

Pope Paul, Patriarch are expected to meet twice in Holy Land

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NAZARETH—The town of Nazareth, nestled in the hills of Galilee, is one of the sites at which Pope Paul VI is scheduled to celebrate Mass during his historic three-day visit to the Holy Land. Scene of the Mass will be the Grotto of the Annunciation. Additional photos on Page 3.

RELIGIOUS MOTIVE

Trip to Holy Land seen sequel to Pope John XXIII's ecumenism

By CARL A. BALCERAK

Pope Paul VI's visit to the Holy Land is a dramatic sequel to the late Pope John XXIII's announcement two years ago that he was convocating an ecumenical council.

Pope Paul was expected to keep in motion the ecumenism started by his predecessor, but not in the unexpected fashion characteristic of Pope John.

Pope Paul's announcement came on the final day (Dec. 4, 1963) of the second session of the Second Vatican Council, and it was made in words as simple and clear as those with which John XXIII convoked the council. Despite the some persons have tagged the trip with political connotations, although objective, general approval of it has far outweighed any criticism or ulterior motives ascribed to it.

"We wish to go to Palestine in January," Pope Paul said, "to honor personally the holy places where Christ was born, lived and died and ascended to heaven after His Resurrection."

AFTER NOTING that no successor of Peter has returned to the Holy Land, Pope Paul said that among the reasons why he is making the (Jan. 4-6) pilgrimage is "to summon to this One Holy Church our separated brethren, to impart divine mercy on behalf of people among men . . . and to beseech Christ Our Lord for the salvation of the entire human race."

rael by President Shmouh Shazar at Megiddo, in the northern part of the country. President Shazar will also bid the Pope farewell in Jerusalem on January 5.

Patriarch Athenagoras I of Constantinople (now Istanbul, Turkey) will go to Jerusalem to meet and pray with Pope Paul on the evening of January 5. This will be the first meeting between a pope and a patriarch in 323 years. Late reports indicate that the two church leaders will meet again the following morning.

The Israeli government called the papal visit "a unique and memorable event" and said it welcomes the Pope's intention to visit our country.

Gov. Daoud Abi-Ghazaleh of the Jordanian sector of Jerusalem said he is "very proud of the visit of His Holiness" and referred to it as "an exceptional and historic event."

In Jerusalem, Chief Rabbi Isaac Nissim of Israel, who had earlier declined the government's invitation to take part in the official welcome for Pope Paul VI in Megiddo, announced December 29 he would meet the Pope on Mount Zion.

Chief Rabbi Nissim said he will receive the Pope at the tomb of King David when the Pope goes to Mount Zion late in the afternoon of Sunday, Jan. 5. The tomb of King David is located in a complex of buildings that includes the Cenacle — the Upper Room where the Last Supper took place — which is on the Pope's itinerary.

ACCOMPANYING the Pope will be Cardinal Eugene Tisserant, dean of the Sacred College of Cardinals, who has devoted most of his life to Oriental studies; Cardinal Amleto Cicognani, Papal Secretary of State, who served in the second highest ranking post in the Oriental Church congregation for five years; and Cardinal Gustavo Testa, secretary of the Oriental congregation, who is a Scripture scholar and expert in Semitic languages.

The papal entourage will also include Msgr. Jan G.M. Willobrecht, secretary of the Secretariat for Promoting Christian Unity, and Msgr. Joseph T. Ryan of New York, president of the Pontifical Mission for Palestine.

AFTER POPE PAUL VI is welcomed at the Amman airport (Jan. 4) by King Hussein, he and his entourage will go by automobile through Amman to Jerusalem, a distance of about 65 miles. Before reaching the Holy City (Continued on page 9)

VATICAN CITY—Even before the Holy See itself made any official announcement of Pope Paul's plans to meet Orthodox Patriarch Athenagoras of Constantinople, Vatican Radio intimated the announcement by the ecumenical patriarchate of the impending meeting.

Vatican Radio in its (Dec. 31) broadcast also listed the Orthodox prelates appointed to accompany Patriarch Athenagoras to the historic encounter on Jan. 5.

The delegation consists of some of the best known bishops under the jurisdiction of the Constantinople patriarchate, among them Archbishop Iakovos of the Orthodox Archdiocese of North and South America, with headquarters in New York, who is one of the six presidents of the World Council of Churches.

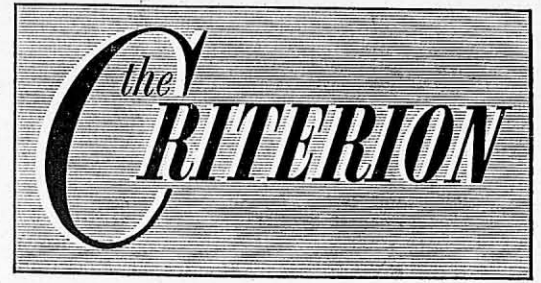
ALSO AMONG the group is Metropolitan Athenagoras of Thyatira, newly named Archbishop of Great Britain who until recently was Metropolitan of Canada. It was Metropolitan Athenagoras who served as the official envoy of Patriarch Athenagoras in conferring with Pope Paul on Dec. 28.

Vatican Radio relaying the news from Istanbul said:

"The Ecumenical Patriarchate of Constantinople announced officially yesterday (Dec. 30) that the Patriarch Athenagoras will go to Jerusalem on Jan. 3 and will meet Pope Paul VI on the fifth on the Mount of Olives, the site of the residence of the Greek Orthodox Patriarch of Jerusalem, Benedictos, who is to be the host of Athenagoras."

"THE HOLY SYNOD of the Ecumenical Greek Orthodox Patriarchate yesterday held an extraordinary meeting and appointed the delegates who are to accompany the Patriarch. They are the Metropolitan of Derkon, Iakovos; the Metropolitan of Heliopolis, Meliton; the Metropolitan of Rodopolis, Jerome; the Metropolitan of Neocaesarea, Chrysostom; and the secretary of the Ecumenical Patriarchate, Simeon.

Representatives of dioceses abroad will join the delegation at Jerusalem: the Archbishop of America, Iakovos; the Archbishop of Great Britain and Metropolitan (Continued on page 9)



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LIFE IN BOGOTA

Benedictine Sister tells of mission experiences

By PAUL G. FOX

Eight years ago, on the eve of her final vows, a young Benedictine nun lay seriously ill in a convent infirmary. Neither she nor her superiors knew whether she would survive the night. She did. God had plans for her.

For Sister Gertrude Gettelinger, O.S.B., was destined to become the first Latin American missionary from her community, the Convent of Our Lady of Grace, Beech Grove.

She is now home completing an unexpected vacation following her first year of teaching in an all-boys school in Bogota, Colombia. The reason for the trip home was the serious illness of her father, Leo Gettelinger, of Bradford, Ind.

In addition to visiting with her parents, Sister Gertrude has enjoyed brief reunions with other members of her family, including three fellow-Benedictines—Sister Mary Gregory, who teaches at Christ the King School, Indianapolis; Sister M. Cordia, St. An-

thony's School, Clarksville; and Sister Mary Alban, St. Pius X School, Indianapolis.

A TRAVELING companion on the trip from Bogota was one of Sister Gertrude's sixth grade students, Andres Buraglia, 11, who was sent by his parents to the United States to become more proficient in English. He is residing with the Lamar Layfield family, members of Christ the King parish, while attending the parish school. He will return to Bogota toward the end of January with Sister Gertrude to begin the new school term there.

The Bogota mission, Colegio San Carlos, is a unique venture in many ways. Thirteen Benedictine nuns from eight independent convents in North America assumed the responsibility of staffing the first six grades of the newly-established 12-year school opened by American Benedictine priests from North Dakota.

Working under a common superior, the nuns joined together in the project wholeheartedly. They were strange to each other, the country and the language. But judging from Sister

Gertrude's enthusiastic accounts, remarkable success has resulted.

A bilingual school, Colegio San Carlos is a school for the upper class. Most students are from wealthy, educated families. They are destined to become leaders of the coming generation in business, politics and the Church.

"Because of our association with Colegio San Carlos," Sister Gertrude commented, "many Colombians believe that North Americans must be wealthy. Nothing is farther from the truth. Our living conditions here are comparable to mission life in Indiana. But it is true nevertheless, that American nuns enjoy great prestige in Latin America."

EACH SUNDAY the Sisters devote part of their day to teaching religion to orphans at nearby institutions.

"Our students at Colegio San Carlos are very generous in supplying us with clothing and other needs for the orphans," she said. "We also receive packages of clothing, toys and teaching aids from our many friends in the United States," she added.

The Colombian school year runs from February through the end of November. Several of the remaining Sisters are spending the "summer months" there attending university classes in Spanish language and Colombian culture. Sister Gertrude was planning the same until news reached her of her surprise trip home.

THE FIRST YEAR of the Sisters in Bogota was marked by extraordinary circumstances—threats of revolution by communist-led mobs, thievery and mosquito epidemics. But the Sisters also vividly recall the friendly smiles of new-found friends, beautiful scenery (mountains, wild orchids), spiritual retreat, numerous side trips to other convents, schools and countryside.

Sister Gertrude found another diversion which brought intense satisfaction. Each Saturday she moderates a Saturday discussion group composed of 15 college and university girls who show "great promise in becoming leaders of social action."

Meanwhile, as the days of her home visit draw to a close, Sister Gertrude fills the hours speaking to many grade and high school groups, writing letters, and "shopping around" for many little things that the other missionaries have asked her to get while "in the States."

When asked the routine question about "how she likes" Latin (Continued on page 9)

Archbishop's sister dies at age of 73

Archbishop Schulte offered a Pontifical Requiem Mass on Saturday, Dec. 28, in Fredericktown, Mo., at the funeral of his sister, Miss Martha Schulte, 73, who died there on December 26.

Other survivors include brothers, Fritz and Herman Schulte, and a sister, Miss Lena Schulte, all of Fredericktown.

Modified DC 8 jet is papal transport

VATICAN CITY — The plane carrying Pope Paul VI to the Holy Land will be a new DC 8 jet with only a few modifications made to accommodate the Pontiff and his party of 20.

A spokesman for Alitalia airlines told a press conference that "arrangements made for the Pope are far less complex and far less revolutionary than might be imagined."

The Pope's seat, located in the forward section of the plane, is one of two regular commercial airline seats. At the Vatican's request no provisions for a throne, an altar or a kneeler have been made.

The character of the trip (Jan. 4-6) is that of a pilgrimage, a penitential journey, and everything has been done with this in mind," the Alitalia spokesman said.

FROM the outside the four-engine jet differs little from the normal aircraft operated by Italian airlines. On the fuselage, near the door of the first section, the coat of arms of the Pope has been painted. The tail section has been painted in the

gold and white colors of the Vatican.

Inside, three rows of twin seats have been removed from the left side of the plane to provide room for the Pope, whose seat is next to the window. The seats between have been covered with light green velvet and walls and curtains carry out the color theme. The spokesman said use of traditional red damask was decided against because that color can be disturbing to air passengers. Also on the walls is the papal coat of arms.

On the forward walls of the Pope's section are bronze statues of Our Lady of Loreto, 11 figures of air travelers, and a crucifix, both gifts of the Vatican to Alitalia. In the papal section there are a total of 10 seats and 2 tables which will permit the Pope to have visitors as he wishes.

In what would be the equivalent of the tourist section of the plane are located the rest of the Pope's entourage, including the three cardinals who will occupy the first rows of seats near the papal section. The plane has a total of 64 seats, more than necessary.

The plane is due to take off from Fiumicino at 8:29 a.m., January 4, and will fly the normal air route from Rome to Beirut, Lebanon; Damascus, Syria; and Amman, Jordan. Flight time will be approximately 3 hours and 20 minutes, with the Pope due to arrive at Amman at 12:30 p.m., Jordan time. The flight is a little over 1,600 miles.

The plane is newly acquired and has been put through test flights. Co-pilots for the trip are Commandant Gian Marco Zaccarini, 47, who has 11,600 flying hours, and Commandant Sergio Mosetti, also 47, with 12,000 flying hours. The full crew numbers 12, including 8 stewards.

On January 6 the papal plane will take off from Amman at 2:50 p.m., Jordan time, and is scheduled to arrive at Rome's Ciampino Airport at 3:29 p.m., Rome time.

Alternate airports for the Pope's landing in the Mideast are Damascus and Uciecna, Cyprus. On the return flight Fiumicino has been designated as an alternate landing place.

Orthodox prelate attends Christmas Mass in Moscow

BERLIN—(Orthodox Metropolitan Nikodim of Leningrad, who is in charge of foreign relations for the Moscow patriarchate, attended Christmas Eve Mass at the Church of St. Louis of the French in Moscow, according to reports here.

Reports said it was the first time such a high-ranking Orthodox prelate has come to St. Louis, Moscow's only Catholic church. Last month, Bishop Alexei of Tallin, Estonia, Metropolitan Nikodim's deputy for foreign relations, attended a Requiem Mass for President John F. Kennedy.

On Sept. 15, Metropolitan Nikodim—who had visited the U.S. six months earlier—was received in audience by Pope Paul VI at the Vatican. While in the U.S., the Metropolitan said he had been impressed by the ecumenical council's efforts toward Christian unity. He has since set up a special commission for Christian unity for the Moscow patriarchate.

Reports said that the Mass was offered by a Lithuanian priest, Father Bulkovich, who said: "We are pleased to note the presence of the Metropolitan as an indication of the ecumenical spirit."

Midnight Mass was offered in Moscow at Our Lady of Hope church in the Argentine embassy by Father Joseph T. Richard, A.A. of New Bedford, Mass., who serves as chaplain to the American colony in Moscow under the terms of the 1933 Roosevelt-Litvinov agreement.

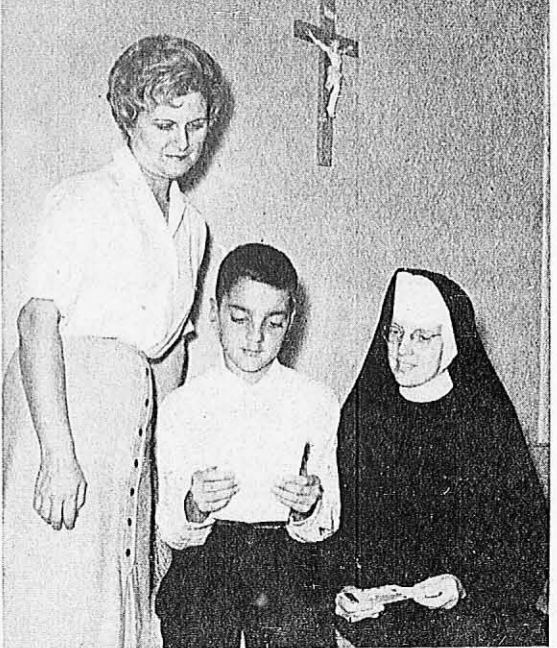
Chancellor Erhard to see Pope Paul

VATICAN CITY—West German Chancellor Ludwig Erhard will be received in private audience by Pope Paul VI on Wednesday, Jan. 29.

The meeting between the Pope and the new head of the Bonn government will take place just a month after the conclusion of Chancellor Erhard's two-day conference with President Lyndon B. Johnson in Texas.



Official
We encourage the faithful of the Archdiocese to join in the nationwide observance of "This Nation Under God" Sunday on January 5. Emphasis is placed on the two words "Under God" — in opposition to the many atheistic forces which confront us in our daily lives. The nature of the special observance in each parish is left to the discretion of the Reverend Pastors.
The Chancery Office



MISSIONER HOME ON LEAVE—A ten-week "vacation" is drawing to a close for Latin American missionary Sister M. Gertrude Gettelinger, O.S.B., above, as she prepares to return to Bogota, Colombia, she is drawing to a close for the journey was 11-year-old Andres Buraglia, above, who has been attending classes at Christ the King School, Indianapolis. He has been making his home in Indianapolis with Mrs. and Lamar Layfield of Christ the King parish. Mrs. Layfield is shown above as the three look over a letter Andres received from his parents. (Staff photo)

BEGINNING OF REFORM

Liturgy decree seen enactment of Pope John XXIII's renewal

By REV. F. R. McMANUS

BY ENACTING the Second Vatican Council's first document, the constitution on worship or liturgy, Pope Paul VI and the other bishops made concrete Pope John's plan in summoning the council—renew the Church, to bring the Church's ways up to date.

The liturgical constitution will go into effect for the whole Church on the first Sunday of Lent, next February 16, the wait-

ing period is to enable clergy and faithful to become acquainted with the council's statement. The importance of reading and studying the document is the intent is obvious. In it the council's motives and plans are made perfectly clear.

THIS LENGTHY document—it runs to more than 16,000 words—is the real beginning of reform within the Church. It affects the single occasion when Catholics come together every week, the Sunday morning Mass, which has been called the "Sunday morning crisis"—congregations that are uninvolved or indifferent, rites that are routine or unintelligent.

Four hundred years to the day after the 1563 closing of the Council of Trent, Pope Paul and the fathers of the present council decreed and issued this new constitution. The historical parallel goes deeper.

On December 4, 1663, the bishops at Trent entrusted to the pope the task of revising the official missal—and thus revising the Mass text and rites.

On December 4, 1963, a similar but much broader revision was initiated, this time with careful directives and explanations of the reasons for the renewal.

The constitution spells out clearly the mind of the Church concerning the renewal of her public worship. But the practically minded have an immediate question about the constitution's effects: How soon can we expect the Mass texts to be in English? How soon can we expect the revision of the sacramental rites?

PART OF the answer—the time element—is involves risky speculation. A better answer is to describe the council's intention on the liturgy under four rough headings:

(1) Doctrinal. Each of the seven chapters of the constitution... FORD DEALERS Of Indianapolis... C. T. Foxworthy Co., Inc. Ed Marlin Jerry Alderman Ford Harry A. Sharp Co. Hatfield Motors, Inc. Dave McIntire Ford Bob Phillips West Side Ford Smart & Perry, Inc.

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on worship has an important doctrinal introduction. In the first chapter, for example, there is a fundamental section on the nature of public worship and its significance in the Church's whole life. The council explains that the liturgy continues and its members of the Church, how Christ acts in every liturgical celebration, that the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her powers flow.

The faithful, says the council, "must be convinced that the preeminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the priest surrounded by his college of priests and by his ministers."

All this, amounting in text to perhaps one-third of the document, should become the ordinary teaching of the Church without delay. There is no "waiting period" until it becomes true or false and it eternalizes Catholic doctrine in the liturgy now, irrespective of the starting point for priests and teachers in their explanation of the Church as a worshipping community.

(2) Disciplinary. Under this heading come the norms which will be effective on February 16. They demand the instruction of the people and their full participation in the liturgy now, irrespective of future changes or the introduction of the vernacular languages into worship, etc.

While the natural tendency is to look ahead to changes and reforms, the task of liturgical education and liturgical participation is immediate, and a much of the constitution from the council deals with such promotion, hence "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy."

(3) Episcopal. Much has been written about the authority of the groups of bishops in the different countries, regions, or territories of the world. The liturgy constitution changes the present rule which reserves the regulation of public worship rather strictly to the Holy See.

The most important instance of this affects the use of the mother tongue in the liturgy. Such concessions have been made by the council itself, but only on condition that the bodies of bishops, acting collectively, take advantage of the concession for their respective territory. Thus these provisions of the constitution go into effect, not on February 16, but when the bishops take action.

For the United States is concerned, a preliminary an-

nouncement has already been made. The American Bishops agreed, before leaving Rome after the council session, to adopt and accept the constitution's concessions in the matter of language. A general meeting of the bishops is expected to take place in the spring when formal approval may be given to official English translations of liturgical texts and, it is hoped, a definite date may be set for the vernacular concessions to become effective.

(4) Papal. The final category comprises the council's mandate directed not to the Church at large but to a commission which will be set up by the Pope to revise the liturgical ritual, etc. The council has decided the principles and the chief points; the implementation must wait until details are worked out.

Here concourse is almost useless. It is easy to predict the kinds of changes in the rite of Mass or in the sacramental services; these are clearly indicated in the constitution or in the writings of experts. What is uncertain is the length of time needed; perhaps only weeks or months for broad changes, certainly several years for the complete revision of the service books of the liturgy.

THE WHOLE picture of the council's liturgical renewal may be quickly summed up. Its doctrine on worship should be studied and preached. Its discipline takes effect on February 16, above all in the active participation of the people. Two aspects of the constitution must await further action: the use of

the vernacular depends on the approval to be given by the body of bishops; the ritual reform depends on precise decisions to be made by authority of the Pope. In quantity and quality the norms of the constitution on liturgical instruction and activity are even more important than the reform. They are at the root of all efforts to renew the Church's spirit.

THE WORD was made flesh and delectant amongst us." John I. We are gathered here tonight to commemorate the coming of the Incarnate God into the world perhaps a thousand years ago there was born in a humble stable at Bethlehem a babe in whom were combined the Divine and the human. He was the Eternal Son of God, who had assumed our flesh to live amongst us and to die for our sins. We are so certain of His identity and the purpose of His coming?

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BEFORE RETURNING to His Father, He had to remain and provided the means whereby His words could continue to reverberate down through the centuries. His power is to forgive sins would continue to be exercised, the wonderful gift of the Eucharist and the Sacrifice of the Mass would be perpetuated, and the numberless other blessings He personally had showered upon the world would be available to all mankind until the end of time. He founded His Church which He commissioned and empowered to continue His life and work down through the ages.

His Church, called by St. Paul, "the Mystical Body of Christ," continues to minister in our midst today. Through Her, Christ still lives amongst us, preaching the gospel, forgiving sins, and dispensing the other manifold mysteries of God. The thoughts which we have just presented to you are in themselves a prayer, a meditation on this the Birthday of Christ. We have, however, another purpose in bringing them

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FATHER McMANUS

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ceremonies that the council was particularly concerned, but with a closer and more active participation on the part of the laity in this supreme act of worship.

In the Mass, we have the Lamb of God Himself as the Victim to be offered, the sacrifice of sacrifice. And the same Lamb of God gives Himself as food for our soul. In no other liturgical act of worship or devotion presented to us by the Church are we brought quite so close to God and God so close to us. And yet the language of the Mass, in Latin and Church Latin, a language unintelligible to most of the laity, and a hindrance to active sharing in the meaning of the sacrament surrounds this august Sacrifice.

There is nothing sacred or inviolable about the Latin language. It just happened to be the language of the Roman Empire at the time the Faith was brought to Western Europe and made common as the language of the Church down through the centuries, even though the Empire was broken through the invasions of their divergent languages.

WE FEEL that nothing that was said at the council had so great an effect upon the council Fathers in the Latin rite in their discussion of the use of the vernacular in the liturgy as did this demonstration of its use in so many of our segments of the Church.

The introduction of the vernacular into our liturgy—the administrative and practical matter of much of the Holy Mass—will not only give the laity a much better understanding of what is taking place and make their participation more active and fruitful but will make them realize more and more that they are to live in our midst and does continue to exercise on earth today the sacred ministry begun by Him in His apostles almost two thousand years ago.

AS ONE EXAMPLE of what we mean—today here are privileged to gather here even as did the Apostles around the table at the Last Supper, the Holy Communion the Body and Blood of Him Whose birthday we celebrate today. Jesus, the same yesterday, today and forever, will continue until the end of time the work begun by Him in the Stable of Bethlehem. This, for us, is the meaning of the Sacrifice of the Mass: that, in making present the consumption of the world was no mere figure of speech. Indeed, Jesus passed through death, even the death of the Cross, yet He lives on, and through the Sacred Liturgy of the Church which He founded, gives us to share in His life even as He did to His followers when still in the flesh He walked the pathways of our world in human humored and more years ago.

Unity leaders LONDON—The Catholic Truth Society has distributed half a million tracts on the Chair of St. Peter's, the eight-day period of prayer for the conversion of lapsed Catholics and those outside the Church.

RELIC OF THE PAST

Basilica only surviving remnant of once thriving Roman seaport

By MSGR. JAMES TUCEK

RAVENNA, Italy—The basilica of St. Apollinaris keeps lonely vigil over barren plains, the sole surviving edifice of what was once the great walled seaport city of Classis.

Here, three miles south of Ravenna, Caesar Augustus stationed his fleet of 250 ships to guard the Adriatic Sea. Here were the barracks, the arsenal and the storerooms of a noisy harbor. Here, in the late Roman shrine of St. Apollinaris, were adjoined throughout Europe, with its renowned Benedictine monastery.

All but the shrine are gone today. The ships, the barracks, the walls, the monastery, even the sea are gone. The basilica rises stark and solitary in the steaming, flat fields of alluvial soil and one must climb its 123-foot high tower to glimpse the ruins which has receded by several miles.

The story of the basilica is told in the story of the port. And the story of the port is told in the topography of the land which gave the nearby city of Ravenna a position of highest strategic importance when Rome was struggling to conquer the world.

The Italian peninsula is divided by nature into two parts by the mountain range, the Apennines, which stretches from the Mediterranean coast in the west to the Adriatic at Rimini in the east. For all practical purposes, the mountain range cut the peninsula in half for a marching army.

WHAT LIES south of the mountains is Italy proper. What lies north of them—that fertile plain between the Apennines and the Alps—is Cisalpine Gaul. This was the chief province of Julius Caesar's great triple command. It was the first line of defense against attempted invasions of Italy from the north.

This mountain barrier gave strategic importance to Ravenna because it stopped just short of the Adriatic coast at Rimini. Nature's only easy door through which an army could pass from Italy in the north to Cisalpine Gaul in the south was through the stretch of flatlands at Rimini. Because of this the Caesar Caus Flaminius ran the great north-south road, the Flaminian Way, through here in 220 B.C.

Logically, Rimini should have been the site of the Roman fortress to defend the pass, but Rimini, standing unguarded on the plain, was too difficult to defend. While Ravenna, built on a low island in the marshes, like Venice, was almost impregnable. So Ravenna, 31 miles north of Rimini, became the defense of the passage at the east end of the Apennines between Italy and Cisalpine Gaul.

New York honors Father Hesburgh

NEW YORK—Father Theodore M. Hesburgh, C.S.B., University of Notre Dame president, was one of four men who received the 1963 Bill of Rights Award at City Hall ceremonies here. Mayor Robert F. Wagner presided.

Others honored included U.S. Sen. John O. Pastore of Rhode Island; Dr. Constantine J. Gonalves, professor of space medicine, New York Medical College; and Burtis Jenkins, Jr., editorial cartoonist for the "New York Times." They were cited for distinguished service in the fields of education, government, space medicine and journalism respectively.

The Romans were poor and reluctant sailors, but as the empire grew it became apparent that sea power was necessary. One of the first acts of Augustus, therefore, was to establish two fleets: one at Misenum (Capo di Miseno today) for the west, and the other at Classis (Classis today) for the east. Classis ("classis," Latin for "fleet") was then the naval base built to serve and support the fortress of Ravenna.

The Roman historian Pliny records that Classis had a lighthouse comparable to the great Pharos of Alexandria, Egypt. And Jordanes, sixth-century Bishop of Grono, said that the port then could still anchor 350 ships.

It was at about that time that Jordanes wrote that the basilica of St. Apollinaris was begun in Ravenna. It was dedicated by St. Maximian, Archbishop of Ravenna, on May 9, 549.

The empire was already in its east throes of death. When the empire fell, Ravenna would cease to be important. The fate of Classis was too closely tied to Ravenna to hope to survive. A little more than a hundred years after completion of the basilica, the port was abandoned and began filling in with silt.

THE BASILICA as it stands today is a drab brick structure which could easily be passed unnoticed if one were not told of its presence. There is nothing to tell the passerby that it holds one of the greatest treasures of the Byzantine art or mosaics.

The vast interior is divided into a nave and two side aisles by 21 massive columns of Grecian marble. The walls were once covered with marble, but this was stripped away in 1419 by Sigismondo Malatesta of Rimini when he was building his Malatestian temple in Rimini.

Classis was already a desert place and Malatesta considered its basilica an easy stone quarry. He had the walls covered with marble, but this was stripped away in 1419 by Sigismondo Malatesta of Rimini when he was building his Malatestian temple in Rimini.

Classis is dead. The Classis of modern Italy is not marked on most maps. As a dead man's face is covered out of respect, so nature covered over the bleaching bones of Classis with tons of silt. Only the basilica, as a soul surviving the body, rises up where everything else of the once great city has been reduced to dust.

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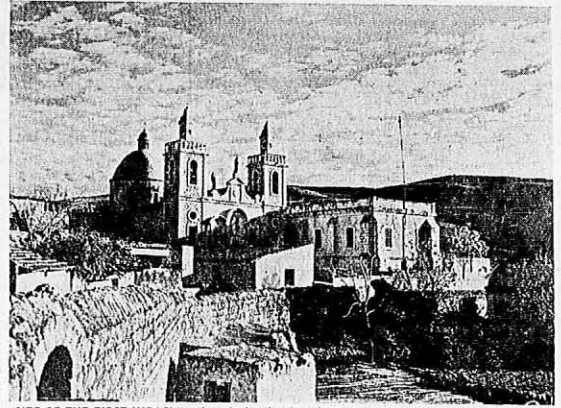
Historic Holy Land sites included in Pope Paul's itinerary



HOLY CITY—The Holy City of Jerusalem is one of the principal stops of Pope Paul VI on his historic pilgrimage to the Holy Land on January 4. In the left background is Mount Zion with the Church and Convent of the Dormition, erected on the spot where, according to Christian tradition, the Blessed Virgin died. The Latin word "dormition" means sleep. Mount Zion is also the site of the upper room, where Jesus and His Apostles assembled for the Last Supper. In the center of the photo is the Valley of Hinnom.



FAMED MOUNT TABOR—This is a distant view of Mount Tabor, the site of the Transfiguration, as narrated in the 17th chapter of St. Matthew's Gospel. Mount Tabor, which towers 1,843 feet above sea level, is crowned with the Basilica of the Transfiguration, which was built in 1921-22 and is operated by the Franciscan Fathers. The Mount rises from the Vale of Edrasalon.



SITE OF THE FIRST MIRACLE—Above is the Church of the Gospel at Cana, the town where Jesus performed His first miracle—the changing of water into wine at a marriage reception. In addition to the Franciscan church above, Cana boasts a Greek church and a chapel, also maintained by the Franciscans, reputed to be on the site of the former residence of the Apostle Nathanael. The miracle of the changing of the water into wine is narrated in the second chapter of the Gospel according to St. John. (Israel Information Service photos)

THE CHURCH AND THE WORLD

Named to Vatican post—Memorial service held—Prayer decision

The Vatican

◆ Pope Paul VI has told the Cardinals of the Roman Curia that the success of the Second Vatican Council depends on them. He also emphasized that his trip to the Holy Land is a pilgrimage to obtain success for the council. He said that if it were a political excursion or a pleasure trip, he might encounter a reproving Christ as St. Peter did—according to the "Quo Vadis" legend when he was fleeing Rome.

◆ One of modern man's problems is that he is "jealous of his liberty" and is "afraid that the Lord may become the master of his being." Pope Paul told a group of Italian Catholic lawyers. The Pope said God has given man liberty "precisely so that we should all learn to return it with an act of love to Him."

◆ The Pontiff has told members of the Christian Association of Italian Workers that the Church created their organization after World War II to help workers achieve their just demands without resorting to a class struggle. He also said that he sees signs that working men realize that atheistic Marxism has nothing to offer them. The Christian Association of Italian Workers is a branch of Italian Catholic Action. It is not a labor union but cooperates with unions in their programs.

◆ Father Raymond Lessard of the Diocese of Fargo, N.D., has been named a member of the secretariat of the Sacred Consistorial Congregation, the Roman Curia body which oversees the election and government of dioceses in non-mission regions of the Latin Rite Church. The priest formerly served as secretary to the late Cardinal Aloisius Muench, longtime Bishop of Fargo and Apostolic Nuncio to Germany.

At home

◆ WASHINGTON — President Johnson led some 15,000 people in a candlelight service honoring the memory of assassinated President Kennedy at the Lincoln Memorial here in the nation's capital. The service, proposed by Archbishop Patrick A. O'Boyle of Washington, ended the official month of mourning for the late President.

◆ Supreme Court associate Justice Arthur Goldberg said here that the high court's prayer rulings derived from the people. They can always adopt an amendment reversing the court. Whether this would be wise, as a matter of policy, is another question, Justice Goldberg said. Rulings by the Supreme Court in June, 1962, and June, 1963, have barred prayer and devotional Bible reading from public schools.

◆ An influential group of public school educators has proposed that all high school graduates be offered two additional years of education at public expense. The proposal comes from the Educational Policies Commission, an "educational brain trust" supported by the National Education Association and the American Association of School Administrators.

◆ CHICAGO — The three major faiths have launched a sweeping fair employment program for church-run institutions in the Chicago area. The program calls for institutional hiring and promotion policies based on ability, not on race or other accidental considerations. It also pledges participating institutions to "seek out" members of minority groups and encourage them to apply for jobs.

Abroad

◆ BERN — The Swiss Confederation will have a Catholic president in 1964: Ludwig von Moos, 55, of Soehsen, canton of Obwald, one of the three original cantons of the Swiss Confederation. President von Moos was educated at the Benedictine college of Sarnen, Switzerland, and in 1933 took his degree in law at the University of Fribourg.

◆ BONN — Representatives of the communist government of Czechoslovakia have refused to yield to Vatican requests for an easing of restrictions on religious education of children, according to the German news agency KNA. It said representatives of both sides had met in Prague to discuss the question of regular appointments to dioceses, but the problem of religious education was the major issue. Regulations provide for religious training in schools in Czechoslovakia, but government administration edicts make it almost impossible to carry on such training.

◆ REGINA, Sask. — Saskatchewan's Socialist government and the opposition Liberal and Progressive Conservative parties have announced they are prepared to allow support by public tax funds of Catholic separate high schools. Under the Canadian

Constitution, Catholics are permitted their own separate parochial schools, grades one through eight. In practice, however, tax assistance and provincial grants are made also for grades nine and ten since these are regarded as part of the elementary school system.

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President favors easing of immigration laws

CHICAGO — President Johnson has pledged to support legislation which will repeal the stringent quota system of U.S. immigration now in force in the McCarran-Walter act.

There is no consistency in an American policy that both recognizes equality among peoples and capriciously bars immigration from countries of southern Europe," President Johnson said in a message to a rally here. "Each person seeking admission to the United States should be judged on the basis of his personal qualities and skills, and special consideration should be given to reuniting families."

Ecumenism 'here to stay'

BOSTON — Ecumenism is "in the Catholic Church to stay," Father Gustavo Weigel, S.J., told some 400 Catholic and Protestant clergymen here.

Father Weigel, a faculty member at Woodstock (Md.) College and a leader in the ecumenical movement, said no one at the national council has spoken against Christian reunion, although there are different ideas on how to achieve it.

He said the success of the council must be measured by spiritual values. "You cannot regard the council workings as merely human," he said. "We must see things through the eyes of the Holy Spirit, and from this point of view much has been done."

The ecumenical theologian took part in a discussion on the council with Dr. Douglas Horton, former dean of the Harvard University divinity school. The discussion was sponsored by the Panist Information Center.

Dr. Horton, an official non-Catholic observer at both sessions of the council, called contacts between council officials and the non-Catholic observers a "major step" toward ecumenical understanding.

He said he found no "unholy opposition" to ecumenical ideas at the council and felt only lack of time prevented action at the recent session on such issues as the collegiality of the bishops and religious freedom.

Nuns praised

WASHINGTON — Sen. Vance Harbeck of Indiana paid tribute in the Senate (Dec. 19) to the Sisters of St. Joseph, Tipton, Ind., who are celebrating their community's 75th anniversary. Harbeck said the nuns had "sweet love and learning into the religious fabric of our Hoosier state."

Council body holds its first meeting

VATICAN CITY — The Coordinating Commission of the ecumenical council held its first meeting (Dec. 28) since the end of the council's second session in the apartments of its President, Cardinal Amleto Cicognani, Papal Secretary of State.

The commission's task, according to the council press office, is to study the work of the various council commissions "in the light of the speech given by Pope Paul VI on Dec. 4 at the closing of the second session."

Absent from the commission meeting was Cardinal Francis Spellman of New York, who was visiting U.S. servicemen in Antarctica.

Toward unity

OXFORD, England — Archbishop Michael Ramsey of Canterbury, the Anglican Primate, addressed 200 members of the Catholic Newman Society at Oxford university on spirituality and Christian unity.

The Newman Society is named after Cardinal John Newman, the great English convert from Anglicanism in the last century.

Archbishop Ramsey listed three aims of Christian unity—unity in charity, in dogma and in living a full Christian life.

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Comment

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

Let us begin

The year 1964 is already under way. Without appearing self-consciously non-conformist, The Criterion, therefore, could logically sidestep a creaky editorial page affliction.

We are referring, of course, to the annual outbreak of Hindsightisms 20/20 cum Foresightisms 20/200, the latter measurement being sufficient to qualify one for governmental aid-to-the-blind compensation.

Many editorialists are convinced the Old Year will not ring out unless they marshal a we-told-you-so review of things past and tie it to a we're-telling-you-so forecast of things to come.

It is simple, of course, to fashion a case for one's prejudices through selective reference to recent history. It is well-nigh impossible, however, to see what lies ahead, other than in the most general terms.

The turbulence and triumphs and tragedies of 1963 offer clues to 1964, to be sure.

The death of Pope John XXIII and his succession by the equally remarkable Pope Paul VI . . . the second session of the Ecumenical Council . . . the transition of space experiments from a period of preparation toward a period of fruition . . . the quiet determination of American Negroes to achieve first-class citizenship . . . the fatal split . . . between the Russians and the Chinese Reds . . . the assassination of President Kennedy . . .

These and other happenings of 1963 will help mold 1964, and some of them will affect generations and perhaps centuries to come.

But in precisely what way? Don't ask us. Ask the glib pundits who can forget their consistent failures as soothsayers as long as they follow a line of unreason which will bring them another plaque from the National Coalition of Patriotic Letter Writers.

As for us, peering uncertainly into the murkiness of 1964 and the times that lie beyond, we can do no better than to honor our nation's fallen President by repeating the finest passage of his Inaugural Address:

"So let us begin anew—remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate . . .

"Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce . . .

"And if a beachhead of cooperation may push back the jungles of suspicion, let us not forget the common sense that is the bedrock of our lives. Let us not be misled by illusory security or by a false sense of power, but a new world of law, where the strong are just and the weak secure and the peace preserved."

Yes, let us begin. God has not forsaken His children. His children simply have not heeded the clarion call of an age where opportunity—the opportunity to realize the dream of peace and plenty for all—is within grasp if we but be heroes and heroines.

Let us begin. A ragged, hunger-gnawed world cries out for us to begin. Our souls demand it. Let us begin.

The editors could not altogether agree on their appraisal of the past year, the reader will see from the editorial which follows this brief interlude. They and the entire Criterion staff are in complete agreement, however, in wishing our readers and advertisers a happy and prosperous New Year.

In retrospect

As we laid aside our 1963 notebook this week, we took one last look at a few things we had jotted down during the year. These bits and pieces brought back many memories.

1963 was the year so many people told us: Don't Knock Society. We shouldn't feel any "collective guilt" about the death of President Kennedy, social and racial injustice, mediocrity in all our arts, etc. "For the real faults in American civilization . . . there is hardly a word of regret or blame at all in public." Matthew Arnold once wrote of us; and the DKs writers were still busy suppressing anybody daring to rub society's nose in some vital problems.

1963 saw a variety of things: Too many folk singers, Christmas albums, and bowl games . . . Disc jockeys playing 10 musical station commercials to one record . . . College administrators and trustee boards trying to lateral the decision to cancel games (when the President was assassinated) and fumbling in the process some of their leadership over our youth . . . Children in a New Jersey community who immediately invited their new Negro neighbors out to play, while the adults wouldn't speak to each other (You just can't depend on kids anymore to be good racists, especially when the newcomers have a Barbie doll or look like a good prospect for third base.)

Some 200,000 people marched on Washington, to remind us all how we've dragged our feet on brotherhood . . . Rachel Carson swatted the insecticide industry . . . Sandy Koufax set such a pace that he finally ended up beating himself . . . Eddie said Liz and Dick were "a couple of kids in a paper pen" and the press kept us informed on every angle. Left wingers and Right wingers got so mad at each other they seemed to forget that the American eagle needs both to fly . . . The strong anti-UN sentiment in Dallas and Houston proved that the spies of Texas are upon U . . . Scientists saw red spots on the moon and some people wondered if the man up there either had a subversive background or the measles . . . In an economy move, one infantry division made a captain named George James an adjutant to replace Captain James George . . . Wally Butts was accused of feeding the Bear . . . and some comic said that the remarkable thing about 1963 was that it lasted.

By the grace of God and the efforts of man, it did indeed.

QUESTION BOX

Why Communion under one specie?

By MSGR. J. D. CONWAY

Q. I am a convert and would appreciate your answering the following question:

Why is it that Holy Communion does not consist of both bread and wine?

A. In the Eastern Rites of the Catholic Church it does so consist. In the Latin Rite, contrary customs, convenience, and conflicts with dissident groups combined to establish Communion for the laity under one form of bread alone.

However, you will be interested in knowing that the "Constitution on the Liturgy" recently issued by the Vatican Council II provides that Communion under both forms, bread and wine, may be given to clergy, religious and laity "when the bishops think it . . . in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

No doubt, the number of these cases will later be increased.

Q. What is a blessing? How is it possible for even the God Himself through angels, people, objects and events to be blessed?

A. The word blessing has a variety of meanings. When we say, "Blessed be God" we mean to give praise, honor and glory to God, as divine, holy, good and loving.

We could bless the angels, meaning that we praise their goodness and glory. But this is less common. In the Divine Praises we say, "Blessed be God in his angels and in his saints." My He be praised by them and in the midst of them.

We do say, "Blessed be the great Mother of God, Mary most holy," and we also say, "Blessed be St. Joseph, her most chaste spouse." We are giving them honor and gratitude for their great sanctity and their role in our salvation.

A blessing given to a person on earth is usually a benediction, asking God to look with favor on this person, to protect and sanctify him, to love him and make him happy. The Lord Himself instructed Aaron and his sons (the priests) to bless the Israelites in this manner:

"The Lord bless you and keep you! The Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!"

Sometimes a blessing of special solemnity will dedicate a person to the service of the Lord, and invest him with signs of authority, e.g. the blessing of an abbot.

When things are blessed they are dedicated in some degree to the service of God and appointed to serve the spiritual welfare of the people of God; e.g. the blessing of a church or a rosary—or even of our food on the table.

Sometimes the blessing of an article permits persons who use it to gain certain indulgences (e.g. rosaries and medals). Sometimes a blessing gives an indulgence directly to those who receive it, e.g. the papal blessing.

Q. Can Martin Luther be called an apostate? What is the reason he can or cannot? If possible please print this very soon because we are almost past this unit in our religion book.

A. In the modern ecumenical spirit we do not call people offensive names. But even in the old dog-eat-dog spirit offense was not an appropriate name for the Augustinian monk Wittenberg who inspired and led the Evangelical reform which we now call Protestantism. Certainly, in terms of Canon Law, he was an apostate from his vows as a monk. In a broad, popular sense of the word a Catholic of his age might have called him an apostate from the faith—except that few men of that age, of either persuasion, were accustomed to such restraint. In a technical sense, however, an apostate is one who totally rejects the faith which he has held.

Luther never did that: he rejected the Pope, with all his popish pomps and practices; he rejected monastic vows, some of the sacraments, and good works with all their Pelagian assumptions. But he held fast to Jesus Christ as Divine Redeemer, to sanctification by faith and grace, and to the inspired word of God as found in the Scriptures.

If we were not ecumenical we might call him a heretic; but since we are now imbued with the charity of Christ we will term him a brother in the Lord, who in his fervor of reform encountered his papist brethren on common grounds of interecine strife in the riotous spirit of the day.

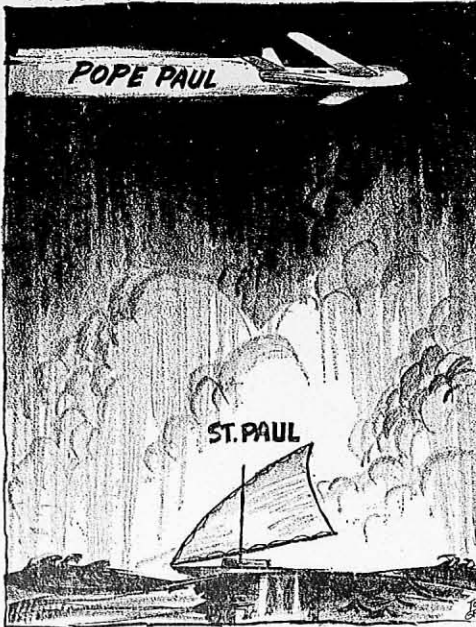
Q. A few months ago our oldest of five children was taken away. The body lay in state at the mortuary for a week, and each time I visited and looked at the remains I felt like, and did kneel and say some prayers for his soul. My husband is a non-Catholic, said I shouldn't have done this. At though most of our friends are non-Catholics that doesn't matter to me if my prayers are of any benefit for a soul.

A. I think you did exactly the right thing. It is possible that this child had little need of your prayers; but as the oldest of five he had probably reached the age when his sins could have touched his soul. We respect the convictions of our neighbors, but we do not apologize before them for our own contrary convictions.

The recent "Constitution on the Liturgy" of Vatican Council II provides that a special Mass be designed for the funeral of an infant, entirely too young to be guilty of sin.

Q. Why are some parish priests charged so often and others are not? We think we would get some converts in our parish if we had a different priest. A. Of course I would never violate your trust, but think what would happen if I should forward your letter to your pastor!

APOSTLES



SOCIAL REFORM

The high office of the President

By WILLIAM J. SMITH, S.J.

Observant visitors from Europe and elsewhere, from time to time, in a frank moment express the opinion that they think "Americans are just a little bit nuts." I suppose you could find evidence of eccentric attitudes and actions of various kinds to substantiate the insinuation almost at any place. At any rate, we certainly are living in difficult times. The tension under which so many of our citizens seem to labor does not lend itself to over-all unity of thought and action.



The so-called pluralistic society which stresses the note of freedom naturally tends to accentuate differences among us.

But there is one phenomenon in American life which can be a cause of concern to all of us. Unfortunately, the very nature of our political system makes the hope of correction or reform an impossibility. I am thinking of the way we Americans, in thought and action, treat the office of the Presidency of the United States.

FIRST OF ALL, the job itself places the occupant of the office in the most intolerable position that any man could fall heir to. From the moment he takes his oath of office he becomes the most responsible temporal ruler in the world. It would not be an exaggeration to say that the burden of all the nations of the world rest upon his shoulders. One imprudent act would have reverberations around the globe. How he deals with Soviet Russia there will be war or peace. And his own domestic conflicts.

No one questions the importance, the dignity, the responsibilities of the President of the United States. It is history, we people, take toward the incumbent in office that gives rise to the question of irrationality. It is history, we people, that does not make any difference whether the President is a Republican or a Democrat. From the moment he is proclaimed the Chief Executive, millions of citizens immediately set into motion maneuvers by means of which they hope to remove him from that office at the end of four years.

He could be a saint of unimpeachable reputation and character. He might be the greatest administrator the history of our destiny had ever given to any nation. In the minds of millions, nevertheless, he must be dejected in the next election. A substitute must be found to take his place. Why? Simply because he belongs to the rival political party.

He becomes the target of verbal snipers all over the land. Journalists, some whose very initials are known worldwide (and who themselves could not be detected dog-eatcher in their own community) have the freedom to brutalize personally and politically and they use that freedom to a far-thee-well.

"Carthage must be destroyed" was the ancient war-cry and its spirit lives on in the minds of

political rivals in the United States of America in the twentieth century.

It is obvious that nothing can be done about this situation. It stems from the type of society in which we live. It is built into our political system—a superbly well-financed system. On the face of it, it doesn't make sense. But nothing can be done about it. If nothing can be done about it, why bring it up at all? Simply, I suppose, to have the satisfaction of thinking out loud.

INDIRECTLY, the mere fact that the absurdity is so obvious offers strong argument for the citizens of the country to at least reject the antiquated practice of voting according to political labels. It should stir us to vote independently according to conscience and conviction.

Incidentally, the transition of Lyndon B. Johnson from Vice-President to President revealed the strength of this political system of ours in meeting such a crisis. But the vacuum created for the succession to the Vice-Presidency is in truth a scandalous predicament. A 72-year-old Congressman and an 86-year-old Senator are next in line with nobody in between. It is a matter to take over as President should another crucial period fall upon the nation within the next ten months.

Senator Keating of New York has proposed an amendment to the Constitution to provide for two efficient and competent, full-time possible successors to the President in the office of Vice-President. That suggestion, likewise, seems to be so obviously sane that one wonders why anyone can fail to see the necessity or why one day's delay has been allowed before making it a reality. There isn't a corporation in America of any stature that doesn't have at least a half dozen potential candidates for their top office, whether they carry the official designation of Vice-President or not.

IN THE PRESENT state of world conditions, we certainly need at least two next-in-line men sufficiently able and maturely experienced enough to keep the business of the nation running smoothly no matter what the crisis.

The facile promotion of Lyndon Johnson from Vice-President to President, with its reassurance of world confidence in this nation of ours, was a demonstration of the need for "competency in depth" in the top positions of the nation. If there is one thing that the U.S.A. in the present moment of history does not need it is a thing called "politics as usual."

Opinions

Fellini films

To the Editor: When I was conspicuously younger, I was conspicuously younger, I did not exactly think I knew everything, but I listened to Karlheinz Stockhausen and saw Ingmar Bergman films and was suspicious of the motives of anyone who suggested I didn't. I now seem to be in the position of being Against Art (Disses). Or to be more precise, I put my value upon some of the movies recently published in Indianapolis as "meaningful!"

Frederico Fellini, for example, has put out a couple of films in recent weeks that are, well, not to put too fine a point on it, horseshit. One is "8½," and the other is a subjection in "Boccaccio 70." The burden of his argument is formally anti-proletarian, pro-pleasure. The overtones, however, lead one to conclude that Christianity and Christians are mainly composed of tyrants, the terrified, hypocrites, perverts and finks.

I am not sure where I fit in there, but to be frank I had a (Continued on page 8)

YOUR WORLD AND MINE

Can Italy survive as a democracy?

By DR. GARY MACDON

ROME—It took five weeks of complicated negotiations between the Christian Democrats and three smaller parties (mainly socialist) to reach agreement on a coalition government for Italy. The government is under Christian Democratic leadership but with several important cabinet posts entrusted to socialists. This was formalized in the "opening to the left" discussed for several years and blamed by some on the late Pope John. I believe that on this issue history will vindicate him as a visionary who saw how things had to be and a realist who faced them the way they were.

This formation of a shaky coalition solves few of Italy's problems. It does give democracy a little more time either to win the allegiance of the people or to overthrow by a dictatorship of right or left. Since the creation of the republic after the war, the Christian Democrats have represented the ideological center, with conservatives and neo-fascists to the right, socialists and communists to the left. Although the strongest party, the Christian Democrats were never sufficiently homogeneous in their own position nor numerically enough to govern without backing from moderates on both flanks.

Each successive election has weakened their position and strengthened the left, especially the Communists on the extreme left, who now command a quarter of Italy's voters. And thus the moment has now arrived for the socialists, holding the balance of power, to assert their claim to active participation in government.

A coalition with the Communists was out of the question. The socialists themselves include a right wing which would not join such a coalition at any terms. Besides, the party leaders are not so short of memory as not to recall how all such rides on Communist tigers have ended. And finally, the temper of Italy is not such today as to accept Communist participation in government.

So the socialists had no choice but to put some of their aims in cold storage, including their desire to withdraw from North Atlantic Alliance. The proclaimed program of the coalition is not substantially different from that of the previous government. The immediate short-term objective is to restore a balance between supply and demand, thereby halting the rapid increase in the cost of living, a primary element in citizen discontent. For the long term, it proposes a series of 5-year plans to aid depressed areas, modernize agriculture, reform taxation and curb monopolistic practices.

The program is an excellent one, but the real job of the new government is a much bigger one. For with the entry of the socialists into the government, democracy in Italy has reached its last, recessed into a corner. All that lies beyond is the Communist Party, an element not capable of assimilation. Its current strength is not an indication of acceptance of its principles by those who vote for it; it is simply a measure of the dissatisfaction of millions of Italians with the way they live.

In opposition, the socialist parties were able to draw part of this protest into their ranks. The big question now is whether they can hold their strength, or whether a substantial number of their supporters will stay in opposition, that is to say, swell the Communist vote.

Two possibilities exist. One is that the leftward movement of government, represented by the coalition, will recapture the popular sentiment which the more moderate Christian Democrats were gradually losing. The other is that, on the contrary, it will simply speed the leftward drift. The Communists will, of course, do all they can to encourage the latter alternative. They will argue that the most leftist government in the world is the only one that can bring about a government of the right, a government of forms, unable or unwilling to take the drastic steps which the circumstances demand.

The challenge to the Catholics and Socialists (the enemies of yesterday) is to prove them wrong. It can be done. The Christian Democrats are far removed from the thinking of the old Catholic and plutocrats, and many Socialists are equally disillusioned with their class-struggle theories of yesterday.

They are capable of forming a program to steal the Communist thunder. But it will need a society and economy much more state-directed, much less dependent on the electorate, than we in the United States approve. We, nevertheless, have no practical choice but to applaud their efforts and wish them success.



(Question Box Continued) Q. I stopped in one of the churches in my diocese and went to confession. I was surprised to find a light on in the confessional. I turned it off and the priest asked me to turn it back on. Now I ask why. I was brought up with the idea the priest didn't want to know who was confessing. A. And I am sure you were brought up with the true idea. The purpose of the light was probably something quite different: to keep people from stumbling, falling up, or being blown away by the screen or veil which prevented the priest from seeing you? Q. An article written by Rev. Eugene Malv states that certain sins committed would never allow the transgressor to get to heaven. Does this mean that if such a person were granted in the confessional he still couldn't get to heaven? A. I did not see Father Malv's article; so I do not know just what he said. I presume that he was explaining some text of Sacred Scripture, and far be it from me to disagree with him in any such explanation. However, I am sure that he will agree with me that if such a person were granted pardon in the confessional he still couldn't get to heaven. Our living Father, will forgive us. If some sins are not forgiven it is because we do not really repent of them—do not humbly ask forgiveness.

THE YARDSTICK

Kennedy's contribution to U.S. Catholicism

By REV. ANDREW GREELY

As the pain the whole nation feels over the death of President Kennedy slowly begins to ebb, the task of evaluating his contribution to the history and development of our republic commences. It is much too early to attempt any kind of pro forma or definitive evaluation of the Kennedy years, but it seems safe to say that when an attempt is made, it will

certainly have to consider the Kennedy contribution to American Catholicism. At first, such a statement may seem strange. While no one ever questioned the sincerity of the late president's faith, there were many people who felt that he leaned over backward to avoid any signs of partiality toward the Church. Indeed, he was frequently lectured by certain Catholic journals on this point. What the complainers seemed to have forgotten was that appearances of favoritism—especially on the delicate school issue—would have been an unmitigated disaster for the Church if it had not been for the 1960 election campaign. But it is at least probable that the campaign—the Houston speech; in particular—created a climate in which a conciliar statement seemed even more important.

However, it would seem to me that the real contribution of John Kennedy to American Catholicism did not have to do with the Church's image among non-Catholics but with the Church's image of itself.

It is unlikely that the President ever thought of himself as an "emerging layman" or a "lay apostle," yet he did represent in many ways the "lay laity" of the American Church. He would not have made much of a head user, he did not belong to a Holy Name Society nor even to the C.F.M., he did not go to the Cana Conferences, he was not an "active parishioner," he did not look for Church leaders for guidance in policy decisions.

Yet, according to the new concept of the role of the laity, he had no less a claim to the title of "Catholic Layman." However important the more strictly ecclesiastical roles may have been, the President was no less a representative of the Church in the world because he passed up these ecclesiastical roles.

He was working in those areas which have come to be called "lay involvement," or "lay competence." Surely he was not the first Catholic politician in our country's history. But he practiced the political art precisely at that time when the Church had begun to realize that politics (and the other temporal activities) has a religious value, in itself and apart from any ties to specifically Catholic organizations.

For the first time in the history of the American Church, the best known American Catholic was not a cleric but a layman; and we found that, just as the lay apostolate theory had argued, this layman was able to represent the Church in many areas far more effectively than any cleric. We further learned that he did so by being exactly what the theory said a layman should be—a master practitioner in the field of his own competence.

The conclusions to be drawn by American Catholics from the "Kennedy Experience" are inescapable; and there can be no doubt that large numbers of Catholic young people who have been persuaded that to be a "layman" is an authentic vocation will now see the center of their life would have drawn them eventually, perhaps, but the life of John Kennedy has notably accelerated the process and sequence of that life, the American Church is going to be a very different phenomenon than it has been in the past.

CU science grant WASHINGTON—Catholic University of America has received a grant of \$24,100 from the National Science Foundation for renovation and expansion of its Maloney Chemistry Laboratory. Msgr. William J. McDonald, the rector, said the university will provide additional funds, and the cost of renovation will be \$701,655.



RECEIVES LETTER SWEATER—Eduardo Labbe, 14, above center, received a letter sweater from Chris Wood, president of the Civics Club at St. Luke's School, Indianapolis, as he prepared to leave the school after attending classes there for six weeks. A native of Guatemala City, Guatemala, Eduardo has spent the past six weeks as a guest of Dr. J. G. Evans, a member of the parish. Dr. Evans is the U.S. consul for Guatemala in Indianapolis. Shown at right above is Anna Marie Feaser, an eighth grade student at St. Luke's. (Staff photo)

WILL THE POPE STOP AT RENEH?

WHETHER HE STOPS OR NOT, THE HOLY FATHER WILL NOT BE FAR FROM RENEH WHEN HE VISITS NAZARETH THIS WEEK. RENEH, you'll remember, is the village now on the site where Our Lord played games when he was a child. Like most Arab villages, it has narrow, crooked streets, slum housing, none of the American conveniences. The Catholics in RENEH, very few in number, are extremely poor... If he stops in RENEH, the Pope will see a little church, half-constructed and practically abandoned. It has no roof, an unfinished floor, not even sidewalks. The former church is a heap of rubble. It was destroyed by earthquake in 1927... Some of our readers send money two years ago to construct a church in RENEH. The men in RENEH donated their services, dug a foundation, mixed and laid cement. The money, however, was far from sufficient, and the church remains unfinished... We'd like to do something about it this week, as a token recognition of the unique importance of the Holy Father's visit. We'd like to finish the church!... Will you help? \$3,700 will be enough, we think, to buy the rest of the materials, \$1,000 will pay for the roof and part of the superstructure. Even \$1, 50, \$20, \$25 will be a Godsend!... Can you imagine what a small, neat, attractive church will mean to the Faith in RENEH? RENEH will be the playground of Our Lord. Please send something now—and mark it "RENEH."

WHAT THE AVERAGE SMOKER SPENDS FOR CIGARETTES (24 a week) IS ENOUGH TO EDUCATE A POOR BOY FOR THE PRIESTHOOD. WRITE TO US. WE'LL SEND YOU THE NAME OF A BOY WHO NEEDS A SPONSOR.

NOT SINCE THE TIME OF ST. PETER has a Pope set foot in the Holy Land. Pope Paul's visit this week is, therefore, uniquely meaningful. It's meaningful, too, to the people who read this column—because, through the years, your donations and prayers have helped keep the Church in the Holy Land alive... There's scarcely a native priest or Sister in the Holy Land who is not indebted to you. For years you have generously "adopted" seminarians (\$100 a year) and Sisters-to-be (\$150 a year), enabling them to reach their goal. These priests and Sisters will write to you, and they pray for you. You share in all the good they do... By membership in our \$15-month (\$15-a-year) mission club, you care for the aged poor (our PALM SPRING CLUB), give medicine to lepers (our DAMIEN CLUB), keep chapels and churches in repair (our MONICA GUILD), feed orphans and clothe them (our ORPHANS BREAD CLUB). We thank you! Just imagine the good your \$15-a-month has done! Now this week new readers will make a New Year's Resolution—Month-by-month in '64 to help the helpless help themselves.

- CAN I HELP? Educate a seminarian (\$8.33 a month) or a Sister-to-be (\$12.50 a month). Join a mission club (\$1 a month—\$12 a year). Enroll yourself and others in this Association (Individuals: \$1 a year, or \$20 for life)... (Family: \$5 a year; \$100 for life). A stringless gift in any amount for "where it's needed most." Feed a Refugee family for a month (\$10).

Dear Monsignor Ryan: Enclosed please find... for... Name... Street... City... State... Near East Missions FRANCIS CARDINAL SPELLMAN, President. Send contributions to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N.Y.



PLAN THEATER WORKSHOP—The Archdiocesan School Office is sponsoring a drama workshop for Catholic high school students in the Indianapolis area beginning Saturday, Jan. 11, at Cathedral High School. Techniques to be covered include: acting, dramatic interpretation, blocking, make-up and other fundamentals. Workshop director will be Lloyd Edvo, standing above, instructor at Whiteland High School. He will be assisted by Father James Doherty, Latin School instructor, and Mrs. Larry Zapp, a board member of the Junior Civic Theater. Registration will be at 10 a.m. on January 11. The fee is \$5 for the 11-week session.

Catholic scholar cool toward common Bible

ST. LOUIS—A nationally known Biblical scholar had a cool reception here for news that English Bible scholars may have succeeded in adapting the Protestant Revised Standard Version of the Bible into a common book for Catholics and Protestants.

Father Bruce Vawter, C.M., professor at Kenrick Major Seminary and author of many works on Scriptures, said he feared the tendency toward a "common Bible" might have harmful effects on future Scriptural scholarship.

ADMITTING that a common Bible might have advantages, especially in the ecumenical movement, he nevertheless was worried that such a book might lead people to consider the work "defective" and thus inhibit future scholarship and new translations.

"This is what happened to the King James Version," said the Vincentian scholar.

"King James has always been harmful to scholarship because the people became wedded to it and resisted any attempts to change it," he said.

Work on the common Bible in England was disclosed recently during the sessions of the General Assembly of the National Council of Churches in Philadelphia. The Rev. Dr. Luther A. Weible of the Yale Divinity School made the announcement.

(However, in London, no official confirmation by Catholics was made, although it was learned that discussions had been underway for some time by Catholic bishops on whether an imprimatur should be granted such a work.)

AS TO THE Revised Standard Bible, Father Vawter called it good, but he thought that the American-produced Confraternity of Christian Doctrine work was better in many respects.

The editors of RSV, he said, were hampered by their attempts to retain much of King James in order to win over those who preferred the classical English work.

Father Vawter said he is familiar with the English efforts to adapt and get the RSV approved for Catholic use. He indicated that their work to get such approval is not based so much on ecumenical reasons as it is on convenience.

English Catholic scholars do not have as good a translation work with as the U.S. Confraternity editions, Father Vawter said, so they "became dependent on Protestant scholarship" already done on the RSV.

The Ford Foundation has agreed, said the university, to allow the difference between the \$12 million needed to double the first grant and the excess raised in the campaign to apply to the matching requirement of the second award.

The university called its \$38 million fund-raising drive unprecedented and said it included gifts averaging \$345 from the \$12 million of Notre Dame alumni.

WHAT OF THE DAY

Are we men of good will?

By REV. JOHN DORAN

In this season of "Peace to men of good will" it might be wise to assess the spirit of our own country. Are we so that we might qualify among the men to whom peace should come?

The assassination of our President... brought on great surges of emotion and emotional speaking. These emotional displays from the "right wing" children in Dallas, who are said to have applauded the news of his death, to the strange comment of the Chief Justice in the capital rotunda. Many, and some in high places, spoke of our collective guilt in the death of the President, even spoke of his martyrdom to hate. Where lies the truth behind all these outpourings?

I, whose basic thoughts and writings often have run counter to those of the President, have been thinking about this for the last several weeks. Though there can be little doubt in my mind that I did not wish to see him re-elected next year, there is even less doubt that I did not wish to see him killed.

I was dismayed at letters I received saying "Well, we hope you're satisfied" not because they troubled my conscience, but rather because they betrayed such violence in the minds of those who wrote them. What is becoming of this nation of ours when intellectual opposition must

be thought hatred, and must breed it? I cannot understand why dissent should be so feared. An agreement should be broken, unless emotions have replaced thinking. To me it would seem most logical that had I been in the President's car when the first bullet struck, I would have tried to protect the President of our land even at a danger to or the loss of my own life. Then, had we both survived, I could with equal logic have written a column the following week disagreeing with his policies. What is so marvelous about this? What so out of the way? If disagreement must mean disharmony, then we have abandoned our democratic system.

I am disturbed, and very disturbed, at those who shout about our "collective guilt" in the death of the President. If they mean any more than our common possession of Original Sin or the traditional idea that sinfulness begets sin, then they are producing a strange monstrosity to be deviled us all.

Am I any more responsible for the death of the President than I am for the latest murder committed on the streets of Phoenix? I cannot see it. The President was killed by an extreme left Communist sympathizer, I, who have opposed the Leftist tendencies of our government, do not, and in justice cannot, hang upon the Leftists the death of our President. With even less justice

could we hang the blame on the American people as such.

As long as the wounded descendants of Adam roam this world of ours, evil will be ever at the door. One man can inflict his evil intent upon another. This is what Oswald did. No need to try to protect the President as the agent of our society. No need to spread his guilt across the land. Those who are the wise and the teachers of the nation would do it great service, I think, to remind our people that disagreement is an intellectual judgment which is always reasonable as long as there is valid material on which to disagree, and that hatred is an emotional outpouring for which there is no justification.

This new presentation of an old truth would do far more good than all the wild and unprovable cries of "collective guilt" which we have heard. Men of good will often disagree. They need never hate.

Bishop Swanstrom is named pastor

NEW YORK—Auxiliary Bishop Edward E. Swanstrom, executive director of Catholic Relief Services—National Catholic Welfare Conference, has been named pastor of the Church of St. Andrew, located near City Hall here.

The Bishop will continue to head the overseas relief agency maintained by U.S. Catholics. He has been its director since 1947. Under his administration CRS—NCWC has grown into the world's largest overseas relief agency under private auspices.

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Grow up, kid!

By PAUL J. BURKE, S.J.

"Hey, grow up, kid!" Did anyone ever say that to you? That's about the most insulting remark that anyone can make to a teenager...

What does it mean to be mature? What does it mean to "grow up"? You've probably heard all kinds of answers to that question...

Did you see the movie: "To Die for Mochingbird"? If you did, you'll recall the scene in which Scout is telling her father about the awful time she had at her first day of school...

Volleyball league ready to open play

The third annual Indianapolis Deaneys' CYO Cadet Girls' Volleyball League opens play January 9 and to, with 10 teams playing an 18-game schedule through March 10.

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CYO CADET FOOTBALL RUNNERS-UP—This well-drilled football team from Our Lady of Mount Carmel came about as close as a team can to a championship without winning...

Junior CYO keglers set for tourney

The annual Junior CYO bowling tournament sponsored by Sacred Heart parish, Indianapolis, will open this Friday afternoon at the parish alleys on South Union Street...

Special film shows President Kennedy at CYO convention

NEW YORK—Pope Paul VI, the late President Kennedy and FBI director J. Edgar Hoover are among the personalities featured in a new film of highlights from the 1963 National Catholic Youth Organization convention.

The 27½ minute, black and white, 16 mm. film was shot at the CYO convention held here Nov. 14 to 17 and attended by nearly 7,000 Catholic youth people...

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Cy Cipher CYO STYLE SHOW - Entries for the annual Junior CYO Style Show are due in the CYO Office no later than Tuesday, Jan. 7. The event will be held at Holy Name parish on Sunday evening, Jan. 20, followed by the traditional disc jockey dance.

CYO Scores

Table of CYO scores for various leagues including 677 League, 678 League, 679 League, 680 League, 681 League, 682 League, 683 League, 684 League, 685 League, 686 League, 687 League, 688 League, 689 League, 690 League, 691 League, 692 League, 693 League, 694 League, 695 League, 696 League, 697 League, 698 League, 699 League, 700 League.

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Two St. Catherine's teams in Quiz finals

Two St. Catherine's teams met last (Thursday) evening in the final match of the Criterion Quiz Contest at the studios of Radio Station WFHM, Indianapolis...

Pat Snyder, Jean Labraque, Thelma Wilson and Susan Simmons. Father John Kahle was the moderator for last night's radio match, assisted by Father John Elford and Ferd Keller, Jr.

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FAMILY CLINIC

Son cheated in school; should we punish him?

By REV. WALTER IMBIORSKI
Dear Father:
Our boy, a sophomore in high school, was just suspended for cheating in a test. I maintain that we must punish him. His mother says that everyone cheats in tests. What do you say?
Harry
Dear Harry:
First of all, I'd say that his mother is letting her son down...



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In the vineyard
THE OBLATE SISTERS OF THE MOST HOLY REDEEMER were founded in Madrid in 1864 by Ven. Mother Antonia de la Misericordia. The Sisters do social work among delinquent girls...

WORKING TO BEAT HELL

Your just can't get there without a map, friend

By JOSEPH T. McGLOIN, S.J.
If you did a survey on the questions which show up most often in "non-answers" to our questions and answer columns, you'd have to give the frequency trophy to an old favorite.
"Is it wrong for me to give a girl to kiss a boy?" or vice versa. And the question is asked in many ways...



IN THE WHOLE CHRIST PATIENCE

By ABP. EMILE GUERRY
Charity is patient... beareth all things...
Patience is not a purely passive resignation, as some people think. Christian morality regards it as one of the aspects of the virtue of fortitude. It can be a very fruitful exercise of self-mastery...

THIS IS CATHOLICISM

When infallible?

By REV. JOHN WALSH, S.J.
Q. When is the pope infallible?
The pope is infallible when, and only when, he teaches ex cathedra.
Q. What does ex cathedra mean?
It is a Latin expression signifying from the chair or from the throne. The phrase refers, therefore, to the pope's official capacity as the supreme head of Christ's Church.
Q. Does infallibility mean that the pope can do no wrong?
Certainly not. In the long line of 202 successive popes there have occurred many upright men, some saints and a few scoundrels. In other words, the popes have mirrored somewhat faithfully the general run of mankind and each of them, even those of great holiness, had his faults and human failings. The gift of infallibility does not bestow upon the pope any other powers, which would be the approval of all men of good will. Other popes, on the contrary, by their carelessness, avarice, and frivolity, through playing favorites and exciting enmities, because of imprudent management, lack of foresight, and obstinate reaction, have hampered the Church's progress. The gift of infallibility does not bestow executive competence on a pope.
Q. If the gift of infallibility as such is no reference to the personal infallibility of the pope, or to his administrative ability, to what does it pertain?
Infallibility is restricted solely and exclusively to what is called the teaching power of the pope—that is, to his office as spokesman and interpreter of Christ's religious doctrine to the Church and to the world.
Q. Is the pope infallible on any and every subject?
Certainly not. The pope's infallibility is confined to matters connected with religion and moral law. On any other topic—that is, on a purely scientific, literary, historical, or political issue—the pope is as liable to error as any other mortal, and every Catholic in the world knows he is.
Q. Is the pope infallible whenever he chooses to speak on matters of faith and morals?
(Continued on page 10)

In the trials that come to us from others

Others have their own crosses to bear, just as we have ours. If they take forms different from ours, their causes are the same. Relations with others—especially in circumstances where contact is of daily routine—can become an occasion for the practice of Christian patience, sometimes in a heroic degree.
It is sufficient to consider how the crosses of each person can become a testing of the patience of those who are in contact with them. Everything in others can become a source of irritation for us: their way of thinking, of getting in a nervous state before some event, of judging, or quite simply, the way they do the most ordinary things of every day, their idiosyncrasy and their manias, their garrulity or their dumbness. All of these things in others can become insupportable to us, without any fault necessarily on their part or any deliberate intention to annoy.
Christian patience emerges, therefore, as an eminently social virtue, which is the very condition in which community life develops. Philosophical and moral systems which aim essentially at exalting the self, admit their bankruptcy when it comes to sustaining a man who is faced with the contradictions of life, and to leading him to acquire self-mastery in conquering and enduring them. On the other hand, Christian charity knows how to be patient.
Through love for others, it prevents us from letting them feel that they are a burden in any way; it stifles within us our complaints, recriminations and grumblings; it controls our waves of insensitive anger or our irrational irritation. Through love for Christ, and in order that we may cooperate in the extension of the Whole Christ, it changes what could have been a fault into what is certainly an action of redemptive merit.
Charity can reach to even greater heights: it will not hesitate to offer up, for those very people who are the source of irritation and suffering, all the satisfactory and imperatival victory of this victory of love.
Finally, without seeking any return, patience inspired and sustained by charity will have its own reward even here, in the consolation it brings of helping our suffering brethren by our example and our collaboration, to support one another with greater forbearance and understanding, and to bear their crosses together in the spirit and with the patience of Christ their Head.
O Jesus, Who has taught us, by Your contacts with men and Your silence during Your Passion, to make the virtue of patience an essential element of Redemption, grant us the grace to accept our everyday life without complaint or revolt, in a patience where-in humility, sweetness, faith and trust are united, in order that our life may be at peace under the transforming action of Your charity.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA
JAN. 5 THE HOLY NAME OF JESUS. According to his original plan, Pope Paul will be in Rome on tomorrow night. The middle-eastern center of world history into which Jesus came as the climax of 2 series of God's mighty deeds for man's salvation.
As we celebrate today's feast of the Name of Jesus and tomorrow's great Epiphany, we join ourselves to our prelate-bishop in prayer around our altars, that this dramatic appeal to the unity of Old and New Testaments and to the common discipleship of Orthodox and Protestant and Catholic alike may forcefully advance the cause of the Church's universal unity.
Today's Mass stresses both truths. The Gospel account of Jesus' naming and circumcision places Him without question as a member of that chosen people whose call in Abraham and whose Sinai-covenant sealed the beginning of a new spiritual era for the human race. Entrance, Gradual and Communion Hymns invite to share this era all the nations, for whom the Jews had been a sign.
JAN. 6 THE EPIPHANY OF OUR LORD JESUS CHRIST. The Jordan baptism, the Cana wedding, the wise man as symbols of the pagan nations—all manifest Jesus as Messiah-King. Today and on the Sundays following we celebrate these manifestations of His glory as a proper conclusion to Christmas. We see Him no longer as Infant.
Accepting the fact that the Son of God really became part of the human family, and that we at once affirm His Lordship and His Kingship let us be lost in merely human sentiment. The Preface sings of His appearing in the reality of our mortal nature. Entrance and Communion renewed us in the light of his own deathlessness.
JAN. 7 MASS AS ON EPIPHANY. But we sometimes forget that His kingdom "does not belong to this world." We forget that He is our Lord and Saviour because He is our Brother, because He is fully man as well as truly God. In forgetting these things, in failing to balance the two aspects of Christmas and Epiphany, we have at times made the tabernacle more important than the altar.
We have turned our churches from sacred assembly halls for worshipping communities into shrines of mere adoration. We have removed three rooms of holy altars until they became shrines, rather than holy tables for the celebration of a sacrificial meal.
JAN. 8 MASS AS ON EPIPHANY. The Incarnation makes His glory our glory, His Kingship our kingship, His priesthood our priesthood. First Reading and Gradual Hymn both teach of a worship which has profound effects on the worshippers. The glory of the Lord "is upon us," "has risen upon us." It does not remain purely external, leaving us with nothing but our awe and wonder. It renews us and is with us.
JAN. 9 MASS AS ON EPIPHANY. God's Word teaches, "Rise up, Jerusalem, and shine forth, thy dawn has come." Even on the purely human level, we identify ourselves with presidents (as we have lately felt in recent months), with kings and leaders. This is a psychological identification. But Jesus Christ identifies us with His kingly glory by renewing our very beings, by giving us a new birth, by an interior and real union.
JAN. 10 MASS AS ON EPIPHANY. This is why the Church as the great sacrament of Christ, continues to manifest His glory on this earth (as we have lately felt in recent months), with kings and leaders. This is a psychological identification. But Jesus Christ identifies us with His kingly glory by renewing our very beings, by giving us a new birth, by an interior and real union.
JAN. 11 MASS OF ST. MARY ON SATURDAY. Not by reason of good works that we did ourselves, but according to his mercy, he saved you" (First Reading). Thus the Church, sacrament of Christ, Epiphany of Christ, shows us that God's grace is free and undeserved by enrolling us, baptizing us, without any merit of our own. Mary's unmerited glory, as symbol of faith and of the Church, as an object of Christian devotion is one of the ways in which we keep this Gospel truth before our eyes.

single purpose, to get to Him, a program been stupid enough to create anything with the intention in His mind of having us use it to get farther away from Him! And so, the answer to any question you have lies in the whole scheme of things: Does this help me in my purpose (and is it what God's will that I refrain from it or use it differently)? The selfish (and therefore stupid) pleasure-seeker will ask only, "I'll enjoy it!" But the rational human being will look at the whole picture and ask how it fits in with his purpose. Without the whole picture before you, you'll always be looking for the wrong answers, because you'll be looking for yourself instead of God.
Himself to us. There are no legal answers which abstract from Christ.
Once we see our questions against the backdrop of God's purpose in creating us and His revelation to us, then we can add another little fact to the jigsaw picture. We have a purpose, and we must live in conformity around us, every person we meet, every thing we come in contact with, every thing we do, every action we perform can also have only one purpose as far as we are concerned—to help us in the achievement of that one and only purpose for which we were created. How ridiculous it would be to suppose that God, who created everything, and who created us with a single purpose, to get to Him, a program been stupid enough to create anything with the intention in His mind of having us use it to get farther away from Him! And so, the answer to any question you have lies in the whole scheme of things: Does this help me in my purpose (and is it what God's will that I refrain from it or use it differently)? The selfish (and therefore stupid) pleasure-seeker will ask only, "I'll enjoy it!" But the rational human being will look at the whole picture and ask how it fits in with his purpose. Without the whole picture before you, you'll always be looking for the wrong answers, because you'll be looking for yourself instead of God.

Leaders of Asia confer on population problem

NEW DELHI, India — Asia's own experts on population matters have stressed more food rather than less births in pointing solutions to the continent's growth problems.
Called together by the United Nations for the first Asian Population Conference, 19 representatives from 20 countries gave top priority to increased food output and put family planning in seventh place as a means of reducing human misery in overcrowded Asia.
The conferees pointed out to the world that no matter how drastic the methods employed, family planning programs, such as those already adopted in countries like India, Pakistan and Korea, could not appreciably affect population growth during the next decade or so.
FIFTEEN observers from nine international Catholic organizations of Social Service, set before the meeting the certainty of continued opposition by the Church to artificial contraception.
The experience of Japan, which was generally feared by the delegates because of the widespread resort there to abortion, was cited by Father Zimmerman as an example of the evil of contraception. Japan would probably not have gone to its excesses in abortion if it had not opened the way through the official promotion of contraception, he said.
Father Anthony A. D'Souza, S.J., of the Indian Social Institute, told the delegates that the rhythm method with its necessary self-restraint fit in with India's socio-cultural traditions.

Radio & TV Apostolate

ROSARY RADIO PROGRAM
WIRE—1430 on Your Dial—FM.—74.5 F.M.
FRIDAY, Jan. 3—(Tape) Msgr. Cornelius Sweeney and members of the Legion of Mary: Father Robert Berchtmeyer and MONDAY, Jan. 6—(Live) Father Robert Berchtmeyer and members of the Legion of Mary: Father Robert Berchtmeyer and TUESDAY, Jan. 7—(Tape) Father Kenny C. Sweeney, and members of the Legion of Mary: Father Kenny C. Sweeney, and WEDNESDAY, Jan. 8—(Tape) Father James Higgins, and THURSDAY, Jan. 9—(Tape) Msgr. Edward Bookhold and members of Holy Trinity parish.
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VIEWING WITH ARNOLD

'Lord of the Flies' seen best-of-year contender

By JAMES W. ARNOLD

One suspects that the real reason for the success of 'Lord of the Flies' is that it can be enjoyed without being fully understood. The movie is even better than the controversial novel...



action, violence and significance, as well as its cynicism about some values cherished by social science professors. Arnold is that it says something important about the nature of society and the origins of evil in man. Still another is that it is prelatious and often obvious preaching.

(his socially acceptable veneer) and Superego (the rational conscience society uses to restrain the id). Cut off from civilization...

Catholic critics have divided over Golding. Some see him as a gloomy Calvinist, viewing man as depraved and incapable of redemption. Still others find a note of resistance in the idea that man is flawed by original sin.

Installation set by hospital guild

BEECH GROVE, Ind. — Mrs. Matilda Hill will be installed as president of the St. Francis Hospital Guild at the Christmas luncheon at 12 noon on Tuesday, Jan. 7, in the hospital auditorium.

Other officers to be installed are Mrs. Paul Lechner, first vice-president; Mrs. Denzil Wasson, second vice-president; Mrs. Patrick F. McNeil, recording secretary; Mrs. George H. Rissling, treasurer; and Mrs. Greylene I. McFarland, financial secretary.

Dr. Charles W. Hill will be the keynote speaker. Mrs. Russell D. Kennedy and Mrs. Frieda D. Lutz are co-chairmen in charge of arrangements.



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to be improving in their neighborhood vacant lot, especially memorable are Jean James Aubrey as Ralph and pedantic Hugh Edwards as the prissy, calculating Piggy. The boys are as pathetic as the real estate.

The film's most beautiful moment, like the book's, is the aftermath of Simon's death. As the gentle purification of his body as it washes into the dark sparkling sea, a symbol of his glory and resurrection. In the character of Simon, and Golding's obvious reverence for him, lies the key to the fable's meaning.

The victory of Beelzebub is inevitably brief and hollow. Who was it that really triumphed—Caiphas or Christ, the politicians or Socrates, Henry VIII or Thomas More, Adolf Hitler or Anne Frank? The vicious little boys or their intended, unrepentant victims? The hard guys often win the battles, but they are born losers of war. (Legion of Decency: A-2)

BOOKS OF THE HOUR

The separated brethren

By D. B. THEALL, O.S.B.

In view of today's religious developments, Catholics should know a good deal about the "separated brethren," whether Protestants or Orthodox.

Of recent times, there have been some good studies of men of other faiths and their interaction in America. This is certainly the whole matter very well is Edward J. Gallagher's "Historical Atlas of Religion in America" (Harper and Row, \$8.95).

This is certainly an indispensable text for schools, colleges, and parish libraries, but it is fascinating not only as a reference source but as a readable text to be read, while one watches, through the medium of 71 maps and 59 charts and graphs, the ways in which the phenomena of religion accompanied the westward progress of the American nation.

Dr. Gaustad divides the text and maps of his book into three sections. He treats first of religion in America from 1650 to 1800; then, from 1800 to 1890; he traces the growth of the larger religious groups, geographical and numerically.

Finally, he deals with churches that are either numerically small or of recent origin, covering the years from 1890 to 1960. In this last group are treated such bodies as the Seventh Day Adventists, the Eastern Orthodox, the Holiness and Pentecostal sects, Unitarians-Unitarists, and Christian Scientists.

Through maps, and pictures, one can see pictorially the geographical distribution at various points in history, of the churches, and the arrangement of church governmental bodies at present in various parts of the country: dioceses, synods, etc.

Along with the maps and other illustrative devices there is a brief running text, augmented by brief bibliographies for each of the churches. This can be used for additional information. Most of the statistics—number of churches, etc., are given for no later than the year 1950.

One omission seems to be that of the Eastern Rite churches in communion with Rome. Though there is a brief treatment of Eastern Orthodoxy, nothing is said of the Uniate groups so numerous in many parts of the country—namely Chicago and Pittsburgh.

Those who believe in the advice, usually attributed to one of several 19th century literary men, that whenever a new book comes out one should read an old one, will find specially interesting.

Speaker announced for 'Catholic Hour'

NEW YORK—Father Joseph M. Mastros, O.S.B., of Holyoke, Mass., will be featured in a series of four talks on "The Catholic Hour" radio program Sundays in January. The topic will be: "Hour of a King: A Quartet of Unquiet Saints."

A longtime favorite of The Catholic Hour program, produced by the National Council of Catholic Men and carried on the National Broadcasting Company network, Father Mastros will center his talks around St. Peter, St. Valentine, St. Pius X and St. Paul.

A vernacular problem

TORONTO, Ont.—The changeover by Canadian Catholics from Latin to the vernacular in the Mass will take much longer and be more difficult than in the United States, Father Gregory Baum, O.S.A., said here.

A member of the Vatican Secretariat for Promoting Christian Unity, Father Baum is also director of ecumenical studies at St. Michael's college here.

On his return from Rome, Father Baum said the Canadian situation was difficult because of bilingual aspects. He predicted it would take many meetings of the hierarchy—in French and English—before a policy is formulated.

Earlier, Archbishop Maurice Roy of Quebec said he thought Mass could be celebrated in French within a year.

The bi-lingual problem is expected to be most difficult in the nation's capital, Ottawa, where there are many congregations made up of both English and French-speaking faithful.

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ing an article in the Autumn, 1963, issue of the Yale Review, "In Praise of Chesterton," by Dr. Jeffrey Hart of Dartmouth College.

Dr. Hart praises the breadth of Chesterton's interests, which did not make them shallow; so he suggests that the best books about two such disparate figures as George Bernard Shaw and St. Thomas Aquinas, are G.K.'s "Studies of the Great Divinity."

He praises the justness of Chesterton's verdicts, whether on men, countries, religions, of historical periods, and the strength and beauty of his style. About some of his books, e.g., "Orthodoxy" and "The Everlasting Man" (both available in the paperback

Dominican nun pronounces vows

ADRIAN, Mich.—First profession of vows were made at the Dominican Sisters' motherhouse here December 29 by Sister Maria Michaela Siplak, a former member of St. Michael's parish, Holy Land.

A native of Bayonne, N.J., she is a graduate of Barry College, Miami, Fla. While in Indianapolis, she made her home with an aunt and uncle, Mr. and Mrs. John Tavkelo of St. Michael's parish.

Concert is slated at St. Catherine

INDIANAPOLIS — A "Twelfth Night" concert, featuring Christmas chorals and organ selections, will be held at 3 p.m. Sunday, Jan. 5, in St. Catherine's Church, Shelby. The choir, organists, and pianists will include: Mrs. Mary Chipis, piano; Mrs. Mary Teipen and Peter Thomas, organ.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Terre Haute, and others, with times and station call letters.

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Tie Tacker

HERE AND THERE—The seventh annual Christian Family Day program will be held Sunday, Jan. 12, at Marian College. Sponsored by the Christian Family Movement, the one-day event will feature Mr. and Mrs. Patrick Crowley, national executive secretary couple of the CFM, as keynoteers. General chairman is Richard McCain, . . . St. Elizabeth's parish, Cambridge City, won first place in the religious division of the Christmas lighting contest for Western Wayne County. . . . The circulation department of The Criterion reports that gift subscriptions ordered this Christmas tripled last year's volume. . . . Our neighbors to the north, the Sisters of St. Joseph of Tipton, received letters of congratulations on the community's 75th anniversary from President Lyndon B. Johnson and Cardinal Archbishop of Indianapolis, . . . The Benedictine monks at St. Charles Priory, Oceanide, Calif., will dedicate their new retreat house there on January 12. St. Charles was established from St. Meinrad Archabbey. Very Rev. Rudolf Stieding, O.S.B., a native of Brookville, is prior. The community numbers eight priests, two brothers and one nun. . . . All aliens in the United States are required to report their addresses to the Attorney General during the month of January. Forms may be obtained from any Post Office of Immigration Service Office throughout the state.

NAMES IN THE NEWS—Father William D. Borders, brother of Charles N. Borders of Tell City, was named a Domestic Prelate in the Diocese of Baton Rouge, La. A native of Washington, Ind., Father Borders studied at St. Meinrad Seminary. . . . Father William Fay, S.J., principal of Brecheff Preparatory School, Indianapolis, was hospitalized again in Chicago after a second severe heart attack. . . . Mrs. Julia West, secretary to Msgr. Francis J. Reine of Marian College the past ten years, has retired. She is a member of St. Mary's parish, Danville. . . . Father James P. Higgins, superintendent of Cathedral High School, was honored by the Brothers of Holy Cross during a recent parents' dinner at the school. He received the "Spes United Award" from Brother James Sullivan, C.S.C., Cathedral principal, in recognition of his "example to students and teachers alike. . . whose interest in students continues beyond their high school careers. . . and whose administration and leadership during the past eight years as superintendent has been a dedicated and devoted one. The award consists of a gold sash ring bearing the name of the United Award and the seal of the Congregation of Holy Cross. . . . Paul Flately, recently named the National Football League's rookie of the year by the Associated Press and United Press International, is a member of St. Andrew's parish, Richmond. . . . Robert F. Biele, Jr., a member of St. Catherine's parish, Indianapolis, has been named "man of the month" by Alpha Psi Sigma, business administration fraternity at St. Edward's University, Austin, Tex., where he is a student. He is a graduate of Cathedral High School. . . . Sister Mary Demetria, a member of the White Sisters of Africa, will spend the next two years in Liverpool, England, studying midwifery. She is the daughter of . . . and Mrs. Archie Smith, members of Holy Spirit parish, Indianapolis. . . . Four-year-old Elizabeth Arndt of St. Charles Borromeo parish, Bloomington, will undergo open heart surgery on Monday, Jan. 6, in Riley Hospital, Indianapolis. After an appeal in a Bloomington newspaper, she received the required number of blood donors necessary for the operation. Her parents are Mr. and Mrs. James Cardwell.

GIFT FROM COLISEUM VICTIM—A victim of the October 31 explosion at the Indiana Fairgrounds Coliseum, who spent 46 days at St. Vincent's Hospital, Indianapolis, has donated \$2,260 for the purchase of a respirator which was used to save his life. Evan E. Alger learned that the respirator used on him was borrowed by the hospital and the hospital during the emergency. "If it wasn't for this machine I wouldn't be here," Alger said. "It is comforting for me to know that others will be served as well." The donation was announced by Sister Mary Helen, D.C., hospital administrator.

Announce winners of scholarships

Four tuition scholarships, valued at \$3,500, have been awarded to incoming freshmen at Brecheff Preparatory School as a result of competitive examinations. . . . Winner of a four-year grant was John W. Peterson, son of Mr. and Mrs. Carl W. Peterson of St. Lawrence parish. The three-year scholarship was awarded to Christopher Wood, son of Mr. and Mrs. Joseph G. Wood, Jr., of St. Luke's parish. . . . Two-year winner was Harvey A. Hagelkamp of St. Andrew's parish. A one-year tuition grant was given to Richard Sturm, son of Mr. and Mrs. Frank J. Sturm of St. Pius X parish. . . . A total of 277 boys took the scholarship tests, according to Brecheff president, Father William J. Schmidt, S.J.



ACROSS THE OHIO—The three girls above — all freshmen at Catherine Spalding College, Louisville — are from Indiana, two of them from the Indianapolis Archdiocese. They are, left to right: Connie Leinbach, Ireland and a Placerville, Cal., girl; and Donalee Floyd, Salem, Ind. Until recently the school was known as Nazareth College. Its new name honors the foundress of the Sisters of Charity of Nazareth.

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MICHAEL RILEY
Accepts teaching post in Nigeria

A secondary teaching assignment in Nigeria is awaiting an Indianapolis man enroute to that West African nation.

Michael M. Riley, 23, a member of St. Catherine's parish, is one of 58 Peace Corps volunteers who recently completed training for the two-year service at the Teachers' College of Columbia University.

A graduate of Cathedral High School and St. Joseph's College, Rensselaer, Riley was employed for more than a year at the Industrial Hygiene Division of the Indiana Board of Health.

He is the son of Mr. and Mrs. Carroll J. Riley, 2422 Ashbury St.

Opinions

(Continued from page 4)
ways had a slightly less revolting idea of myself and fellow parishioners. Still, Fellini is an "expert" (someone from out of town).

"gts" is essentially a self-conscious waltz of a hippopotamus, a maudlin recitation of "Bluhde's progress" in a world less tolerant of ambulatory schizophrenics with cameras, it would be labeled frank autism.

The author's editorializing at the end can be summed up briefly: the message is that he is incapable of giving a message, but he certainly enjoys the preliminaries. And the movie.

One is expected to applaud solemnly and discuss these works frequently, using words hooked from the reviewers: "Meaningful. Aware. Imaginative. . . . Jam-packed. Don't miss it." It's enough to make me go back to John Wayne.

J. W. Wieg
Indianapolis

Annual 'break'

To the Editor:
Thanks for not sending The Criterion December 27. Once a year we get a break.

Engene Lunsford
Indianapolis

Patriarch

(Continued from page 1)
pollan of Thyatira, Athenagoras; the Archbishop of Australia, Ezechiel; the Metropolitan of Crete, Eugene; and the Metropolitan of Rhodes, Spyridon.

MEANWHILE, a spokesman for the Phanar, the headquarters of the patriarchate, said that Patriarch Athenagoras planned to meet Pope Paul at eight o'clock Sunday evening at the residence of the Apostolic Delegate to Jerusalem, which is on the Mount of Olives. He said Pope Paul would return the Patriarch's visit the following morning (Jan. 6), at the residence of Orthodox Patriarch Beneditkos of Jerusalem. The Pope is to stay at the Apostolic Delegation, while Patriarch Athenagoras is the guest of Patriarch Beneditkos.

While the Ecumenical Patriarchate of Constantinople prepares a calendar, as does the Latin Rite Church, the Orthodox Patriarchate of Jerusalem still maintains the Julian calendar. As guest of the Jerusalem Patriarch, Patriarch Athenagoras will observe the calendar of the place, and will remain in Jerusalem for Christmas which falls on the Gregorian calendar's Jan. 7. He is expected to return to Istanbul on Jan. 8.

Commemoration

NEW YORK—The 15th anniversary of the Universal Declaration of Human Rights was commemorated at a special Mass here attended by 350 United Nations delegates, American representatives, members of the UN Secretariat and representatives of non-governmental organizations.

Clergy seminar

ST. MEINRAD, Ind.— "The Layman in the Church" was the theme of the third annual Seminar for Priests held at St. Meinrad. They here Dec. 29-31. Seven priests and three laymen formed the seminar panel.

HISTORIC MEETING

Patriarch in audience

VATICAN CITY—An official representative of the Orthodox Ecumenical patriarch met with a pope for the first time in more than five centuries here.

Metropolitan Athenagoras of Thyatira was received in audience (Dec. 28) by Pope Paul VI to discuss a possible meeting between the Pope and Patriarch Athenagoras of Constantinople (Istanbul) during the Pope's January 4 to 6 pilgrimage to the Holy Land.

A Vatican radio statement on the audience said the Metropolitan gave the Pope a letter from the Patriarch and that the Pontiff expressed "in the course of the long and affable conversation his conviction regarding the importance of this first meeting" in over 500 years.

METROPOLITAN Athenagoras arrived in Rome (Dec. 27) as the guest of the Secretariat for Promoting Christian Unity. He was met at the airport by Father Pierre Duprey, W.F., the secretary of the Undersecretary for Orthodox Relations, who visited the Patriarch in Istanbul (Dec. 9) to explain the reasons for Pope Paul's visit to the Holy Land.

"I have come to Rome under official mandate from Patriarch Athenagoras and of the Holy Synod of the Orthodox Church of Constantinople to have contact with the Supreme Pontiff and his collaborators on the eventual possibility of a meeting between the Pope and the Patriarch in the holy city of Jerusalem."

The Metropolitan — who served as a bishop in the U.S. for a decade and in Canada for three — was scheduled to be accompanied by Metropolitan Meliton of Edessa, who was unable to come to Rome.

Metropolitan Athnegoras

Interfaith dialogue to reopen at Woods

ST. MARY-OF-THE-WOODS, Ind.—Forty-two students, representing seven faiths, will commence the fourth year of interfaith dialogues at St. Mary-of-the-Woods College Thursday and Sunday through Jan. 12.

The topic, "How My Church Helps Me to Meet the Challenge of the Sixth Commandment in Today's World," has been chosen for the January discussions. The clergymen, their wives and the participating students will meet at the Woods dining room for dinner in the College Dining Room at 5:30 p.m. This first dialogue will run from 6:30 to 9:30 p.m.

Six participating faiths and their advisors include: Central Christian, Rev. R. Powell Mead; Jewish Reformed, Rabbi Bernard Cohen; Missouri Synod Lutheran, Rev. Donald Scheider; Episcopal (Low), Rev. Harold Taylor; and Syrian Orthodox, Rev. George Rados, all from Terre Haute, and Rev. Ronald Allin, Paris, Ill.

Dialogue resources personnel represent Protestant, Jewish and Catholic faiths. Resource personnel from St. Mary's include Father William P. Sinceman, professor of psychology, Sister Alexa, S.P., assistant professor of religious education, and Sister Mary Jean, S.P., associate professor of history.

The students participating in the interfaith discussions are required to write term papers before each formal dialogue — a guarantee of continuous discussion by well-prepared participants.

School campaign

ROCKVILLE CENTRE, N.Y.—A Rockville Centre diocesan drive to raise money for four new high schools has gone over the \$24 million mark. The four planned schools will enroll 9,600 students, more than double the number accommodated by existing Catholic high schools in the diocese.

LONDON—The Catholic Overseas Appointments Bureau here reports that so far this year over 100 graduates have applied for jobs in developing countries. They include teachers, doctors and nurses, 60 of whom have already gone ahead, mainly to Africa.

ON JANUARY 5 Pope Paul is scheduled to leave the apostolic delegation at 6 a.m. to drive to Israel. There he will visit the Sea of Galilee, the Mount of the Beatitudes and the town of Tzfat, which preserves ruins of the Basilica of the Miracle of the Loaves and Fishes.

After meeting Israeli President Shimon Shazar at Mezdida, a town near Nazareth, the Pope will offer Mass in Nazareth and then have lunch at Mount Tabor. That day also he will return to Jordanian Jerusalem for several visits, and later he will receive officials and special delegations at the apostolic delegation. That evening he is scheduled to meet with Orthodox Patriarch Athenagoras I.

On the Feast of the Epiphany, January 6, the Pope will offer Mass in Bethlehem after he has trod below the Basilica of the Nativity or in the basilica itself. Art objects, prepared by people of the town, will be presented to the Pope at a ceremony in front of the Church of the Nativity after the Mass.

The Pope will give a major talk here, then return to Jerusalem, where he is scheduled to meet with Patriarch Athenagoras I for a second time and pray with him. He will then go to Amman and leave from there by plane for Rome, where he is scheduled to arrive in the late afternoon.

Church members total 117 million

NEW YORK—Membership in churches and synagogues in the United States has increased for the U.S. in 1962 kept abreast with year—both gaining 1.6 per cent—and totaled 117,600,000 as compared with 116,109,929 the year before. The total represented 63.4 per cent of America's population, the same as in 1961, but slightly less than the all-time high of 63.9 per cent in 1960.

Heads historians

PHILADELPHIA—Vincent P. De Santis, head of the history department at Notre Dame University, succeeded to the presidency of the American Catholic Historical Association at its 44th annual meeting here.

met at the airport by Father Pierre Duprey, W.F., the secretary of the Undersecretary for Orthodox Relations, who visited the Patriarch in Istanbul (Dec. 9) to explain the reasons for Pope Paul's visit to the Holy Land. Metropolitan Athenagoras said on his arrival.

"I have come to Rome under official mandate from Patriarch Athenagoras and of the Holy Synod of the Orthodox Church of Constantinople to have contact with the Supreme Pontiff and his collaborators on the eventual possibility of a meeting between the Pope and the Patriarch in the holy city of Jerusalem."

The Metropolitan — who served as a bishop in the U.S. for a decade and in Canada for three — was scheduled to be accompanied by Metropolitan Meliton of Edessa, who was unable to come to Rome.

Metropolitan Athnegoras

stressed the fact that he was an official emissary of the Ecumenical Patriarch and the Holy Synod and not a private person here to deal with Pope Paul on his own authority.

In his address to the Pope, Metropolitan Athenagoras suggested that Pope Paul visit the Holy Synod in a pan-Christian conference all the representatives of the Christian Churches to discuss in love and conviction how to combat sin, how to protect the Church and the peace and freedom of the world, threatened by a common enemy—theism and tyranny."

The last time an official meeting between the papacy and the Constantinian patriarchate took place was in 1483, when Pope Eugene IV met with Patriarch Joseph II in Ferrara at the beginning of the ecumenical council that began there and ended in Florence. That council achieved a reunion between the Catholic and Orthodox Churches, which had broken apart in 1054. But the unity was short lived, coming to an end with the conquest of the Eastern Roman Empire by the Moslem Turks in 1453.

After his arrival here, Metropolitan Athenagoras called on Cardinal Augustin Bea, S.J., President of the Christian unity secretariat, at his residence.

METROPOLITAN Athenagoras was named Orthodox Archbishop of Great Britain less than three weeks before his visit to the Pope. During the past three years he has served as Archbishop of Canada, and before that he was Bishop of Los Angeles and of Boston, remaining in each See about six years. In Boston he was also dean of the Orthodox theological academy.

As Metropolitan of Thyatira he is the equivalent of a titular bishop in the Catholic Church. Thyatira, now known as Akhisar, is a city of some 25,000 in predominantly Moslem Turkey. It was formerly a part of the Kingdom of Lydia whose last king was the fabulously rich Croesus. Thyatira was one of the Seven Churches to which St. John addressed his Apocalyptic.



NAMED TO ND BOARD—Dr. Thomas P. Carney, vice president of research development and control of Eli Lilly Co., has been elected to the board of directors of the Notre Dame Alumni Association. A member of St. Luke's parish, Indianapolis, Dr. Carney is a 1937 graduate of Notre Dame. He was one of four new directors to be elected.

Sister
(Continued from page 1)
America, Sister Gertrude smiles and recalls the statement made to her by a Spanish professor before starting her missionary assignment: "Sister, you are about to make a dangerous trip. It will be dangerous because you will fall in love with the people there. They will capture your heart and make you reluctant to leave them."
"He was so right," she admits.

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ACUTE SHORTAGE OF PRIESTS

Report nuns give Communion to laity in some parts of Brazil

BOGOTA, Colombia—Approval by Pope Paul VI of the ecumenical charter of reform of the Church's habits of worship promises to give major impetus to the growing liturgical movement in Latin America. But a primary obstacle to renewal, one which will take decades to overcome, remains the acute shortage of clergy. As with everything else in Latin America, the extent of participation in and understanding of the liturgy vary widely from region to region. Among the highlights indicating the new spirit are these:
• 20,000 copies of the bilingual Ritual—approved by the Holy See in 1962 in both Spanish, Latin and Portuguese—Latin versions—have been circulated throughout Latin America, thus enabling the ad-

forward especially by the Benedictine monks in Buenos Aires, the Catholic University of Santiago, Chile, the Liturgical Apostolate of the Archdiocese of Medellin, Colombia, and the Benedictine monastery at Cuernavaca, Mexico.
BUT THE drawbacks are many. Father Mejia listed these among them:
• The scarcity of priests. With over 15,000 Catholics to every priest—against a ratio of about 700 to 1 in the United States—the size of parishes is tremendous. Parishes average about 355 square miles apiece; many have no priest even so.
• Widespread illiteracy among the people, especially among the farm workers, who constitute 50 per cent of the population.
• The uprooting of many millions from their traditional way of life through the massive migration to the cities, just one aspect of the degrading poverty and accompanying social unrest which exist virtually everywhere.

Oh, mother!
ST. COLUMBANS, Neb. — Father Finlan Keegan, S.S.C., had just given a mission appeal in a small town in Kansas. After the Mass, he asked the altar boy his name.
"Mr. Knoll, Father," replied the boy.
"That will be easy to remember," said the Columban missionary. "I'll just think of Maryknoll."
"Oh, no, Father," came the ready reply. "That's my mother!"

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FATHER MEJIA insisted that popular instruction in the liturgy exists and is growing.
"The participation of the faithful in the Mass, by use of the missal, of dialogue, of singing is becoming more general," he said.
"Many parishes have their liturgical leaders, who coordinate the faithful and organize the collections. They take charge of the reading, they give marriage instruction, prepare children for first Communion, and visit the sick.
"In Villapinzon, a rural parish in Colombia with 10,000 inhabitants, 2,000 Communions are given daily with Masses beginning at 7 and 3 a.m. so that farming people may be able to return to their fields. In Granada (with a smaller population) 5,000 Communions are given each Sunday.
In similar parishes, children are asked to take Communion on days other than Sundays, because priests cannot take care of all the people on that day."

Walsh
(Continued from page 7)
In his casual, private, unofficial conversations, or in his private correspondence, the pope is not divinely protected from error. On this level he is as liable to human misapprehension as anyone else.
Q: Is the pope infallible on any and every occasion when he makes a public and official statement on matters connected with religion and morality?
Certainly not. The pope is one of the busiest executives in the world, making scores of addresses and issuing hundreds of official documents every year. In this day-to-day business a pope may give a decision relating to religion or morality which is later found to be erroneous and has to be modified or corrected or even reversed by him or by one of his successors. This situation calls for no astonishment, since the decision was not uttered ex cathedra in the first place; and only ex cathedra decisions are infallible.

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FARMER'S VIEW
Friendship acres
By DANA C. JENNINGS
More and more farmers are setting aside an acre of cropland, the production of which goes to the Christian Rural Overseas Program in help-hungry people abroad. Others are earmarking a steer, a cow or a sow for the relief of the hungry—Friendship Animals. Wage earners are contributing a day's pay—Friendship Hours. Others are making similar sacrifices for other church-sponsored aid efforts.
Vernon U. Miller, Goshen, Ind., rented 65 acres which his neighbors helped him plant to corn and take care of. Dealers donated some of the fertilizer used. They made a regular "bee" of planting, cultivating and harvesting, enjoying this chance to get together with their neighbors in a common charity.
As we have noted before in these columns, it is easy to give what we have, especially to give of our surplus. What is harder is to give what we are—to give of ourselves. Priests, nuns and brothers emulate the example of Christ in having nothing and giving everything—themselves—

HEADS NEW ALBANY CCM—Edgar Day, abate, a member of Our Lady of Perpetual Help parish, New Albany, has been elected to head the New Albany District Council of Catholic Men. Other new officers include: T. O. McBride, St. Anthony's parish, Clarksville, vice-president; James Cavell, Holy Trinity parish, New Albany, secretary; and Charles E. Herley, Sacred Heart parish, Jeffersonville, treasurer. Retiring DCCM president is L. P. McFadden

Three Providence Sisters die at Woods motherhouse
ST. MARY-OF-THE-WOODS, Ind. — Sister Antoinette (McGrath), S.P., was buried in the convent cemetery here on December 21. She died at the motherhouse on December 18 following a coronary attack.
Sister Antoinette, who was born in Ireland, entered the Community of the Sisters of Providence in 1897. During her career, she was assigned to St. James, St. Philip Neri and St. Catherine's, Indianapolis. Surviving is one brother, Mr. Leo McGrath, of Indianapolis.
Funeral services were held Monday, Dec. 20, for Sister Mary Geraldine (Sailer), who died Friday, Dec. 22, at the motherhouse.
Born in North Vernon, Ind., Sister Mary Geraldine entered the Community of the Sisters of Providence in 1907. During her career, she served as teacher and Superior at St. Agnes Academy,

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Imbiorski
(Continued from page 7)
reaching out for reassurance. They fell often then; they are not through falling. They still need all the encouragement, rewards, punishments, and love that they ever did. We do not always find it as easy to give as to receive. What do I say? I must say, do everything you can to help him become an honest man by firmly guiding him to be an honest boy. (Fr. Imbiorski will be unable to give personal replies.)

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FATHER BERNARDIN

First Negro prior of Benedictines heads monastery

SOUTH UNION, Ky.—Father Bernardin Patterson, O.S.B., has become the first Negro elected prior of a Benedictine monastery in the United States.
Father Bernardin, a St. Louis, Mo., native, was elected head of St. Maur's community...

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AN APPEAL FOR CHARITY

Pope's Christmas Message stresses world needs

VATICAN CITY — Pope Paul VI dealt with what he called three "great and pressing needs" in his first Christmas message in the world: food for the world's hungry, assistance for developing nations and peace.

Pope Paul also referred to his January 4 to 6 pilgrimage to the Holy Land, again stressing that it has a purely religious purpose.

In looking at the world's problems, Pope Paul said: "The first is hunger. . . it has been scientifically proven to us that more than half the human race has not enough food.

the use of methods contrary to divine law and the sacred respect due to both to marriage and to newborn life."

POPE PAUL praised international efforts to alleviate hunger and the role Catholics have played in this.

"We see with admiration that in the years following the destruction of the war great projects of international aid have been launched to give witness to fresh flowering of human nobility, and to offer generously to entire masses of unknown peoples the spontaneous and well organized gifts of indispensable food.

merits of persons endowed with Christian genius, of worthy pastors who sustain these noble undertakings and of so many of the laity who gave heart and money to these causes.

"This then is our first Christmas wish: That charity may reign in the world, that the love brought forth by Christ, born as a child in this world, and kindled by Him among men, may blaze forth ever more widely until it can wipe away from our civilization the distinction of unknown peoples weighing upon men like ourselves and our brothers in Christ."

TURNING to the needs of developing nations, Pope Paul said: "Our universal mission as shepherds of the world makes us feel that we should sympathize and with loving interest on these new

nations which are now reaching that sense of identity, that dignity, that ability to function which are peculiar to free civilizations.

We look especially to those of Africa and Asia, and it pleases us to salute, on this birthday of Christ, their own birth to independence and to the harmony of international life. . . .

"We know that these new nations are justly proud of their sovereign liberty and that they can no longer admit the domination of another state over them; but we know also that these nations have not yet reached that degree of self-sufficiency which is required to enjoy all the cultural and economic benefits of a complete modern state. It is clear then that our charity this Christmas, in its search to discover the great needs of the world, recognizes the necessity of helping these emerging nations, not with humiliating and self-seeking beneficence, but with scientific

and technical assistance and friendly solidarity of the international world, in brotherhood in place of paternalism."

Pope Paul noted that "We cannot pass over the fact that the Catholic Church herself, by means of the missions among these peoples, has always striven, without thought of temporal gain, to develop them to their utmost capacity, always holding in honor all their human and upright qualities while proclaiming to them their vocation of the true and supreme destiny of redeemed man."

In his plea for world peace the Pontiff came up with a new definition. "Peace is well balanced equilibrium, the paraphrasing St. Augustine's view of peace as the 'tranquillity of order.'"

"Peace at the present time is based more on fear than on friendship. It is maintained more by terror of deadly weapons than by mutual harmony and faith among peoples. And if tomorrow peace were to be broken—which God forbid—all humanity could be destroyed."

"How can we celebrate Christmas with serenity when such a threat hangs over the world? And, therefore, we urgently beseech all men of good will, yes, for men who hold responsible positions in the field of culture and politics, to consider as fundamental the problems of peace."

"True peace is not that hypocritical propaganda aimed at lulling the adversary to sleep and concealing one's own preparation for war. Peace does not consist in persuasive rhetoric which refuses the indispensable, patient

and tiresome negotiations, which are the only efficacious means. It is not based merely on the precarious balance of opposing economic interests, nor on the dream of world supremacy."

"But true peace is based on the abolition, or at least on the mitigation, of the causes which endanger its security, as nationalism or ideological pride, the avras race, lack of confidence in the methods or in the organizations that have been constituted to render the relations among nations orderly and friendly: Peace in truth, in justice, in freedom, in love. This is the peace we pray for!"

MEN ARE NOT at peace, the Pope said, "because their minds are not united."

"Union of minds is the great need of contemporary man. Culture, which awakens and in great part fills this want, in the end does not satisfy it. On the contrary culture exacerbates the minds of men by putting into evidence an indiscriminate pluralism of ideas. Men lack unity in their principles, in their ideas and in their view of life and of the world. As long as they are divided, they will continue to be ignorant of one another, to hate and to fight against one another."

"From this it is easy to see the importance of the doctrinal element in the late of humanity. We clearly see how blessed we are by the coming of Jesus Christ into the world. He came to forge a unique link between all mankind and God, the heavenly Father."

"This religious link, respecting and enabling each man's person as it does, is the most solid and hopeful basis for unity between

men. The true sociology of human peace takes its rise from Christian religious unity. It is this unity introduced by Christ into human thought and history that we earnestly desire for the peace, concord, mutual understanding and happiness of all men of good will."

POPE PAUL said his plea for peace was directed especially at Catholics and separated Christians, and then issued another plea for Christian unity. Speaking of his Holy Land pilgrimage, the Pontiff stated:

"Once again we declare clearly that the nature and purposes of our pilgrimage are solely religious. . . .

"It will also be a journey of search and of hope; search for all those who are for us sons and brothers in Christ; in the atmosphere of the Gospels and as evoked by this land of benediction, how can we not ask ourselves: Where is the full flock of Christ? Where are the lambs and the sheep of His fold? Are they all here? Which ones are missing? And so we cannot but implore Jesus the Good Shepherd, using His own words: May there be one fold and one shepherd!"

Pope Paul noted that men are not at peace "because their minds are not united."

"It is this unity, introduced by Christ into human thought and history, that we earnestly desire for the peace, concord, mutual understanding and happiness of all men of good will," the Pope declared.

"Instead of increasing the supply of bread on the dining table of this hunger-ridden world, as modern techniques of production can do today, some are thinking in terms of diminishing by illicit means the number of those who eat."

"This," he declared, "is unworthy of civilization. We know that the problem of demographic growth when accompanied by sufficient means of sustenance is very grave and complex. But it cannot be admitted that the solution to this problem consists in

Meetings of popes and patriarchs have been few but always dramatic

WASHINGTON — Face-to-face encounters between popes and the patriarchs of Constantinople have been few over the centuries—and always dramatic.

The last such meeting ended in 1439 after Patriarch Joseph II and Pope Eugene IV came together in northern Italy in an effort to heal the breach which had split Constantinople and Rome in 1054.

Theologically, this encounter was successful because the two bodies agreed to resolve a major bone of contention. But the agreement was popularly repudiated and pope and patriarch have not met since.

This is the background to the possibility that Pope Paul VI and Patriarch Athenagoras I of Constantinople (now Istanbul, Turkey) may meet during the Pope's pilgrimage to the Holy Land next month. Athenagoras is honored by other Orthodox Patriarchs as "first among equals."

THE FIRST meeting of pope and patriarch took place in 528 A.D. and it was a harbinger of the tensions that were to grow until the two split finally.

Pope St. Agapitus went from Rome to Constantinople because he suspected a newly named patriarch was guilty of adhering to the Monophysite heresy which taught that Christ had only one nature, the divine.

When the Pope met the patriarch in February, 528, he became convinced his suspicions were true and he set about to remove the patriarch. And he did so from his throne. He accomplished this with the aid of Emperor Justinian I and he himself consecrated the next patriarch, Vigilius, on March 12, 528. Suddenly, on April 22, 528, the Pope died.

While in Constantinople, Pope St. Agapitus also had asked the Emperor not to send troops against the Goths, who then held sway in Italy.

But the Pope failed because eight months after his death, the Emperor reconquered Rome. This led to the next pope-patriarch encounter.

The Emperor's wife, Theodora, was a Monophysite. She was in defiance of Church teaching, defined at the Council of Chalcedon in 451, that Christ had both a human as well as a divine nature.

THEODORA first brought about the silent deposing of St. Agapitus' successor, St. Silverius. The next Pope, Vigilius, was seized and kidnapped by the Emperor while he was at worship in Rome in 545.

Pope Vigilius was taken to Constantinople, arriving in 547, and held there. In 553 Emperor Justinian summoned the Second Council of Constantinople, expecting Vigilius to preside.

However, the Pope saw the council as an attempt to repudiate some of the Church's teaching. He took refuge in the city of Chalcedon and refused to appear at the council.

It arrested him on June 17, 653, took him to Constantinople, charged him with treason and in 654 sentenced him to death.

Through the intervention of Patriarch Paul II the sentence was commuted — to exile in the Crimea. The Pope died there in 655.

The last encounter before the formal schism in 1054 came when Pope Constantine I went to Constantinople in 710 at the invitation of Emperor Justinian II.

Rome and Constantinople had serious differences over canon law. The agreement was popularly repudiated and pope and patriarch have not met since.

However, relations deteriorated badly in the next centuries, culminating in formal schism in 1054 and a fanatical sack of Constantinople in 1204 by Latin crusaders. The city was destroyed and a Latin patriarch as well as a Latin Emperor were forcibly installed.

IN THE 1430's, an effort was made at reunion, the last encounter between pope and patriarch. It took place during sessions of an ecumenical council held in both Ferrara and Florence, Italy.

The council was summoned specifically to seek reunion, Catholic and Orthodox leaders, led by

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Remembering, too, the true meaning of Christmas, let us now "Put Christ Back Into The Family" and into our everyday lives by cherishing Him forever in our hearts.

The Indianapolis North Deanery Council of Catholic Women luncheon, 12 noon January 14, Marolt Hotel. \$3 per person.

1964 Liturgical Calendars are available and can be picked up at Feeney-Kirby Mortuary.

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