may decide.

After Passion Sunday we do not expect any

more changes for awhile. How long that while may be we do not know. A Commission on the Sacred Liturgy is studying future changes, and will meet regularly in Rome. Their study will probably be very thorough before changes are made. Some predict five years; some ten.

Besides there will be changes in our English text. Representatives of various English-speaking countries will try to decide on a uniform text. But this may require several years, and possibly no changes in the English readings will be made until the Roman Commission announces its program.

I would not invest very heavily in a missal at the present time—certainly not until you find one which includes the changes to be made on Passion Sunday. A book with the Propers and the Canon might be useful to you if it is not provided in your church. These are not apt to change for several years. For the other parts, read or prayed aloud in English, you should listen rather than read. At other times in the Mass, e.g. the beginning prayers of the priest, the Offertory, and the Communion, you should be singing with the rest of the congregation rather than reading from a missal or prayer book.

Q. We have two of our children, out of six, who are slow learners, and the Catholic school is slow learners or teachers to help them. (It is sad!) The only answer seems to be the public school system where accommodations are made. If we are going to run schools why not be more just about it and give these slower creatures a fair chance? Also please clarify: Is it a mortal sin for parents to remove a child from the parochial school on their own?

A. Most parish schools are overwhelmed by the burden of providing teachers and facilities for the average student and find it impossible to provide special accommodations for either the brilliant or the retarded.

The council's Declaration on Christian Education states: "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."

"Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools."

It is a matter for you to decide, in your own conscience, and with such consultation as may be required, whether you should take these slow learners out of the parochial school and send them to special classes in the public school. Seek honestly the welfare of the children, considering their religious, intellectual, emotional and social needs. Then you need have no worry of sin.

Q. Is it true that one of the Apostles at the Last Supper was a Negro? If so, which one?

A. It must have been either Peter or John. Jesus told them, "Go and prepare for us the passover that we may eat it."

Who but a Negro is expected to do such menial work?

I am spoofing, of course. The Apostles were all Jews.

Birch Society

To the Editor:

"Thank you for keeping the 'heat' on the Birch Society."

I find it difficult to see how a Catholic can support the Birch Society.

It is "strange" that the Birch Society is against:

- 1. Civil Rights; 2. The U.N.; 3. The Supreme Court; 4. Labor; 5. Democratic Party; 6. Medicare; 7. The Criticon.

I would like to know what the Birch Society does stand for. When I encounter them they talk in circles.

Obviously I cannot sign my name, even though I would like to. They would deluge me with mail, phone calls and visits to my home.

May God always be with you.

Keep up your good work of putting out a timely, inspiring and interesting paper.

A Friend Indianapolis

Defends Birchers

To the Editor:

Unfortunately there are always two views to every problem which confronts us. A right one and a wrong one. This means that a small or large number of persons are wrong in their thinking. The problem then is to get those who are wrong in their views to see and correct their thinking.

In a recent issue of The Criticon Mrs. Donald J. Meekes, of LaPorte, had a letter in which she heaped ridicule upon Mrs. Earl P. Reanauer Jr., of Bedford, for stating a position which she had taken in regard to remarks made by a Mr. Rowland Allen which you published in the November 5 issue of your paper. Mr. Allen previously had issued a public criticism of the John Birch Society and Mr. Welch on a local radio program. None of his remarks would be able to substantiate, I am sure.

Mrs. Meekes seems to have forgotten that Mrs. Reanauer had a perfect right to voice her opinion, which right should have been "inviolate" and without question. I am wondering if Mrs. Meekes has enough first-hand knowledge that Robert Welch and those that have joined him in the John Birch Society are wrong in what they say and are doing to have spewed her venomous "diatribe" upon them.

We can only stay free by a united front. Let us see if we can reach a conclusion that we can unite on.

- 1. Can we agree that the most of us are opposed to atheistic Communism? 2. Can we agree that we want to retain the system of government as established by our forefathers? 3. Can we agree that if this system is not perfect it is the best system, so far, established by man? 4. Can we agree that the most, or at least a good many of us, realize that we are being taken, subtly into Socialism, the first step to Communism?

History records that the welfare state is the path taken by every former great civilization

In an editorial, San Francisco television station KPIX commented that "if agricultural organizations had been more sensitive to the welfare of farm workers, there would be less need for emergency legislation for the betterment of their lot by church groups."

How long is it going to take some people to learn that "principles of justice and equity demanded by right reason both for individual and social life and international life"—as the schema on the Church and the Modern World puts it—always have been and always will be a primary concern of religion?

OPINIONS

of the past and which led to the shoulders of the receivers. In doing this, we overlook the fact that Christmas is celebrated each year precisely because "One was born for Whom there is no suitable gift but gratitude.

I do not belong to the Birch Society but I know a lot of fine, intelligent people who do and I feel strongly that I should.

The original and still the chief purpose of Mr. Welch was, I am certain, was to unite us to fight the dangers which we were facing, and still are, of being buried by the Communists.

I am sure, also, that I want my children and grandchildren to live under the system of government that I have or until a better system can be devised. I would like to see a system developed that will make it possible some day for all peoples on the earth to have enough to eat so that the two-thirds of all human beings who now go to bed hungry every day of their lives, will not have to do so, and that they may live, otherwise, as human beings.

We are now being told that communism is just a political party like the Republican and Democratic parties. This we know to be a lie. It is an ideological conspiracy the one man devised in order to rule the whole world.

Here's a thought, why not have a hymn or another priest say, and sing or chant the vernacular simultaneously with the priest celebrating the Mass? This would be a way of retaining the original Mass in its Latin form and at the same time rendering it in local languages?

I see no reason why the Mass could not be said 100 percent in two languages simultaneously, Latin and the local or native tongue. Thus, we would not lose the original universality of the Mass.

I think I have put across my thoughts and would appreciate other readers' views on this in the paper. Perhaps others may look at it in my way, and maybe something could be done about it.

A reader Indianapolis

Who really gives?

To the Editor:

Most of us agree that it is better to give than to receive. But some of us choose the luxury of giving for wrong reasons. We find gratitude a hard one to surmount. So we give lavishly in order to transfer that burden to Sellersburg, Ind.

YOUR WORLD AND MINE

How do the French feel about the U.S.?

By GARY MacEOIN

PARIS—It was on the road to Versailles that I saw the poster. This is the same road on which the noble explorer, XVI and Marie Antoinette of cake-eating fame from their ancestral estates, were taken to the justice of the people and the guillotine.

The face on the poster was that of Charles de Gaulle, a left-over from the president era. I found a significant agreement in the reasons which had decided them that the country needed a change.

One had to do with the man, the combination of age and a optimistic optimism. They were realistic enough to recognize that one took de Gaulle on his terms or not at all.

The second reason had to do with the policies and here the noteworthy point was that they disagreed less with his policies, in themselves than with the implacable French logic of the General's implementation. He was trying to go too far too fast, they thought it. But there was no real disagreement with his self-direction in which he wanted to take them.

Specifically, the French see the nationalism of de Gaulle in a quite different light than that in which Americans do. Nationalism, they say, is not bad in itself. Had nationalism in that sense, which imposes its will on weaker states. To do this is to transfer to the international order the methods of a dictatorial regime in the national order.

The nationalism of the weaker state that resists is, on the contrary, of national liberty. It was the inspiration of the freedom movements of the 19th and 20th centuries. It urges the satellites today to escape from the shackles of Moscow, just as it drives the backward nations of the West to seek economic independence.

The French do not question the good will of the United States. It is not the issue, they insist. The objective situation determines the facts. The United States calls for a partnership in NATO, but the French believe a partnership is not possible. NATO could never limit the freedom of decision of the President of the United States on major issues. The limitation of sovereignty would not be reciprocal but one-sided. It would simply extend the area of decision of the United States beyond its own borders to the

(Continued on page 10)

L'L SISTERS

By Bill O'Malley



"MY GOODNESS! MY SHADOW MAKES MUDDY TRACKS!"

THE CRITERION 124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206 Official Newspaper of the Archdiocese of Indianapolis 635-4531 Price \$4.00 a year. Entered as Second Class Matter at Post Office, Indianapolis, Ind. EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, John G. Aekelmirre; MANAGING EDITOR, Fred W. Fries; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James J. Dwyer. Published Weekly Except Last Week in December.

THE YARDSTICK

Priests and laity: roles in temporal order

BY MSGR. GEORGE HIGGINS

The Berrigan case and several similar incidents of recent date have stirred up a first-class controversy in the American Catholic community with regard to the role of the clergy in the temporal order...



As one who has tried to keep up with everything that is being written on this subject, both pro and con, I find myself siding temperately with those who favor the greatest possible degree of freedom for individual laymen in the temporal order...

By and large, in other words, I think that ecclesiastical authorities should lean over backward in favor of freedom of clergy and should refrain from censoring or censuring even very clerical members of the clergy, so long as the particular clergymen in question do not pretend to be speaking for the Church.

At the same time, I have the uneasy feeling that some of the

voiciferous lay champions of clerical freedom may be doing a disservice to the Church by overstating the role of the clergy in the temporal order, or, in any event, by neglecting to give due weight to the role of the laity.

I am not suggesting, of course, that this fear of discouraging lay initiative is the only reason being advanced by those who are in favor of placing more or less stringent restrictions on clerical freedom in the temporal order. It is, however, one of the reasons, and it seems to me that it ought to be taken seriously.

In my opinion, the best way to deal with this problem is to make it clear that when the shoe is on the other foot and when clerics make public statements which do not meet with the approval of some of the laymen who are now so vigorously defending clerical freedom, these same laymen are quite capable of appealing to the principle of lay initiative and lay autonomy in the temporal order.

man not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, he can serve as a useful warning.

Obviously this brief statement of principle does not resolve to resolve—the kind of prickly controversy which has been stirred up in this country by the Berrigan case and similar incidents. It can serve as a useful warning.

WHAT OF THE DAY

Liberals and Amish

By REV. JOHN DORAN

It appears that the Amish are the same embarrassment to the liberals that the Christians were to the Romans.



The Christians proved an obstacle to the proclaimed religious tolerance of the Roman Empire. The Romans, who loudly announced the non-tolerance of the Church in the Modern World, while explicitly defending freedom of expression for clerics as well as laymen, lay down the law for the Amish.

The liberals, who have long proclaimed that they are tolerant of all divergent views and the protectors of the minorities, have found in the Amish a growing and fast accepted liberal government has turned upon them in fury.

Notice, for example, how the government went in several years ago and seized the property, the horses, of some of the Amish who refused to accept curtilage payments, even though the government knew that the Amish by religion are not allowed to take part in any insurance system which Social Security is a type.

They are the Rev. J. N. D. Now a very complicated situation has arisen in Iowa. The school system there demands that the children attend school until the age of 16, and that teachers in private schools be certified.

The decision to set up the institution was made in response to an invitation from the Inter-sectarian Federation of Catholic Universities, which was sponsored by Pope Paul with responsibility for initiating the project.

What interests me is the problem which the Amish presents to the liberals. The Amish are a people who are not allowed to take part in any insurance system which Social Security is a type.

Therians plan new headquarters PUEBLO, Colo.—The national headquarters and vocation research center of the Therians of America will be moved from here to Colorado City, where a three-acre tract was the gift of a donor who prefers to remain anonymous.

Father Morrisroe named for award CHICAGO—The John F. Kennedy award of the Catholic Interracial Council of Chicago will be presented to Father Richard P. Morrisroe, Chicago priest wounded severely in Alabama last August while aiding the civil rights movement there.

modern world cannot mean that ecumenical declarations, or their date from God either to get into issues of current concern.

It is easy enough, among both Jews and Catholics," he writes in the December 17 issue of the Reporter, "to defend priests and rabbis, and some times even ecumenists and editors, in their right to hold opinions, rooted in their spiritual convictions, about the problems of the day. There is in such a defense a rekindling of our high dedication to freedom.

Nonetheless, it is particularly important for political and theological liberals to remember that the liberal's plan for mankind is not in favor of anyone's trying to commit the synagogue or the church to a particular stance on such issues.

But anybody knows that a liberal, for all his protestations, cannot leave other people alone. The liberal is a "Mister Fixit" who must be busy deciding what is best for everyone, and then making sure that everyone follows the latest decision.

The liberal must be the judge of what's good for the masses, and the liberal expects the masses to sing alleluias to his judgment. This the Amish refuse to do, and for their refusal must be penalized.

It's an embarrassment, however. The liberals themselves see how strange it is that they are crying out at one moment in anguish at the plight of the Negro minority, and are simultaneously putting the Amish to a plight.

Before too long, I suppose, the liberals, who have demanded and gotten Medicare,

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Church court suggested to protect human rights

WORCESTER, Mass.—A diocesan official advocated the establishment of a Church court for the protection of an individual's human rights.

FATHER HENRY G. BOWEN, vicar general of the Worcester diocese, told a luncheon meeting of professional and business men here he felt the Church has come upon a time to discuss and research and investigate the possibility of re-establishing or reactivating judicial procedures for the protection of rights within the Church in other fields than marriage.

FATHER BOWEN, who holds a doctorate in canon law and is a professor at the Catholic University of America, Washington, D.C., discussed the present-day operations of the tribunal in American dioceses, particularly in the Worcester diocese.

Currently, Father Bowen justly and expeditiously.

INDIA: CHILDREN ARE STARVING

From India this week come frantic requests for food. "The harvest on which everyone depends is a failure for lack of rain, our priests and Sisters report. People are starving, especially in the villages."

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Monsignor Goossens Says:



This is Rosa. She scrounges for food in garbage pails; she dresses in rags; she sleeps in the streets. Hundreds of abandoned children like Rosa find their way to the 2,000 orphanages which missionaries have established throughout the world.

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FAMILY CLINIC

Two suitors put girl in marital dilemma

By JOHN KANE, Ph.D.

I am twenty-two and going with two catholic boys. One is the finest man I ever met. He treats me with consideration and I know he loves me. The other is not nearly such a good husband material yet I am strongly attracted towards him. I know he was once intimate with the girl he loved but I can't hold this as a gain for him. We all make mistakes. Please help me. I am losing sleep over this. Perhaps I should give up both.



Dorothy, your dilemma is more apparent than real. I cannot help you directly, but I can tell you which of these men you should marry, if either.

But you will have to make up your own mind. The sooner you do, the more quickly you will resolve your problem, if you do intend to marry.

When you say you are strongly attracted to the second young man, I presume you mean sexual attraction. Certainly, sexual attraction is one of the factors in a marriage.

BEST OF TWO WORLDS

On making decisions

By GILBERT ROXBURGH, O.P.

I wish it were possible to take such sort of a survey among newspaper readers the way ANL-Anders sometimes does.

Or take the griper in the company. This and this and this are wrong, your policy is wrong.

But grippers are people who are not content with living in the grip, who will not take practical steps to alleviate the ills before them.

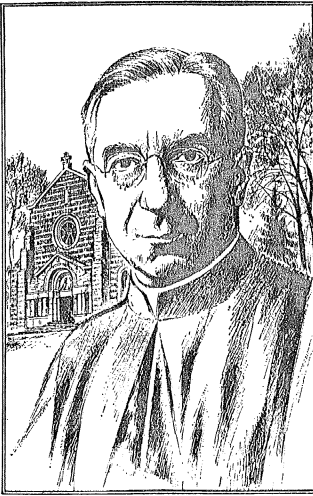
Or take people who make decisions, but totally unrealistic ones, not considering alternative situations, not considering circumstances, not even getting a strong grip on the problem.

I'm involved with this other woman. The unhappy husband says. He would like to get out of this situation. He knows what he can do, should do, must do. Although the whole thing is un-

Dates announced for relief appeal

WASHINGTON—The 20th annual Catholic Bishops' Overseas Relief Fund appeal will be held on March 13 to 20.

Proceeds from the appeal help maintain the worldwide relief and welfare programs of Catholic Relief Services, the overseas aid agency of U.S. Catholics.



MSGR. WILLIAM B. SCH., widely respected as a 'protagonist' of the U.S. Liturgical Movement, was a close collaborator with the Benedictine Fathers Virgil Michel and Michael Dacey in launching the 'Orate Fratres' magazine and inaugurating the U.S. Liturgical Week.

Perhaps you are losing sleep needlessly. It could be nothing but the intention of asking you to marry him, although it would appear the first one has, so you may be creating a problem which doesn't even exist.

Baptist theologian lauds council's work

LOUISVILLE, Ky.—A Baptist believes council action will promote the interchange between Baptist and Catholic scholars.

Dr. Garrett also visited a Baptist Church in Rome for the dedication of a religious education building.

HE SAID HIS brief stay did not equip him to judge the overall council, although he has already studied nine of 11 documents he brought with him.

right now, but at least I have the comfort of saying: Well, I haven't really tried, but if I had, my opinion would have been more realistic.

THE WEEK IN LITURGY

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

Jan. 9 FEAST OF THE HOLY FAMILY. Strong family units are the backbone of the human family.

Jan. 12 MASS AS ON MONDAY. In theory, the concept of the Church being the Mystical Body of Christ of which He is the head is not difficult to understand.

Jan. 13 BAPTISM OF OUR LORD JESUS CHRIST. The baptisms that John the Baptist conferred by the bank of the River Jordan were not sacramental, but rather symbolic acts designating a definite turning away from the past and preparation for conversion.

Jan. 14 ST. HILARY. This 4th century bishop of Poitiers in France was a convert from pagan idolatry and became an articulate voice against the Arian heresies to which sect was then rampant in the West.

Jan. 15 ST. PAUL THE FIRST HERMIT. This 4th century Egyptian Egyptian dedicated to live an ascetical life in the desert when only 22 to escape the persecution of Emperor Decius and to practice his faith in freedom.

Jan. 16 ST. SYLVANUS. A 4th century Egyptian hermit who lived in the desert and practiced his faith in freedom.

Jan. 17 ST. ANTONY. A 4th century Egyptian hermit who lived in the desert and practiced his faith in freedom.

Jan. 18 ST. MARTIN. A 4th century Gallic bishop who lived in the desert and practiced his faith in freedom.

Jan. 19 ST. JANUARY. A 4th century Gallic bishop who lived in the desert and practiced his faith in freedom.

Jan. 20 ST. MARTIN. A 4th century Gallic bishop who lived in the desert and practiced his faith in freedom.

Jan. 21 ST. AGNES. A 4th century Roman virgin who lived in the desert and practiced his faith in freedom.

Jan. 22 ST. AGNES. A 4th century Roman virgin who lived in the desert and practiced his faith in freedom.

GOOD NEWS

Manifesting Christ

By MARY PERKINS RYAN

By January 5th, the feast of the Epiphany, most of us have forgotten all about Christmas, except for the bills to be paid.

This celebration was originally established by the Eastern Church at the same time as the feast of Christmas was established in the West.

The Church celebrates these events on this feast, but she also views them as related to her union with Christ.

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Council aftermath to be TV subject

NEW YORK—Discussions on implementing the decisions of the Second Vatican Council will be featured on the Catholic Hour radio program on the first four Sundays of January.

The program is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company and broadcast at 1:05 p.m. (EST) each Sunday.

Taking part in the discussions of the post-council Church under the theme "The Church Faces the Future" will be writer and theologian Francis X. Clooney, editor of Crossings.

Other participants include Bishop John Joseph Cavanaugh, editor of Crossings; James J. Conboy, editor of Crossings; and Daniel C. Maguire, associate editor of Crossings.

WHAT'S HAPPENING Making the Mass live

Putting a host on the paten is very concrete matters immediately concerned with the lives of the people who are listening.

When he finds out that nothing is clear, then he can ask for one specific difficulty, and then give the priest a chance of giving a little table talk or stand in at a letter.

When he finds out that nothing is clear, then he can ask for one specific difficulty, and then give the priest a chance of giving a little table talk or stand in at a letter.

Fr. Merton denies he has left abbey

FATHER MERTON, who has been asked to join the staff of the new anti-poverty project in Harlem, has said he has "disappeared" to somewhere in Mexico.

In an accompanying statement, the Catholic Peace Fellowship said that many rumors were in circulation about Father Merton, ranging from a report that he had joined the staff of an anti-poverty project in Harlem to a report that he had "disappeared" to somewhere in Mexico.

Ban council texts in Red Hungary

BONN, Germany—Hungary's communist government has a text for forbidding the publication of ecumenical council documents in Hungary, according to KNA, German Catholic news service.

KNA said that although Magyar Kurir, Hungarian Catholic news agency, reported council discussions fully, it has not been permitted by the government for religious affairs to publish full texts of decrees.

Members of the peace fellow-ship have engaged in public demonstrations against war in Vietnam and one has burned official for religious affairs to be part of what is going on.

VIEWING WITH ARNOLD

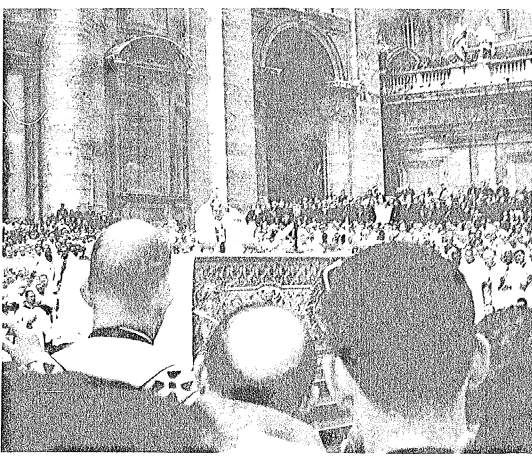
Bond's 'Thunderball' just more of the same

By JAMES W. ARNOLD

'Thunderball' returns us to the adolescent dream world of James Bond, the indubitably elegant Mr. Bangbang Kississ...

sophisticates are still in the cut, gassed, drowned, stretched, steamed, scalded, kneecapped...

If 'Thunderball' feeds our baser appetites, 'The 10th Victim' shows what may happen if we serve them too much. This Italian spoof is basically another Joe Levine exploitation film...



VATICAN II TO BE TV FEATURE—Dramatic scenes from Vatican II such as the closing Mass in St. Peter's Square will be shown in color on the Catholic Hour series on the last four Sundays in January. Check local listings for time of telecasts.

Common 'Our Father' in French PARIS—The French Catholic hierarchy has approved a version of the Our Father which will be used by French-speaking Catholics, Orthodox and Protestants.

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Although it is about a 21st century society in which people hunt one another legally for prize money and release of aggressive instincts, 'Victim' is in so much brutally valid satire of modern values that it seems this time the sex is really used to sell the satire instead of vice-versa.

competence of a woman wielding a tire iron. Since he avoids entertaining people with violence, Petri can satirize it without hypocrisy: 'The disdain for human life is but one modern trend that he traces to its logically absurd outcome a hundred years hence.'

all this good, healthy anger because of the camera's commercial duty to leer in Miss Andrews, the 'new Ekberg,' in various stages of what might be considered hot stuff at the local junior high school. Miss Andrews is used not only for formal stimulation but as a sex symbol in a whole series of themes that would distress psychiatrists, revealing women as sadistic, frigid, selfish, violently domineering and perhaps cruelly, as merchants of death at their most feminine.

of a culture that is built on money, gadgetry, self-indulgence and had taste—a deftly precise description of the famous Bond Mystique and what it stands for. There is a sentimental ending apparently swiped from a Doris Day movie. But the color photography is slick and often goofy (once somebody is seen entering a car from a camera underneath the main axle), and the sets and even the people seem designed to look like hollow ice cubes.

Otherwise, 'Victim' ruthlessly exposes the shallow horror

VARIETY IN BOOKS

New MacArthur book

'With MacArthur in Japan, A Personal History of the Occupation,' by Ambassador Sebald with Russell Brines, W. W. Norton & Co., New York, 318 pp. \$6.95.

He sympathized with the Japanese people, whom he had known well in prewar, pre-militarist years. He was an ideal man in his position. His narrative now is a valuable as well as a deeply interesting contribution to the history of that unique Occupation. His story includes the beginning of the Korean war and MacArthur's dismissal.

ments of the Occupation thus: "The establishment of a peaceful and responsible government in Japan by the Communist orbit."

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Conference slated on Latin America CHICAGO — The third in a series of annual conferences held in the hope of gradually correcting U.S. Catholic misconceptions of Latin American life will take place here January 19 to 21.

Radio and Television INDIANAPOLIS AREA Sunday Television 9:30 am - Christianity... 10:00 am - Sacred Heart... 10:30 am - Challenge... 10:45 am - Look Up and Live... 11:00 am - Good News Family Hour... 1:00 pm - Directions, etc.

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Why Hoosier Energy plans inter-ties with generating plants in Kentucky and Illinois. Hoosier Energy plans to use an additional loan of \$12 million from REA. This money will supplement the original loan of \$60 million which was requested in 1960... approved in 1961... finally released in 1965. Rural electric had to amend their original estimate due to the 5-year period from the time they applied until the \$60 million was made available. Load growth has been fast during those 5 years and Hoosier Energy's requirements have greatly increased. Commercial electric utilities caused this 5-year delay, in an effort to prevent construction of Hoosier Energy. Had rural electric been allowed to start plant construction as soon as REA approved the \$60 million loan, Hoosier Energy would have been in operation some time ago. Now—additional money is needed to build more transmission lines and connect Hoosier Energy with rural electric generating plants in Western Kentucky and Southern Illinois. These two plants have been built since 1960. Connections with them were not possible when the original application was made. This interconnecting will create a true power pool, and make possible a back-up contract with the Southeastern Power Administration. It will assure more reliable power — and operating costs should be lower — because reserve power can be spread where it is needed. The final result will be the same as the original goal... a secure source of electric power for the growing needs of rural Indiana. HOOSIER ENERGY DIVISION Indiana Statewide Rural Electric Cooperative, Inc.

SEES 'FRUITFUL RESULTS'

Pope Paul lauds U.S. Latin America Week

WASHINGTON — Pope Paul VI has expressed the hope that the U.S. national Catholic observance of "Latin America Cooperation Week" will have practical, fruitful and lasting results.

In a letter to the U.S. hierarchy, the Pontiff also expressed confidence that "rich spiritual rewards" will descend upon the U.S. Church because of the observance, scheduled generally from January 23 to 30.

The U.S. bishops agreed at their November general meeting, held in Rome during Vatican Council II, to sponsor programs during the last week of January which will stress greater understanding and friendly concern for our fellow Christians of Latin America.

The hierarchy also approved a national collection for the Church in Latin America. It is proposed to hold the collection during January in conjunction with the cooperation week.

"We have been truly gratified," said Pope Paul in his letter to the U.S. bishops, "by the knowledge that you are acting as a body in your recent annual meeting, have decided to proclaim in the United States a Latin America Cooperation Week during the coming month of January."

The Pontiff also expressed his "sincere interest" in the third annual national conference of the Catholic Inter-American Cooperation Program scheduled for Chicago, January 19 to 21.

"Our zeal for the Church in Latin America," wrote the Pontiff, "and for the spiritual and temporal welfare of our numerous children in that great continent is ever pressing."

It was thus with keen satisfaction, the Pontiff said, "that we learned of your most recent proposal to observe a Latin America Cooperation Week."

"From this decision, we feel sure, rich spiritual rewards will descend on the Church in the United States which has already made great efforts to establish a common bond with the Church in the many nations of Latin America."

POPE PAUL said he experienced further gladness and joy from the knowledge that more than 4,000 priests, religious and laity of the United States "are laboring in fraternal cooperation in the care of the Lord in Latin America."

"We are happy to know," commented the Pope, "that you intend to continue this plan of sending personnel."

This is an aspect of apostolic cooperation with Latin America which is always of great interest especially today in the face of the needs which are constantly increasing as the population expands.

Father John J. Conidine, M.M., director of the Latin America Bureau (N.C.W.C.), has expressed that material to assist in carrying out observances during the proposed cooperation week is available from the bureau's program office established with the cooperation of Bishop Ralph L. Hayes in the Davenport, Iowa, chancery building.

Annual party set for Jan. 9. TERRE HAUTE, Ind. — Mother Theodore Council 541, Terre Haute Knights of Columbus, will again treat the boys and school staff at the Holy Spirit School with the annual post-Christmas party on Sunday, Jan. 9.

De gustibus

LONDON — St. Mary's Church, in nearby Finchley, has made a concession to parishioners craving an all-Latin Mass. The parish bulletin announcing Latin Mass at 7 a.m. said simply: "Si quis vult Missam frequentare in lingua Latina celebratam ad nostram ecclesiam parabolam oportet venire sabatato hora septima antemeridiana."

The American criticism that this is to want the shield of United States power with the price of the French answer with political realism: "That is true up to a point. But you must always defend for your own sake, even if we pay nothing."

Besides, to withdraw from NATO is not to cease to contribute. It simply gives us more freedom within the narrow confines of our objective commitment.

The real weakness of the French position is that it requires a common front with its European neighbors. And de Gaulle's parallel efforts to get for France within Western Europe the hegemony of the very kind she wants to deny the United States in the Atlantic Community encourage a Bonn-Washington axis which would certainly not be conducive to world peace.

De Gaulle's post-election willingness to resume discussions within the Common Market hopefully indicates that he realizes he has gone too far along that dangerous road.

INDIANAPOLIS — The Archdiocesan English Language Arts Association will meet at Marian College at 1:30 p.m. Saturday, Jan. 8. Speaker will be John L. Darretta, a member of the Marian English department, who will discuss works of William Faulkner.

Election of officers will take place during the business meeting of the group. Brother Gerard Mason, C.S.C., is president of the Association.

3 council texts are published. — WASHINGTON — Texts of three Vatican council documents promulgated by Pope Paul VI on Oct. 28 have been published by the Publication Office, National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., here.

The documents and their prices are: Declaration on the Relation of the Church to Non-Christian Religions, 15 cents; Decree on the Adaptation and Renewal of the Religious Life, 20 cents; and Decree on Priestly Training, 25 cents. A 20% discount is available on purchase of 50 or more copies of the Decree on Priestly Training, or 100 or more copies of the other two documents.

CONTRIBUTORS. THE CRITERION will carry a list of parish and organizational correspondents and their addresses for the current issue. The following persons submitted items for this week:

MISS LULA ERINGER, Sellersburg; MRS. MICHAEL KLUMP, Guilford.

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MISSION LETTER

Graduate of Marian works in Colombia

Dear Folks Back Home: It is now almost a year since we arrived in Medellin, a city of close to a million inhabitants which we had never heard of before coming to Colombia, but a city where we now feel quite at home.

We have been very blessed here during the past year becoming acquainted with the birth of Andrew in Medellin.

Dear Folks Back Home: It is now almost a year since we arrived in Medellin, a city of close to a million inhabitants which we had never heard of before coming to Colombia, but a city where we now feel quite at home.

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Jeffersonville and Clarksville Calendar OF EVENTS. St. Anthony's. Enrollment of New Members of Holy Name Society. Jan. 9th, 2 P.M. St. Augustine. Women's Club Meeting. Jan. 13th, 8 P.M. Sacred Heart. Men's Club. Jan. 10th, 1966. Installation of Officers. Providence. Science Program - "Preview of Progress." Jan. 12th, 1:30 P.M. These announcements are made available without charge. To have your event listed, phone BU 2-2869 at least two weeks before event is scheduled.

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Fr. Lauck is named to Indiana art post

FR. LAUCK, Ind. Father of the Arts, has been named to the post of Indiana art post. The appointment was made by the Indiana Art Salon Committee, in addition to Boykin and Father Lauck, include Mrs. Dorothy Luettmann, New Albany, vice chairman; Mrs. William H. Kelly, Kokomo, secretary; Mrs. Ruth Stemmig, Indianapolis, treasurer; Mr. J. D. DeVault and Mrs. Clark DeVore, Indianapolis, and Elizabeth Metzger, Mill town.

Protestant church uses Sister's art

DUJETH, Minn.—Sister Mary Celeste of St. Scholastica's College has completed an agreement for the Glen Avon Presbyterian church. The Benedictine nun was engaged to design and create symbols of the 12 Apostles for the church's sanctuary remodeled in 1958.

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IN CHRISTMAS MESSAGE

Pope cites Church role as 'peace messenger'

By JAMES C. O'NEILL

VATICAN CITY—In his Christmas broadcast Pope Paul VI appealed to all mankind to "stop and think" because the peace of the world is now in great danger.

In a 3,000-word broadcast December 23, the Pope spoke to all Catholics, "to all my Christian brethren," and "to all men on earth."

Pope Paul said the "first task involved in the presence of the Church which goes in search of peace" is her role as messenger of peace. "For this reason," he said, "at this very moment we are making a new plea for peace—and this, not simply because peace is a good thing in itself, but also because it is a good which is in such danger today."

Fresh schemes which arose from the tragic experiences of the last war are now joined by old and deep-rooted nationalist tendencies, along with newer ideas of subversion and terrorism. Arms ever more powerful and dreadful become a curse, the only guarantee of a treacherous and deceitful peace to the detriment of a sense of justice and human brotherhood among peoples," he said.

"NOWHERE in the discourse did Pope Paul refer directly to any conflict such as that in Vietnam. But it was clear he was concerned with the development of hostile camps splitting the world in two.

Passionately Pope Paul appealed: "Brothers, do heed the message of peace which Christmas brings to men who even now are the object of God's love.

"Check the way things are going. It is possible that you're on the wrong track. Stop and think!"

The Pope warned that no one should restrict love to peace within the limits of self-interest or personal ambition. No one ought to set about disturbing the peace of others by means of underhanded schemes and contrived disorder. No one ought to force his neighbors—and today we are all neighbors—to resort to armed defense. And no one ought to shirk just and sincere negotiation to restore order and friendship.

POINTING OUT how peace can be achieved, Pope Paul said it "needs to be built through a courageous revision of the inadequate ideology of egoism, selfish and national superiority.

We need to know how to forgive and begin again so that the relationships between men will not be determined by power and force nor simply by economic gain or the state of civic development, but by a higher concern, which in the long run, which in the faith of God, manifested in Christ, reveals as logical, just, and worthwhile."

In his opening words Pope Paul addressed himself first "to all our sons, to the whole of our beloved and holy Church spread throughout the world and gathered together in the same communion of faith and charity."

Next he greeted "all our Christian brethren whom we ever look forward to being able to greet in a perfect sharing of the same admirable communion."

"To you we send our greetings for Christmas," the Pope described Christmas as "the encounter, the great encounter, the historic encounter, the decisive encounter between God and mankind."

Pope Paul said the Church had experienced a unique encounter of herself in the four sessions of the Second Vatican Council. "By examining herself in the council she has encountered Christ. She has experienced by rebirth, not seeking to absorb the 'spirit of the time,' or putting her trust in the weak ideologies of the secular world, or becoming with some view of historical fatalism, not being satisfied with some practical treatment of a few secondary norms of canon law, but seeking to find Christ afresh in herself and to encounter Him with greater awareness."

From the encounter with herself and Christ, the Church then experienced an encounter with the world, the Pope continued. "The Church in a sense came out of herself and went to meet the men of our time, living in a world of tremendous and bewildering progress."

"THE CHURCH took into consideration the ever increasing number of the great part of the world's population. One of those is for more food—physical and spiritual—for a hungry and thirsty world."

Because of the council, the Pope said, the Church has come to realize more deeply her missionary norms of canon law, but seeking to find Christ afresh in herself and to encounter Him with greater awareness."

"She calls it hers out of a sense of obligation which permit no weakening and which quietly and heroically makes

Loquitur pecunia

MONTREAL — A check for \$250, made out in Latin was among the donations sent to Cardinal Paul Emile LeGer of Montreal for his work among the poor. An explanatory letter, in classical Latin, accompanied the check. It was signed in the name of 15 contributors, members of a weekly luncheon club, who set aside the money as a Christmas gift to the poor.

world the message of friendship and peace.

It was at this point that Pope Paul launched again his appeal to a congregation which included for his speech. "I would like to say to you, the Church, the Church that knows she possesses, she is not pushing herself into the hands of others, she is not boasting, she is not seeking to be the center of the world."

He also cited the invitation sent to other Christians, which "brought about a meeting which had not occurred for centuries, and seemed unlikely ever to occur."

LASTLY HE cited his visit to the United Nations, which he described as an encounter "significant both historically and symbolically."

"The opportunity to speak to the UN certainly gave us the opportunity to fulfill one of the principal aims of the council, the bringing to the people of the

Pope addresses envoys at Christmas Mass

VATICAN CITY — Faith in the incarnate Christ, Pope Paul VI said those attending his midnight Mass at Christmas, has through the ages "purified their hearts and transformed them."

Through the message of the incarnate Savior, he said, people have become aware of the goodness of God alone but also of their own duty.

THE POPE spoke in French at a Christmas Mass which included for his speech. "I would like to say to you, the Church, the Church that knows she possesses, she is not pushing herself into the hands of others, she is not boasting, she is not seeking to be the center of the world."

He also cited the invitation sent to other Christians, which "brought about a meeting which had not occurred for centuries, and seemed unlikely ever to occur."

FROM THESE vast points of view, he said, the history of the Church, we must return to the case of religious truth, which he respected and safeguarded.

Plans 'grass roots' talks on council

BALTIMORE — Cardinal Lawrence Shehan of Baltimore has announced he will visit the parishes of his archdiocese to offer Mass, preach and hold informal discussions with the people on Vatican Council II.

The cardinal said he will designate "a national church" throughout the archdiocese and invite Catholics from neighboring parishes to come to these churches for his visit. He said his assistants will be made in the next few months.

They trust Joe

SAGINAW, Mich. — Joe Paetzke seems to have won the full trust of the St. Joseph Young Men's Society here. The members elected him financial secretary for 31 straight years.

Parish car demands respect

WHITBURN, England—When Father James McKinnon drives down the street, all the other vehicles keep the peace. The reason, Father McKinnon drives a "black maria," a van that police use for carrying off prisoners. His previous car was stolen a year ago and he thought the former police vehicle was just perfect for carrying boys on St. Joseph's parish football team to ball games.

Father McKinnon said he's pleased with the van, but still awed with the courtesy shown to the parish car by other drivers.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS CARD PARTY Sunday, Jan. 9 — 7:30 P.M. St. Francis de Sales Church Basement St. Matthew Women's Guild ANNUAL CARD PARTY Wednesday, Jan. 12 — 8 P.M. Glendale Auditorium THIRD QUARTER South Deane Council of Catholic Women BOARD and DEANERY MEETING Thursday, Jan. 13 — 7:30 P.M. St. Bernadette School Hall These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary before the event is scheduled. 923-4504 Feeney-Kirby MORTUARY MERIDIAN at 19th STREET