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'Go in peace' is Pope Paul's message as council closes

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From wire services

VATICAN CITY—"Ite in pace—Go in peace." With these words Pope Paul VI brought to a close the Second Vatican Council on December 8, the Feast of Mary's Immaculate Conception.

In a colorful outdoor ceremony attended by an estimated 150,000 onlookers, the Pontiff thus formally brought to an end the solemn deliberations which were opened by his predecessor, Pope John XXIII, on October 11, 1962.

Pope Paul's words were directed primarily to the more than 2,300 council Fathers who had painstakingly hammered out 16 decrees designed to open a new era in Roman Catholicism and to revamp the Church's relations with other Christian and non-Christian religions.

Government heads, princes, foreign ministers and other dignitaries from more than 80 nations occupied places of honor as the council Fathers in copes and miters moved from inside the basilica out into the square. Many wore the simple gold rings the Pope had given them as a council memento.

POPE PAUL celebrated Mass at an altar in the center of the assembled bishops, and all present joined in the responses. At the end of the Mass, the Pontiff delivered his closing discourse and then blessed a foundation stone which will be used for a church to be built in commemoration of the council and to be dedicated to Mary, the Mother of the Church.

Before the ceremonies concluded, the Pope consigned a series of special messages connected with those who had taken part in the council. The seven messages, each read by a different cardinal, were addressed to: 1) Heads of state; 2) Intellectuals; 3) Artists; 4) Women; 5) Workers; 6) the Poor and the Sick; and 7) Youth.

All present chanted the Credo in Latin, after which the decree closing the Second Vatican Council was read.

IN HIS FINAL discourse, Pope Paul wished his closing salute to the council to "be like the ring of a bell reaching heaven."

"The council is now formally closed—this immense and extraordinary assembly now ends," he said of the 21st ecumenical council, which saw the participants cast more than one million votes in a series of 544 ballots on matters ranging from liturgical reform to the "collegiality" of bishops in the government of the Church.

During the closing ceremonies, donations of papal charity amounting to $90,000 were assigned to needy ventures in India, Pakistan, Jordan, Argentina and Cambodia.

ON THE previous day, December 7, the final day of the council itself, the Pope offered a concelebrated Mass in St. Peter's Basilica. One of the most significant features of the plenary session was the public reading of a declaration seeking to end the historic "split" between the Roman Catholic Church and the Orthodox Churches of the East dating back to the 11th century. The declaration was read simultaneously in Istanbul, the See of Greek Orthodox Patriarch Athenagoras I.

Another important aspect of the plenary session was the council approval and the propagation by the Pope of the last four conciliar documents. The documents covered religious liberty, the missions, the priestly life and ministry and the Church in the modern world. With their promulgation, the agenda of the council after four long and laborious years came to an end.

POPE PAUL VI — for the Church the opening of a new era.

AT HISTORIC SERVICE

We're on unity road, Pope tells observers

By PLACID JORDAN, O.S.B.

ROME—"A great stretch of the road remains to be brought behind us, but we have begun to love one another."

Such was the essence of the message Pope Paul VI gave to the 65 delegate-observers of non-Catholic churches to the ecumenical council when he joined with them in an unprecedented formal service invoking Christian unity.

The service was held (Dec. 4) almost on the eve of the simultaneous ceremonies in which Pope Paul and Ecumenical Orthodox Patriarch Athenagoras I of Constantinople sought to make amends for the counter-excommunications between the patriarchate and the papacy in the year 1054.

Observers representing 38 Christian churches not in communion with Rome assembled with Pope Paul and nearly 1,000 cardinals and bishops for the service in St. Paul's Outside-the-Walls, one of Rome's four major basilicas. It was there that Pope John XXIII in January, 1959, first announced his plans to convene the council.

THE SIGNIFICANCE of the unprecedented service to pray for unity for close to 900 million Christians could hardly be overestimated. Representatives of some 900 million Christians—some 250 million Anglicans and Protestants, 170 million Orthodox, and 500 million Roman Catholics — joined as one in prayer and song.

"Brothers and friends in Christ" was the way the Pope addressed this congregation in his inspiring homily in French which was the center of this new type of interfaith liturgy. It may well have set the pattern for similar services the world over.

His voice almost trembling with emotion, Paul VI said, "Your departure with the end of the council leaves in us a loneliness which before the council we did not know, and which now makes us feel sad. We would like to have you with us always!"

He went on to say: "The great problem of the re-establishment of unity in visible Church which pertains to all those who have the good fortune and responsibility to call themselves Christians must be studied in its depth. If not today, then tomorrow it will be possible to find its solution—slowly, gradually, generously."

The Pope acknowledged the desire on the part of all Christians "to re-establish among ourselves the perfect communion which Christ wants." He stressed it as a hopeful indication that "polemics based on prejudice and the offensive are being given up, and in their place we are striving to resume benevolent relations humanely conceived." Certainly, the Pope concluded, "a great stretch of the road remains to be brought behind us, but we have begun to love one another."

WHILE SPEAKING, Pope Paul was seated at the main altar, facing the huge center nave where the council Fathers had assembled. At his left were the Orthodox and Protestant churchmen, many of them in colorful robes and vestments. At his right were some 70 cardinals. A quadrangle was left unoccupied between the three groups facing each other.

Chanting the 26th Psalm, the Benedictine monks whose abbey guards this major shrine of Christianity preceded the Bishop of Rome as he entered the basilica. Avoiding the usual pontifical rites, he took his seat as though he had been just another member of this unique congregation. All present joined in the Gregorian response of the versicle, "The Lord is my shepherd, whom shall I fear?"

Then Abbot Giovanni Franzoni, O.S.B., of St. Paul's, rose for the introductory prayer, followed by a brief period of recollection. The Pope himself now spoke the opening prayer, which in turn led to the first Scripture reading. It was delivered in English from the Protestant Revised Standard Version by the Rev. Albert C. Outler, of Dallas, professor of theology at Southern Methodist University, who stood before the lectern at the epistle side of the altar. His text was from the Book of Chronicles (1 Chron. 29, 10-18).

When he had finished, the German Lutheran hymn, "Now Thank We All Our God," was sung in English. Pope Paul could be seen joining and carefully following the English text.

The second reading, taken from St. Paul's letter to the Romans (Rom. 15, 1-6) was delivered in French by Sulpician Father Pierre Michalon. The third from St. Matthew (Matt. 5, 1-12) was delivered in Greek by Archimandrite Maximos Aghiorgoussis of the Orthodox Church in Rome, with the transition being the chant by the monks choir of Psalm 122.

All then rose and responded by singing alleluia. Following the homily came a litany alternately recited in English and French by Old Catholic Canon Peter Maan of Holland and Msgr. Henry G. Davis of England. All present responded with the Kyrie Eleison in unison. Then, upon the invitation of Pope Paul they prayed together the Lord's Prayer each group using its own language.

FOLLOWING this, the Pope in a final invocation asked that "the grace of the Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit" be with all present.

The joint singing of the Magnificat, again begun by the monks choir, concluded the 40-minute ceremony.

At a brief reception afterward in the monastery cloister, the Pope greeted all observers presented to him by Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity. He presented to each a small bronze bell bearing the symbols of the four Evangelists. The bell, he explained, is used to summon to prayer and mutual charity.

"We again thank you all; we greet you," he said in parting. After Anglican Bishop John Moorman of Ripon, England, had spoken brief words of appreciation and assured the Pope the observers would take the message of the council home so it would spread everywhere, the Pope said: "We hope, God willing, we shall meet again."

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Twin rites end ancient dissension

VATICAN CITY — Rome and Constantinople, the chief Sees respectively of the Catholic and the Orthodox Churches, have buried in simultaneous ceremonies the excommunications their leaders hurled at one another more than 900 years ago.

These excommunications of 1054 heralded the great schism which has rent East from West for nine centuries. In relegating them to history, both churches took a long step toward that unity which two general councils assembled for that purpose—at Lyons, France, in 1274, and at Ferrara and Florence, Italy, 1438-43—failed to achieve.

Twin ceremonies took place at the same time at St. Peter's and at the Phanar, the headquarters of the Ecumenical Patriarchate of Constantinople, in what is now Istanbul on December 7, the day of the last formal voting of the Second Vatican Council.

THE VATICAN Secretariat for Promoting Christian Unity announced the joint decision of Pope Paul VI and Patriarch Athenagoras I in a communique issued here. Representatives of Patriarch Athenagoras were present in St. Peter's for the Catholic ceremony presided over by Pope Paul. A papal mission headed by Cardinal Lawrence Shehan of Baltimore was present for the Divine Liturgy (Mass) in Istanbul at which the Patriarch read his declaration.

The prelude to the 1054 excommunications was the closure of all the Latin churches in Constantinople by Patriarch Michael Cerularius. He objected to the Latin Church's requirement of celibacy of the clergy—which was never the rule for the secular priesthood in the East—of the use of unleavened bread in the celebration of the Eucharist, and of the Western Church's rule at that time of fasting on Saturdays as well as Fridays.

A DELEGATION led by Cardinal Humbert of Silva Candida went to Constantinople in the name of Pope Leo IX to try to resolve the differences. But negotiations proved difficult. Without warning, two papal legates strode into the cathedral of Santa Sophia on July 16, 1054, just as the celebration of the Eucharist was about to begin, and laid on the high altar a bull of excommunication against Michael Cerularius and two of his prelates. A week later, the patriarch replied in kind, issuing anthemas against the legates and the Pope.

The validity of the excommunications has remained an historical question mark, because Leo IX had died three months earlier, and the See of Rome was then vacant.

Schema 13 is approved by council

By JAMES C. O'NEILL

VATICAN CITY—The Second Vatican Council's last working meeting voted overwhelming approval of a document that officially set the seal on the Church's spiritual involvement with the problems of the world today.

At its 168th and final general meeting, 2,111 Fathers voted to accept the revised text of the schema on the Church in the modern world. Opposed to accepting it were 251 Fathers. Eleven cast null votes.

A total of 2,373 Fathers were in St. Peter's basilica for the historic vote, the highest attendance during the fourth session of the council. When voting results were announced, sustained and enthusiastic applause broke out.

ALTHOUGH only one vote was taken at the meeting—the one on the acceptability of the text as a whole—results of seven other votes cast December 4 on sections of the document were released.

All seven votes gave approval to changes that had been made in the document in the light of the suggestions and remarks made earlier during the general debate on the document. The highest negative vote among these seven was that of 483 Fathers who did not favor the handling of the chapter dealing with the problems of peace and war. But 1,710 Fathers voted favorably, thus giving that section the required two-thirds majority approval.

Among the most important events of the day was the reading of an apostolic constitution issued by Pope Paul VI establishing an extraordinary jubilee to commemorate the successful conclusion of the council.

WITH THE final passage of the schema on the Church in the modern world, the agenda of the council was completed. The following day at a plenary meeting in St. Peter's the Fathers and the Pope voted formally once again on the four documents before them—the schemas on the Church in the modern world, on the missions, on religious liberty and on priestly life and ministry. Then they

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U.S. represented at council closing

WASHINGTON — A three-member diplomatic delegation from the U.S. State Department represented the United States at the December 7 and 8 closing ceremonies of the Second Vatican Council.

The delegation included U.S. Ambassador to Italy G. Frederick Reinhardt, William C. Sherman, who has handled Vatican affairs with the U.S. at the Rome embassy, and Goodwin Cooke, who has been appointed to take over Sherman's duties. Ambassador Reinhardt and Sherman represented the U.S. at the opening of the council in October, 1962.

BODY GETS NEW NAME

Pope Paul VI decrees Holy Office reform

By REV. JOHN DONNELLY

VATICAN CITY — With the publication of a set of directives, including a new name and a new direction for its highest office, Pope Paul VI officially initiated his promised reform of the entire Roman curia, the Church's central administrative offices.

The directives were contained in a motu proprio, a document issued on the pope's own initiative, dated December 7 and entitled "Integrale Servandae" (Preserving Intact). The title sets one of the keynotes of its contents—reform of the Holy Office which, while preserving its function as the defender of faith and morals in the Church, will emphasize the positive aspect of promotion rather than defense.

AMONG THE changes published on the eve of the ecumenical council's final day, are:

- A change of name to the Congregation for the Doctrine of the Faith (Congregatio pro Doctrina Fidei) from the Supreme Sacred Congregation of the Holy Office.
- An end to the secrecy of the congregation's operation, bringing it into the realm of public Church law.
- Establishment of the principle of the right of appeal and of judicial representation for all those called into doctrinal suspicion by its decisions. One of the major criticisms of the body to date has been that it did not allow accused theologians and religious authors to defend themselves.
- Introduction of the new-council teaching on the collegiality of bishops onto the structural reform by ordering that regional conferences of bishops be consulted when their subjects are under suspicion in the realm of faith and morals. Specialists and experts on the subject in question are also to be consulted, the decree states.
- The abolishment of at least two present positions, the "commissario" or judge and the assistant who has been charged with censuring books.

The document establishes a body of consultors to the congregation with a provision made for the selection of extra specialists when they are needed for special theological decisions. It further suggests closer liaison, in line with the council's re-emphasis on Scripture, with the Pontifical Biblical Commission.

The congregation, the document states, will operate either administratively or judicially, depending on the nature of the case, and will have competence

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Post-council jubilee to begin January 1st

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has published an apostolic constitution establishing an "extraordinary jubilee" beginning January 1, 1966, and ending May 29 of the same year to celebrate the conclusion of the Second Vatican Council.

Unlike jubilees of the past, such as the Holy Year of 1950 decreed by Pope Pius XII, the new event will center around the bishops of the individual dioceses rather than around the person of the pope in Rome. All privileges and indulgences connected with the extraordinary event will be able to be enjoyed or gained in the individual diocese and Catholics are not required to come to Rome to gain them as in the past.

POPE PAUL called on the world's Catholics during this celebration to mark it with the "practice of the virtue of repentance."

Moreover, he declared, "we ardently desire that the followers of Christ not be satisfied merely with living blameless lives but that, as much as human effort allows, they earnestly seek after holiness of life. This includes a firmer determination to practice effectively the Christian virtues, especially charity, a sincere resolution to follow Christ Crucified and a constant preoccupation with enlarging the kingdom of God."

In his letter, the Pope ex-

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Archdiocesan School Board is reorganized

Archbishop Schulte this week authorized the recently-constituted Indianapolis Deaneries School Board members to form a new Archdiocesan School Board, supplanting the existing organization's membership.

The new Archdiocesan School Board, to be headed by Charles L. Fleetwood, an Indianapolis insurance executive, will assume the policy-making role in directing all Archdiocesan schools, both elementary and secondary.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, told The Criterion that while former members of the Archdiocesan board had been relieved of their positions additional appointments are expected to round out Archdiocesan-wide representation on the new group's membership.

FIVE PRIESTS constituted the old board, headed by Msgr. John J. Doyle of Marian College as chairman. Other members included: Msgr. Galvin, executive secretary, Very Rev. Theodore Heck, O.S.B., of St. Meinrad Seminary; Msgr. Edward T. Bockhold, pastor of Holy Trinity parish, Indianapolis; and Very Rev. George B. Saum, V.F., pastor of St. Michael's parish, Brookville, and dean of the Lawrenceburg deanery.

The new board is presently composed of five priests and five laymen. Msgr. Galvin and Father George Elford, Assistant Superintendent of Schools, are non-voting members of the board. In addition to Fleetwood, other lay members are: Mrs. Thomas Maxwell, secretary; Lawrence Moran, treasurer; Dr. John Courtney and Frank James.

PRIEST-MEMBERS of the board are: Father Robert Hartman, pastor of Holy Name parish, Beech Grove, vice president; Father Bernard L. Strange, pastor of St. Rita's parish; Msgr. Charles Ross,

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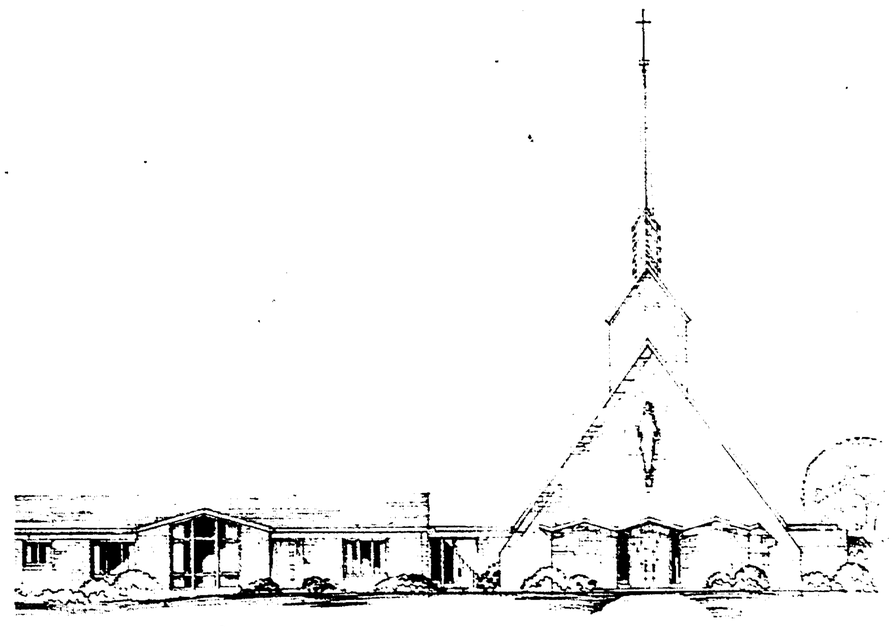

ARCHITECT'S CONCEPT—Above is architect Charles M. Brown's concept of the proposed new St. Mary's Church and rectory at Mitchell, Ind.

New parish church to be constructed at Mitchell

MITCHELL, Ind.—Construction will begin immediately on a new church and rectory for St. Mary's parish here. To be located on a three-acre hilltop tract near Highways 60 and 37, the church will replace antiquated facilities built nearly 100 years ago.

Very Rev. Meinrad Rouck, V.F., St. Mary's pastor and dean of the Bedford deanery, told The Criterion that the new church will accommodate 350 persons and will be built of Bedford limestone.

St. Mary's parish, founded in 1871, has 140 parishioners. Average Sunday attendance during the summer months swells to 200-300 because of its proximity to Spring Mill State Park, one of Indiana's most popular recreation areas. The present church accommodates 110 persons.

Robert Herthel, of Bedford, has the construction contract which includes the attached rectory. Charles M. Brown, of Indianapolis, is the architect. Completion is expected by summer. The old parish property will be sold, according to Father Rouck.

Ask U.S. to halt Viet bombings

MADISON, Wis.—The National Council of Churches has suggested a halt in the bombing of North Vietnam by U.S. planes and a phased-out withdrawal of U.S. troops "if and when they can be replaced" by an international peace keeping force.

After a debate of more than three hours, the council's policy-making general board meeting here adopted by a 93-to-10 vote a statement of the council's stand on the Vietnam crisis.

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Reminder

Archbishop Schulte will confer the Sacrament of Confirmation upon adults Sunday, Dec. 12, at 3 p.m. in SS. Peter and Paul Cathedral, 14th and N. Meridian St., Indianapolis. Candidates and their sponsors are requested to arrive at the Cathedral at 2:30 p.m. for a brief instruction.

Elected

BONN—The German bishops in Rome have elected Cardinal Julius Doepfner of Munich as the head of the German bishops conference, it was announced here. Cardinal Doepfner, 52, replaces 78-year-old Cardinal Joseph Frings of Cologne who retired because of age and increasing blindness.

Meaning of Revelation Constitution

By BARNABAS AHERN, C.P.

VATICAN CITY — The Constitution on Revelation ranks among the most significant acts of the Second Vatican Council.

Its subject matter, the word of God, is of first importance in the life of the Church.

Its doctrinal development is illumined by the enlightening insights of modern theological thinking.

The cuthor of this article, an American Passionist priest stationed at St. Meinrad, Ind., is a council expert and a consultor of the Pontifical Biblicc! Commission.

Its style is clear and balanced, with each word carefully weighed and each phrase delicately carved to the exact measure of truth.

It would be a mistake, however, to regard the constitution as merely a doctrinal document summing up what is best in Catholic thought. To enshrine it as a venerable relic of the theological labors of the council Fathers would negate its purpose and deaden its life-giving spirit.

Like the Constitutions on the Nature of the Church and on the Liturgy, and the Decrees on Ecumenism and the Priesthood, this constitution is, above all, alive with powes to inspire. Dealing with the word of God which is "spirit and life," it is filled with incentives to fruitful activity.

Even a casual reading of the constitution brings an impression of luminous focal doctrines which serve as points of departure for a more dynamic Catholic life. Singling out each of these and explaining briefly their content may help to underscore the impact they will have on the mind and conduct of God's people.

1 Both the first and last chapters of the constitution emphasize the perennial vitality of revelation itself. Only too often Catholics have looked upon the truths of God's teaching as a collection of dogmas which have come down in a hermetically sealed box from that ancient past when Christ first uttered them. Accordingly, the response of faith to this revelation was presented primarily as an act of memory recalling what the Divine Teacher had said and an act of intellect accepting His words as true.

The present constitution, while stressing the divine origin of revelation and the human intellectual assent to it through faith, lays emphasis also on another element which, though equally important, has not always come to the fore in catechetical teaching or in common Catholic thinking.

This new stress calls attention to the fact that God is always speaking to His children through the truths in which they believe. These truths, therefore, are not merely a voice from the past; they are a living communication from God who speaks here and now to all those who hear His voice.

This theme which recurs frequently in the constitution is pointedly expressed in its first chapter: "Through this revelation the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself."

Once a Christian grasps this vital and dynamic quality of revelation, his faith becomes not merely an intellectual "credo" but a fervent response of his whole being. The life of faith is seen as a loving dialogue between the Father who speaks and the son who gives himself with complete committal.

This concept spells a new depth and a new intensity for the life of Christian faith. Belief and practice, participation in the liturgy and the reading of Scripture, the reception of the sacraments and involvement in a fully Christian program of conduct—all these features of Catholic life which before were looked upon as "duties" will now be seen as areas of loving rendezvous with the living God.

In the words of the constitution, Christian faith in all its aspects is appreciated fully only when it is viewed as "an obedience by which man commits his whole self freely to God" who, through the truths of faith, speaks to him here and now as a Father with His son.

2 This fundamental theme of the constitution issues logically in another element which is developed in the second chapter. The believing Christian becomes himself a living echo of the word of God. With a mind enlightened by the truths which God now speaks and with conduct modeled on these truths, the whole personality of the Christian echoes the voice of God.

The transmission of divine truth, therefore, although entrusted primarily to the bishops as successors of the Apostles, forms also an integral part of every Christian life. In the words of the constitution, the tradition which comes from the Apostles and develops with the help of the Holy Spirit is a "living tradition whose wealth is poured into the practice and life of the believing and praying Church."

The ordinary Catholic lay person, therefore, is himself a voice in the concordant living tradition of the Church. Through him the God in whom he believes speaks to men the truths whereby they can be saved.

This means that the life of every real Catholic is rich with inherent and dynamic power to make the living word of God vocal among all those with whom he associates.

The Catholic layman is not merely the "hands" of the Church's official teachers to do in practical life what they cannot do. Like them he too is caught up in a living dialogue with the Father who speaks. His whole life, therefore, is resonant with the voice of God, carrying faithfully and wholly the truths of divine revelation into quarters where otherwise they would never be heard. As members of the Church, our lay people form an integral part of its "living tradition." Through the Christianity of their lives they echo the voice of God throughout the world.

3 These two elements of the constitution issue naturally in its dominant emphasis on Sacred Scripture. Though this document makes clear that revelation is contained also in the traditional teaching of the Church and though it emphasizes the need for the doctrinal authority of the Church to safeguard the correct teaching of the truths of revelation, it centers most attention on the Bible which has God Himself as its author.

The very fact that the books of Sacred Scripture contain the message of salvation written under the inspiration of the Holy Spirit makes them the "word of God" in a very special way. The constitution, therefore, devotes three of its six chapters to securing the correct understanding of the inspired word.

These luminous chapters, which will be of special interest to professional students of Sacred Scripture, incorporate all that is best in the principles of modern biblical scholarship. The way is opened wide for sound and deep research into the treasures of the sacred text and every encouragement is given to the interpreter of the Bible to utilize the methods and the fruits of recent scholarship.

The principles given for the interpretation of Scripture in chapter three present again in this conciliar constitution the well known directives which Pope Pius XII developed at length in his memorable encyclical, "Divino Afflante." Because "God spoke in Sacred Scripture through men in human fashion," the meaning of His message requires careful attention to the purpose the style of writing and the whole literary social and conceptual background of the human writer who has presented the inspired word of God with the imagery and thought patterns of his own time.

THIS THIRD chapter also presents a remarkable development of Catholic thought on the nature of biblical inerrancy. Whereas before many thought that the Church's doctrine precluded every kind of error, the present constitution makes clear that it is the scope of the whole Bible as a religious book which determines the meaning and measure of the doctrine that the Bible is free of error.

Relying on the words of St. Paul in 2 Tim. 3, 16-17, the council Fathers have given a precise definition to the extent of inerrancy: "The books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which for our salvation God wanted put into the sacred writings."

This concept of the Bible as a religious book dominates the treatment of the Old Testament in chapter four of the constitution. The Scriptures of Israel are seen as developing the plan and describing the gradual execution of that salvation which would be consummated through Christ.

This perspective of the Bible as salvation history enables one to appreciate the perennial value of the Old Testament and its intimate relation to the New Testament for which it prepared through the vicissitudes in the history of the Chosen People, through their growing expectancy of a Messiah, and through the doctrines which became ever more pure and rich as the time approached when at last, Christ Himself incorporated them into the saving truths of His own redemptive ministry.

CHAPTER FIVE of the constitution treats the New Testament with the same competence and luminous insights which characterize the previous two chapters. Here the professional biblical scholar will recognize an acceptance by the council of the elements which are in wide use among all Gospel exegetes, Catholic and non-Catholic alike.

The preparation of the materials which form the substance of the evangelists' accounts is recognized as due both to the early Christian community's oral transmission of historical events in the life of Jesus and also to each evangelist's unique style of presentation. The constitution makes clear that both of these formative elements must be taken into account if the full meaning of the inspired message is to be understood.

This conciliar document, therefore, is bound to fill with joy the heart of every Catholic biblical scholar. It places authoritative approval on the sound methods which they have followed and on the scholarly principles which have directed their studies.

The constitution pronounces an "open sesame" for the fruitful yet laborious work which still faces them. Once and for all, the blight of suspicion and the unkind accusation of heterodoxy have been removed from loyal and devoted scholars whose work was not always understood by those who were only too ready to condemn because they themselves had never wrestled with the exigencies of painstaking biblical scholarship.

4 This effort to secure correct understanding of God's word is complemented in the constitution by yet another element which accords even more with the pastoral preoccupation of the council Fathers. They are most concerned that the word of God, rightly understood, should be fruitfully listened to by the whole Church. They have, therefore concluded the constitution with a sixth chapter which voices their concordant appeal that the Scriptures should become once more for all men "the bread of life."

God's word is both living and life-giving. No matter how or under what pretext many have neglected it in the past, it must now assume a primary role in the Church's spiritual life; for if religion means anything it is a loving communication between God and man, a continuing I-and-Thou dialogue between a devoted Father who speaks and an attentive child who faithfully responds.

The constitution, therefore, embraces every category in the Church when it urges fruitful and constant use of Sacred Scripture. Priests are told that "all the preaching of the Church just as the Christian religion itself must be nourished and ruled by Sacred Scripture." Theologians are reminded that the Bible is "the soul of theology" and that a theologian's work "rests on the written word of God, together with sacred tradition, as its primary and perpetual foundation." Bishops are instructed to provide suitable instruction in the right use of the divine books. All the faithful, and especially Religious, are earnestly encouraged "to learn by frequent reading of the divine Scriptures 'the excellent knowledge of' Jesus Christ.' "

THIS RENEWAL of love for the Scriptures and practical, daily use of the Bible, especially the Gospels, will bring fresh and dynamic power into the lives of all the people of God. His word is "spirit and life." At the same time this renewal will forge a new bond with those sincere Christians who, though not members of the Church, have always cherished the Sacred Scriptures and have often expressed wonderment that Catholics in general have so little familiarity with its pages.

The constitution shows an awareness of the ecumenical value in a return to the Bible by our Catholic people. To strengthen this ecumenical rapport it endorses collaboration between Catholics and non-Catholics in translating the Scriptures.

This measure removes forever the wall of separation which has kept Catholics and Protestants apart even in their reading of that divine word which belongs to every true child of God.

The Constitution on Revelation, therefore, has given every encouragement to the whole Church to listen lovingly and attentively as God speaks to His children from the pages of Sacred Scripture. Only the years to come will show what this means for the deepening and enriching of Christian life.

REV. BARNABAS AHERN, C.P.

The council Fathers have done everything they could to make this enrichment possible. The fulfillment of their earnest recommendations rests with the Church itself. If only every Catholic takes the message of the constitution to heart, the promise of St. Paul, which is the very spirit of the whole constitution, is certain of realization: "The Gospel is the power of God for salvation to everyone who has faith" (Rom. 1, 16).

No plans to bar 'jazz' during Mass

AUGSBURG, Germany — A spokesman of the Catholic diocese of Augsburg said no plans are being made here to forbid the use of jazz music during Mass, as some German dioceses have done.

Playing jazz music for Mass has been the subject of widespread discussions in Germany. Prohibitions against the music have already been issued in the diocese of Wurzburg and the archdiocese of Cologne.

Lay missioner elected mayor

YARINACOCHA, Peru—A Lima lawyer who three years ago left his practice to serve as a lay missioner in the Amazon jungles gained such respect and affection that the 6,000 citizens of Yarinacocha elected him Mayor.

Luis Caravedo, whose major efforts among the jungle populace have been socio-economic, also prides himself on the spirit of ecumenism which he has introduced. The credit cooperative which he organized has a North American Protestant minister as president, and a Catholic priest as treasurer.

The mayor directs much of his work from the Cardinal Cushing Pavillion, erected by Dr. Binder to house the 35 international medical and social workers who assist him in his campaign against jungle disease. The Archbishop of Boston donated the construction funds three years ago.

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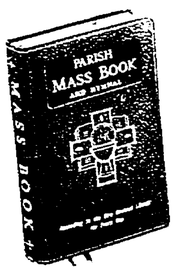

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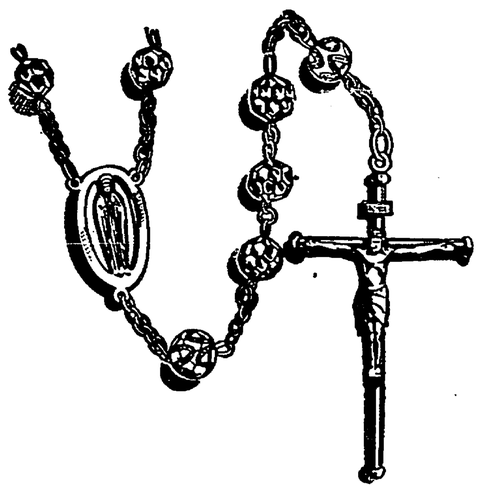

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HOLY NAME PARISH CHOIRS SET ANNUAL CONCERT—The combined choirs of Holy Name parish, Beech Grove, will present their annual Christmas concert at 6 p.m., Sunday, Dec. 19, in the church. The program will include a cantata "Rejoice, Beloved Christians" and selected Christmas carols. The choirmaster is Jerry Craney. The public is invited. There is no admission charge.

AMA shelves move on abortion laws

PHILADELPHIA—The American Medical Association has retreated from a proposal to support the relaxing of state laws on abortions.

The association's 19th clinical convention was urged to fight for easing of abortion laws by its year-old Committee on Human Reproduction. But the appeal was shelved by the policy-making House of Delegates.

A part of the same report asking for lawful sterilization also was shelved, but another section urging that physicians seek enactment of laws wherever necessary to permit birth control assistance to patients was adopted.

THE REPORT on sterilization, a subject on which the AMA has never taken a position, recommended that state laws be changed to permit a physician to destroy an unborn child under four conditions:

That the pregnancy is thought to impair the physical or mental health of the woman; that there is a "substantial risk" the child will have grave mental or physical defects; that the pregnancy resulted from legally established rape or incest; and that two doctors certify in writing the circumstances which justify the abortion.

The report ran into hostile questioning from the five-man reference committee on miscellaneous business, a unit which helps screen proposals before they are sent to the floor for a vote by the association's house of delegates.

The reference committee held that "it was not appropriate at this time for the AMA to recommend" changes in state laws. It said the "problem is essentially one for resolution by each state."

The 236-member house of delegates then voted to defer action on the report pending conferences with "other interested groups."

The house urged that the association's board of trustees discuss the report with groups "such as lawyers, clergy, sociologists, legislators and government administrators."

THERE WAS MUCH harsh criticism of the report. Dr. Joseph P. Donnelly, medical director of the Hague maternity hospital for unwed mothers run by the Salvation Army in Jersey City, N.J., said the proposal was so easy in its terms "it would place in jeopardy the life of every unborn child."

Dr. Carlos Bertran of Puerto Rico said interruption of pregnancy was "execution of the most defenseless creature in the world—the unborn child."

A Los Angeles psychiatrist, Dr. Robert L. Watson, Jr., said a woman is more likely to suffer mental damage because of remorse if she submits to abortion than if she has the baby.

The seven-member committee which drafted the report was headed by Dr. Raymond T. Holden, a Washington, D.C., gynecologist and obstetrician who is also professor at the Georgetown University Medical School.

Three of the six other members of the committee are prominent in birth control programs. They are: Dr. C. Lee Buxton, Yale University professor who brought the case that resulted in the U.S. Supreme Court's ruling against Connecticut's anti-contraceptive law; Dr. Mary Calderone, executive secretary of the Sex Information and Education Council and a veteran official of Planned Parenthood groups, and Dr. Janet Dingle, a top staff member of the Planned Parenthood affiliate in Cleveland.

ND grid coach to attend banquet

Coach Ara Parasegian and All-American Nick Rassas will be among more than a score of Notre Dame football players and athletic department personnel who will attend the Annual Football Banquet to be held in Indianapolis on Monday, Dec. 13.

The dinner will be held at the Indianapolis Athletic Club beginning at 6 p.m.

THE CHURCH AND THE WORLD

Hermit beatified — Supports shared-time programs

The Vatican

♦ The unity service with non-Catholic Christian council observers at the basilica of St. Paul Outside-the-Walls on December 4, it is now reported, was a personal decision of Pope Paul VI. It grew out of his custom of holding an audience for the non-Catholic Christian observers at the end of each council session. However, this time Pope Paul, after considering the matter, decided to make the occasion something more of it than a simple audience.

♦ Pope Paul has beatified a hermit from the hills of Lebanon, Father Charbel Makhlouf. As he noted after the beatification ceremonies, this Maronite-rite priest of the last century is the "first confessor of the Orient brought to the altars according to the present procedure of the Catholic Church." This the Pope declared to be a "symbol of union between East and West."

At home

♦ BOSTON — Catholic, Jewish and Protestant clergy of the Boston area will be called into an "ecumenical session" to try to solve the city's continuing school racial problems. The session is being sponsored at the behest of Cardinal Richard Cushing, Archbishop of Boston, and leaders of other faiths, and will be held "sometime after Christmas."

♦ TRENTON, N.J.—New Jersey's attorney general has ruled there is no constitutional obstacle on the state level to prevent use of public school facilities by students of private schools. Shared-time programs, he said, cannot be considered public support of private schools any more than the provision of police and fire services be considered support of private schools.

Abroad

♦ LONDON — Anglican Bishop Mervyn Stockwood of Southwark has thrown his weight behind the worker-priest experiment to be conducted by the Catholic Church in France and said Anglicans should follow their lead. He expressed his views in a long article in the Catholic Herald, one of the leading journals of Catholics here. Bishop Stockwood complained that the Church of England was the Church of the middle-classes in this country. He declared that the concept of Anglican clergymen being Christian gentlemen of the professional classes was 40 years behind the times.

♦ ROME — The patriarch of Armenian-rite Catholics, in the course of a recent visit to Soviet Armenia to take part in a celebration of the 10th anniversary of the election of the Gregorian Armenian patriarch of Echmiadzin, asked Soviet officials to allow four Armenian-rite Catholic priests to enter the country and take up the ministry. As of the end of November, one month after the visit, there was still no word on whether the patriarch's request had been granted.

♦ NEW DELHI—India's education minister has ruled out any "undue interference" by the government in management of private schools. Speaking in the lower house of parliament, M. C. Chagla said he fully appreciates the great contribution of private agencies toward the spread of education. He said the government seeks the "full support" of private agencies in expanding educational facilities.

♦ BOMBAY—An "alliance of spirit" between India and the Holy See and establishment of a full Indian embassy at the Vatican has been urged by the editor of this country's largest news magazine. R. K. Karanjia made the suggestions in the socialist-oriented weekly Blitz upon his return from a tour abroad in which he had his second audience in six months with Pope Paul. He wrote: "The new Vatican of Popee John and Paul provides a spiritual parallel to the modern India of Gandhi and Nehru."

♦ BUJUMBURA, Burundi—Despite shortages of clergy and money, the Catholic Church in the small African nation of Burundi continues to grow at an astonishing rate, and it shows no signs of slowing down. Burundi is a constitutional monarchy in East Africa with an area about equal to that of Belgium. About 62% of the two million citizens are Catholic. The number is growing at the rate of 68,000 a year, equivalent to one sizeable parish of 1,250 persons a week.

♦ TOKYO—The Catholic Society for Population Research has decided to seek a change in Japan's liberalized abortion law, but it has turned down a suggestion that it seek a complete repeal of the measure. It was argued at a meeting of the society that Catholics are obliged to combat all forms of legal abortion. However, the members decided here that such a course would result in total failure.

♦ LAGOS, Nigeria — Last-minute break-up of merger plans of three major non-Catholic denominations in Nigeria has caused surprise and disappointment here. The union on Anglicans, Methodists and Presbyterians, fixed for December 11, has been put off and will be restudied in February. It has been known that the proposal for a united "Church of Nigeria" had been undergoing difficulties, but it was assumed here that these had been ironed out. Preparations were going forward steadily for the inauguration ceremony.

♦ BOGOTA, Colombia—Carlos Lleras Restrepo, the man who is almost certain to become Colombia's president next year, has declared that Colombia will follow the teaching of the Catholic Church in its attempt to stabilize the national population. Lleras, the Liberal party's candidate for president in Colombia, where Liberals and Conservatives have agreed to share the top office alternately, said this country is in real need of a policy on population control.

♦ Bishop Manual Larrain Errazuriz of Talca, Chile, has been unanimously re-elected to the presidency of the Latin American Bishops' Council (CELAM). The elections were held at a meeting of Latin American bishops in Rome but were announced by the CELAM general secretariat here.

♦ MONTEVIDEO, Uruguay — One out of every 10 persons in Uruguay is the direct recipient of aid supplied by Catholics in the United States, according to the national Catholic charities office here. The office said about 250,000 persons are receiving supplies, mostly foodstuffs, donated through Catholic Relief Services. The figure includes 50,000 children fed through the school lunch program.

Says council surpassed hopes of Protestants

By PLACID JORDAN, O.S.B.

ROME—The hopes of Protestants from Vatican Council II have not only been fulfilled, but the council's achievements have gone far beyon dwhat was expected.

This is the verdict of one of the most prominent Protestant theologians of our day, the Rev. Oscar Cullmann, member of the theology faculties of the Universities of Paris and Basel. Dr. Cullmann, who attended all four sessions of the council at the personal invitation of Cardinal Augustin Bea, president of the Vatican Secretariat for Promoting Christian Unity, spoke at a press conference sponsored by the bishops of Germany.

"From the opening to the closing of the council," he said, "a clear majority of the council Fathers expressed itself in favor of an inner renewal of the Church. I am convinced that within the limits of continuity, the Catholic Church will adopt further changes rendering possible closer contacts between us."

TURNING particularly to the Decree on Ecumenism, enacted by the council in 1964, Dr. Cullmann said that at the beginning of the council, observers did not dare hope that the other Christian churches would be recognized in their legitimacy in an official council document. But such recognition is now a fact, he said, adding: "An entirely new concept of ecumenism has come to the fore, inasmuch as the Roman church no longer appears as the only one, which absorbs all the others."

Dr. Cullmann said however that despite this advance in the ecumenism decree, other conciliar documents continue to depict the Roman Catholic Church as the only true church. He went on to say that it must be understood that there are "limitations to the Catholic renewal." A case in point, he said, is the concept of the primacy of the Bishop of Rome. While this concept cannot be altered, he said, welcome should be given the fact that it has been "mitigated" by the council's spelling out the principle of episcopal collegiality.

Divergent views remain, Dr. Cullmann said. But he said that through the council documents, "we tread on common ground, and we can accept many passages without reservations because the overall tendency of Catholic teaching now is more Biblical."

He said of the recently enacted Decree on Divine Revelation that there are "true gems in what it says about Holy Writ." A Scripture scholar himself, he said that "in this field of New Testament theology we have now virtually reached fundamental agreement.

ON THE OTHER hand, however, Dr. Cullman voiced certain reservations. In his opinion, the Catholic Church still does not recognize Scripture as the supreme norm, but insists as well on the dogmatic evaluation of post-apostolic tradition. He also sees the Constitution on the Church as "implicitly" making "a serious new dogmatic pronouncement on Mariology." This is because the constitution makes a reference to St. Mary as "mediatrix," which according to Dr. Cullmann is disappointing to Protestants.

"On the whole," he said, the whole of Mariology has gained in emphasis in this council, which to the Protestant mind is irreconcilable with Biblical concepts."

But for the work of the council as a whole, Dr. Cullmann in particular voiced appreciation for the fact that because of provisions for shifts in emphasis in seminary training, the Catholic clergy of the future will be more attuned to Biblical thinking, that "the study of Scripture is now recognized as the soul of all theology," and that preaching must be "nourished by the Bible." He also lauded the fact that the role of the laity has been upgraded. The liturgical reforms provided for by the council are bringing Catholics closer to Protestants in common worship, he said. And he saluted the council for "bravely" asserting the right of all men to religious liberty.

"In no respect have doors really been closed," Dr. Cullman said in conclusion. "Everywhere, the way remains open for further discussion."

Czech cardinal plans U.S. tour

ROME — A Czech cardinal who spent 18 years under nazi and communism detention will make a tour of the United States in 1966 at the invitation of several American bishops.

A three-week tour is being arranged for Cardinal Joseph Beran of Prague by Bishop John Morkovsky, apostolic administrator of the Galveston-Houston diocese, immediately after Easter.

Receptions and lectures have already been planned in Washington, Philadelphia and Chicago as well as in Houston, the bishop said. St. Procopius College in Lisle, Ill., has made plans to confer an honorary degree upon the cardinal.

Population data

SAIGON—There are 1,427,118 Catholics in the 13 dioceses of South Vietnam, with 1,371 priests. The Catholic total represents about 13% of the total population, according to figures released by Catholic authorities here.

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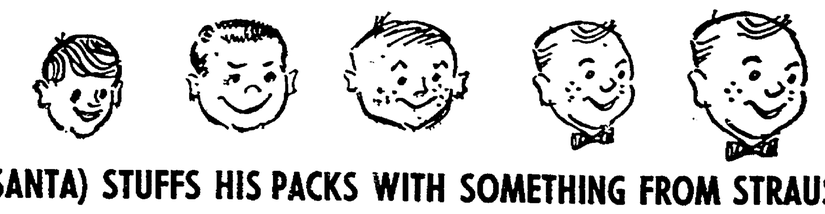

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Comment

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.

Vatican II

There can be no doubt about it now. The windows that Pope John opened in the Vatican at the beginning of the council are to remain open. By proclaiming the Declaration on Religious Liberty and the Constitution on the Church in the World of Today, Pope Paul VI and his fellow bishops brought Vatican Council II to a close with a dramatic demonstration that the old Church no longer considers herself a besieged fortress, but the home of all mankind.

And to prove that the Church will not be satisfied with mere proclamations, Pope Paul announces the immediate reform of the Holy Office. With a new name, the Congregation for the Doctrine of the Faith, and a new purpose, the promotion of the faith, rather than the ferreting out of heretics, the old bastion of feudalism gives way before a new institution that refuses secrecy and respects the principle of the right of appeal and of judicial representation for all those whose teaching or writing may be questioned.

Most significant are the words of the Holy Father in his document announcing the reform of the Holy Office:

"Since charity banishes fear it seems more appropriate now to preserve the faith by means of an office for promoting doctrine. Although it will still correct errors and gently recall those in error to moral excellence, new emphasis is to be given to preaching the gospel."

That represents the new vision the Holy Spirit has breathed into the Church during the crucial years of the council.

There was only one discordant note in the triumph of the council's closing and that was the decree announcing the post-council jubilee. The document grants confessors faculties to absolve from "all censures and ecclesiastical penalties" those who have knowingly professed in some outward form heretical, schismatic or atheistic doctrine; 2) those who knowingly have read forbidden books; 3) those who have joined the Masonic organizations or other organizations of the same kind which plot against the church or against civil authority.

This is, indeed, pre-conciliar language and attitude. Perhaps it is a consolation gift to the old guard in the Roman Curia that still clings tenaciously to such patterns of thought. We prefer to conclude that everything the council has accomplished and everything Pope Paul has said and done would indicate that once the period of jubilee is over there will never again be need for faculties to absolve from censures and ecclesiastical penalties, for those who took part in the council know that the vast majority of the bishops want to eliminate censures and ecclesiastical penalties, since they are ineffective and meaningless in the world of today.

●

Nightmarish note

Never is our material abundance so gaudily displayed as during the Christmas season. Never is it so greedily consumed. And, like the ancient Epicureans, we recognize no limits, no point of surfeit at which we cry nay to the dangling baubles.

An indicator of seasonal sentiment is the growing profusion of unabashedly useless luxuries for the person "who has everything." Turn his head with a platinum swizzle stick. Dazzle her with a bedroom carpet made of mink.

But a nightmarish note in this yuletide orgy was sounded last week by Sen. George McGovern when he predicted worldwide famine 10 years hence. Unless the United States takes drastic steps to increase food production both here and throughout the world, no underdeveloped nation will escape devastation, according to McGovern.

World food reserves are not nearly so large as complacency would have us think. No other country can match our surplus, and yet we have in storage only 800 million bushels of wheat, enough to supply the needs of our own populace for, hopefully, eight months. For years our national farm policies have been aimed at reducing food production. Fifty million acres of cropland lie unused. Opponents of high-cost storage bills have effected a drop in reserves that leaves us with little above that needed for a short-range national emergency.

Common sense calls for a reversal in farm policy to stepped-up production, to deliberate production of surplus for exportation. Not only to help in assuaging the growing hunger of the world, but to keep production at top level for our own protection.

Granted such action at home would solve only a fraction of the problem. But it is a beginning. McGovern urges formation of a "farmers corps" to launch an intensive drive to show poor countries how to get the highest production per acre; more intensive scientific research into the field of food production and increased foreign aid geared to raising nutritional levels in backward nations.

Hunger in the world IS spreading and populations ARE continuing to grow wildly. No prophet of doom is needed to forecast an agonizing collision between want and abundance. The problem is compounded by our delay.

Faced with the spectre of worldwide famine, well-fed Americans surely will not want to isolate themselves from the miseries of the rest of mankind. Or will they?

Anyone for a cigarette with a solid gold filter? Only the aroma of success comes through.

●

New horizons

Never before has man lived in such an age of contrasts. Incredible wealth and abject poverty, the computer and the abacus, space ships and wooden plowshares exist side by side. Population explosions and teeming cities grab the headlines, but there still is an abundance of fertile, untouched land.

The task of reconciling this incongruity, of meshing the different levels of abundance and need, confronts this generation and many more to come.

One small rock on this mountain of puzzlement is being removed in the state of Parana in southern Brazil.

(Continued on page 9)

'Go With God'

● QUESTION BOX

Birch stand draws reaction

By MSGR. J. D. CONWAY

Q. I have just read your answer about the John Birch Society. I have but one thing to say: Amen!

I fear that you might take a beating for this answer from some of the crack-pot publications, but I commend you for having the courage to say it. And I thank you.

A. One of my fellow priests had the kindness to write this, and I thank him. It compensates for a stack of letters which vilify me and argue with me. A few letters were written with a measure of respect, composure and logic. Most were frantic. Many of them enclosed propaganda leaflets, booklets and papers, apparently aimed at my conversion. They were not successful. If I were not convinced of the evils of the John Birch Society I would need only that flood of irrational letters and literature to convince me.

Judging by my mail the Society has notable strength in the Milwaukee area, with San Francisco second (I have no outlet in Southern California). One letter signed by seven women bore a notation that copies had been sent to three Cardinals, an Archbishop, and the editor of **The Tidings.** The expression recurring most frequently in my letters is "diabolic, atheistic Communism," and this term applies to all efforts at obtaining racial justice, social welfare and the rights of the individual. If you are on the side of the poor, the Negro, labor, or above all liberalism in any of its forms, you are fostering diabolic, atheistic Communism.

A Chapter Leader boasts that 40 per cent of the members of JBS are Catholic. And a non-ecumenical member sent me a 35-page pamphlet which professes to prove that The National Council of Churches is "A Menace to Church and State."

●

Q. I don't think Christ was nailed to the cross. The weight of His body would have torn His hands loose and His whole body would have fallen from the cross. I think that instead of being nailed His hands were tied to the cross-bar. Why do pictures show Christ nailed to the cross when actually He must have been tied by ropes to the cross?

A. Jesus may have been tied to the cross, but nails were surely driven through His hands and His feet. St. Luke tells us that when Jesus appeared to His disciples, after His resurrection, they were panic-stricken and thought they saw a ghost. But Jesus said to them, "Why are you disturbed, and why do doubts arise in your hearts? See My hands and feet, that it is I Myself." Wasn't He showing them His wounds?

When the Apostles told Thomas that Jesus had appeared to them, Thomas wouldn't believe them, but said, "Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Then the next Sunday when Jesus appeared Thomas was there, and the Savior said to him, "Bring here thy finger, and see My hands; and bring here thy hand and put it into My side; and be not unbelieving, but believing." (John 20, 24-29).

●

Q. Through negligence which turned to embarrassment and guilt, I stayed away from Holy Communion for a long time. Finally, I took courage, made a general confession and received the Blessed Sacrament. Since then I have committed no serious sin and have received, making an act of contrition, going to confession occasionally, but really having nothing to say.

Still my old guilt bothers me and I'm tempted to re-confess what I did. How can I feel at peace about this?

A. It is not easy to get rid of feelings of guilt, but it should help to recognize them as feelings: unreliable and irrational. We can feel sad when there is no reason to be sad; and we can feel lonely while surrounded by friends. Feelings are not a reliable guide to truth or to sensible behavior. They are things of the instincts and emotions.

Guilt feelings must be ignored and pushed aside in favor of conscience, which is reason. Possibly the best help we have in trampling on guilt feelings is belief and trust in the goodness of God and His great love for us: his fatherly love which forgives the penitent once and for all.

By all means do not re-confess. Once you have given in to the temptation to do that you will, after momentary relief, find your guilt feeling greater, with stronger compulsion to confess again and again. Confession is not a cure for guilt feelings, though a patient confessor can sometimes help you understand them and ease their pain.

●

Q. I am in a very upset condition at the present time. I receive Holy Communion often, but the priest never says "Body of Christ" when he gives me Communion. He will say it to the person on either side of me, but not to me. I do not know the reason. This worries me terribly. If the priest thinks I am not worthy to receive Holy Communion it would be much better if he would just pass me by altogether. As it is I am in a quandary and do not know just what to do about it.

A. Do nothing about it. The priest may be careless or in a hurry. His neglect to say the proper words when he gives you Communion does not reflect on your worthiness at all, and you receive the Body of Christ just as completely as though the words were said. Your Communion loses nothing of its spiritual value to you.

●

Q. I read recently your item about people willing their bodies to medical institutions to be used for research. This, to me sounds like a work of charity. I would like to know your opinion, however, as to whether the bequest should be made to Catholic hospitals only (by Catholics) or if general hospitals or institutions would be all right.

A. Medical study and research is non-denominational. I have had numerous inquiries on this subject since my answer appeared, and most of them came from areas which are far removed from any Catholic medical school. In such cases the cost of transportation would make the donation to a Catholic school impractical, and I have suggested secular schools nearby.

●

Q. Please tell me why there is never a sermon at a funeral Mass any more, or a little talk. Catholic funerals seem to be so cold these days.

A. Now more than ever before there should be a sermon, talk or homily at a funeral. It is supposed to be given after the Gospel; the spirit of the modern liturgy practically demands it, as a part of the liturgy of the Word.

●

Q. When a person sneezes, usually another person will answer, "God bless you!" Is this using God's name in vain, or is this our English use of Gesundheit?

A. It is a pious form of **Geshundheit.** In parts of Germany there is a similar pious form of "Hi!" It is **Gruss Gott,** "God greet you." Neither we nor the Germans use God's name in vain in such expressions. We show coherence with the age of faith.

OPINIONS

Nativity's plight

To the Editor:

Out of sympathy for the parishioners of Nativity parish, Indianapolis, I am tempted to ask this question. Would it be permissable, possible, or utterly wrong, to ask each parish in our city, to take up a second collection before Christmas to give to Father Gootee for his new church? Only a dollar from many people would mean so very much.

With 280 families and already heavily in debt, a new church will really be a burden on them. Father Gootee never complained about his "barn" church all these years, but is faced with another unwanted debt. He needs our support.

With the Holy Season of Christmas before us, what could be more pleasing to the Infant Jesus than for us to offer a small gift in His Name?

This is truly a time to show our Christian Charity for our brother in need.

Mrs. J. Smith
Indianapolis

Editor's Note — While the collection suggested by Mrs. Smith may seem impractical to implement, we feel sure that Father Gootee and his hard-hit parishioners would welcome individual contributions to help the cause.

Mission letters

To the Editor:

One of the best things that appear in The Criterion are the weekly mission letters from Peru by Father David Duesing, O.S.B. I also have enjoyed the mission letters from Sisters in various parts of the globe that appear in your paper from time to time.

The Church's missioners the world over are first-rate and interesting human beings or they wouldn't be engaged in such arduous work. If you have the space, it would be nice if you were to expand this department and each week print two or three mission letters from various areas.

Keep up the good work.

(Mrs.) T. C. Neidhart
Indianapolis

'Diatribes'

To the Editor:

My children have a fascinating toy—one of the wonders of our modern day world. It's a doll which "talks." This is not to say this inanimate object thinks, reasons or has emotions; it just means that when you pull a string, you will hear one of 12 phrases planted in the doll by a master toymaker.

I find an amazing similarity between this toy's limited conversation and the letters which spew forth endlessly from the Birchers and their kind.

Take away the purely feminine exclamation marks and upper-case indignation from Mrs. Reasoner's recent letters, and what have you? A letter which will appear almost verbatim in various and sundry newspapers across the land. The letters contain the same old overworked phrases and epithets; only the name of the accused ever changes. These carbon copied diatribes are frightening testimony to the ease with which a human being can be turned into a parrot-like automaton.

I wish I could believe these letters are as harmless as the monotonous phrases emanating from the doll. And, I wish I could believe all the letter writers are just gullible, well meaning people with too much time on their hands.

But what other group attacks with impunity the educational system, the government, the religious, the press with such all enveloping condemnation? Who else has taken on the Herculean task of trying to set neighbor spying on neighbor? And what other group sets itself above the FBI at ferreting out conspirators? What other clan sees it as a deity to fight the PTA, flouridation, Robin Hood, Tarzan, Mental Health, the UN, the Ford and Rockefeller Foundations, Ladies Home Journal, and the Beatles just to name a few? What other kind of people believe that anonymous phone calls, dubious publishing firms, half-truths and insinuations are patriotic?

The sheer audacity of these people is terrifying. To throw words like "pinko," "leftist," "dupe," "neo-communist," "sympathizer" around with gay abandon just because a former electrician says it is so, is not just folly; it is menacing, and it is ugly. By what authority does Mrs. Reasoner see herself as judge of another's patriotism? What qualifies her as an expert on motives? Because she believes in an Australian evangelist, or a language scholar?

Mrs. Reasoner, I should like you to name a communist unknown to the proper authorities. No hedging behind self-protective phrases, just a flat unequivocal statement that "so and so is a Communist." After all, this has been your vocation, your calling, your life's pursuit. Surely, if your society is effective, naming one communist should be child's play.

Mrs. Reasoner is fond of quoting, so I leave her with one. "Today far too many self-styled experts on communism are plying the highways of America, giving erroneous and distorted information. This causes hysteria, false alarms, misplaced apprehension by many citizens. We need information about communism, but this enlightenment must be factual, accurate, and not tailored to echo personal idiosycrasies." The statement is by J. Edgar Hoover.

Mrs. Donald J. Meckes
LaPorte, Ind.

P.S.: I fail to see any logic in naming the numbers of Catholics in the John Birch Society as some sort of stamp of approval. Who ever said Protestants and/or Jews had cornered the market on stupidity?

YOUR WORLD AND MINE

Lack of dialogue with press cited

By GARY MacEOIN

ROME — The newsmen who have covered the council in difficult—in large part, unnecessarily difficult — circumstances, appreciated Pope Paul's gesture when he visited them recently in their work quarters. They also appreciated his tribute to their hard work, his thanks for the significant part they had played in arousing in millions an interest in the Church "as never before in its 2,000-year history," and his awareness that they had reported the council the way they did "because of the laws which are today those of information."

Many circumstances, however, took from the impact of the occasion. The gaudy throne and carpet made our press room unrecognizable. Those who use it every day were locked out on the street, protected only by a balcony from stinging rain, while complete strangers were admitted to the best seats. Photo-reporters from many countries accredited to the council were prevented from taking pictures to protect the usurped monopoly of certain Roman commercial photographers.

"It is bad enough that they exclude us from St. Peter's," the representative of a Swiss Catholic photo agency said to me, "but in our own press center it is too much."

●

I canvassed several Catholic press colleagues from different countries, and the most basic sentiment they shared was a regret at the absence of dialogue. "I'm getting as far front as I can," said one, "in case there is an opportunity for questions, though I know there won't be. I only want to ask the Holy Father if he doesn't think a monthly press conference would be a good idea." There were no questions, no opportunity for the press to express its views.

Another newsman followed the same line. "We have Schema 13," he said, "proclaiming the need to dialogue with the world, and the media of communications decree which spells out that the press is the key to dialogue. Free exchange of views through the press is necessary to form and to formulate public opinion. The Church as a rule still lacks the organs and the climate to do this."

I have recently discussed this point with a dozen or more bishops from Latin America. Those from the more developed countries, like Mexico, Brazil and Argentina, are becoming concerned at the scant opportunities provided by the Catholic press for developing public opinion. Some—though not all—welcome the creation of a forum for discussion of Catholic affairs in the commercial press, largely as a result of council coverage by the news agencies. "You in the United States are very lucky," one commented. "You have publications controlled by bishops, by religious orders, by laymen, permitting a wide variety of expression. And now you enjoy, in addition, the growing attention of a sympathetic commercial press."

●

Not many within the hierarchical Church, however, have gone beyond the point of a vague uneasiness, an anxiety to establish understanding with the press without knowing how to do so. The council has increased the uneasiness, partly through errors of inadequately informed newsmen, but most bishops feel they have more urgent problems. When the International Catholic Press Union held a symposium in Rome during the council "to put Catholic journalists from all over the world in dialogue with bishops from all over the world," only 19 bishops showed up to begin what the official report called "a timid discussion" with newsmen.

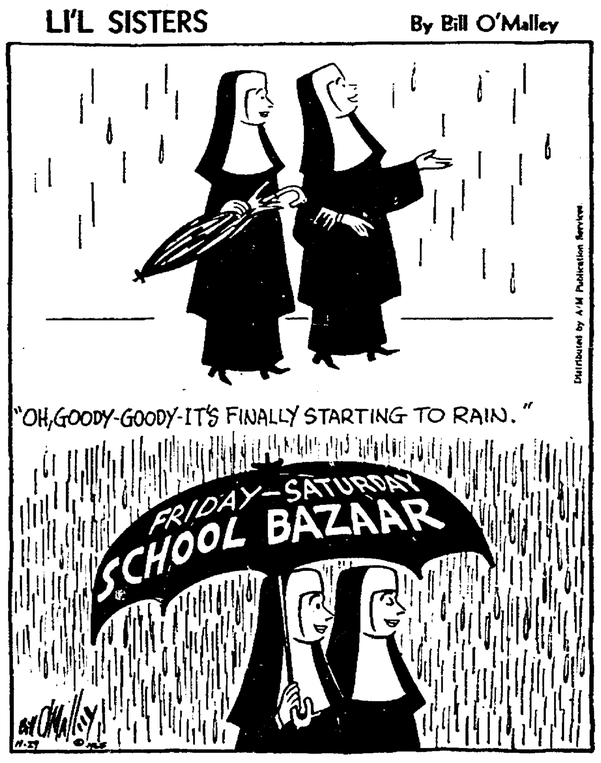
The symposium concentrated on the laws of information, to which the Pope has also referred. Every instrument works properly only if used according to its nature. The rules for the press, as Father Emile Gabel told the bishops at the symposium, follow "from the technique used and the message transmitted, but also from the public that is reached and the society in which it operates."

●

It is, accordingly, not enough to have something to say, even something important. One must take into account "the tastes, the interests, the preoccupations and the culture of the public. These are determining factors. They influence the choice of the messages transmitted and regulate the manner in which they are transmitted. Because the paper is a product of free consumption, we must also take into account what the customer demands, and what he is capable of absorbing, and not merely what he ought to prefer and what we are commissioned to announce to him."

The principle that things should be used according to their nature is not new in the Catholic Church. It is proclaimed in every discussion of marriage. In a broader context, it is enshrined in Schema 13, which proclaims the duty of the Christian to join in perfecting all material creation not only in so far as it serves the higher end of religion, but because of its own intrinsic values as determined by the creator.

LI'L SISTERS By Bill O'Malley



● *THE YARDSTICK*

Criticism of U.S. bishops 'out-of-bounds'

By MSGR. GEORGE HIGGINS

In the November 15 release of this column I paid tribute to the American press for its excellent coverage of Vatican Council II over the past four years. I said that, in my judgment, the U.S. reporters accredited to the council press corps have, by and large, acquitted themselves very creditably and have done honor to their profession.

I am still of this opinion, but honesty compels me to add—with all of the frankness that journalists, as a rule, prize so highly—that some of the American dispatches which have come out of Rome during the council have been perfect duds. That's par, I suppose, for a championship course dotted with so many water holes, dog-legs, and strategically placed bunkers and traps. Even the pros, unless they keep their eye on the ball on every shot, can land in the rough on such a course and can end up looking like week-end duffers.

Apparently that's what happened recently to James M. Johnson, special correspondent for the Kansas City Star. In writing a report about the role of the American bishops in Vatican II, Mr. Johnson took his eyes off the ball on almost every other shot and, as a result, failed to break 100 to say nothing of breaking par. Mr. Johnson, though very mild of manner, is a righteously indignant layman who happens to have his own very definite ideas as to what's right and wrong in the American as well as the Universal Church.

That's fair enough. We probably need a sprinkling of angry laymen in the American Church, and we certainly need a good number of laymen, whether angry or not, who are able and willing, however self-assuredly, to express their own ideas about the present strengths and weaknesses and the future possibilities of American Catholicism.

It seems to me however, that such laymen, if they happen at the same time to be newspaper reporters, ought to check their personal views and/or prejudices at the Press Club bar before they sit down at the typewriter to dash off their daily dispatch from the council. They are no different in this respect from reporters covering other sensitive and controversial beats.

A staunchly Republican reporter, for example, who is assigned to the White House press corps can rightly be expected to be neutral—not, indeed, as a citizen, but as a member of the Fourth Estate. Ditto for a partisan Democrat who is assigned to cover the State House in Albany. Both had better keep their eye on the ball if they want to turn in a respectable score and qualify for future tournaments.

●

Mr. Johnson's failure to keep his eye on the ball when he was writing his recent report (or editorial) on the American bishops led him to make a number of sweeping and unsubstantiated generalizations, which, in the field of journalism, are the golfer's equivalent of hooks or slices which end up in the rough, or careless putts which go off on an angle and fail to find their way into the cup.

"Most of the U.S. bishops," Mr. Johnson writes rather contemptuously, "have been sitting in St. Peter's basilica throughout the four years of the council. In the course of that time, they have learned almost nothing about the council, modern theology, or the reform movement. As someone has observed, 'It is a study in successful resistance to thought.'"

How's that for cocky self-assurance? No evidence, no distinctions, no qualifications, no finesse—just a big, broad, slap-happy generalization which we are asked to accept as the gospel truth on the authority of Mr. Johnson and of a certain "someone" who, mercifully, is never identified.

Well, if that represents Mr. Johnson's notion of objective and balanced reporting, I can only recommend respectfully that he switch to another profession or, in any event, that he get out of religious journalism—and the sooner the better, for it is perfectly obvious that his patronizing contempt for the American hierarchy has warped his professional judgment.

Again we are told that "most of their interventions—the few that have been made by American bishops—have been mediocre at best, meaningless and insipid at worst. There have been one or two exceptions, but generally the American bishops have had little to say at the council and with good reason—they apparently have little to say."

This is another cocksure generalization which tells us more about Mr. Johnson's attitude towards the American bishops than it does about their role in the council. It tells us, in no uncertain terms, that Mr. Johnson is thoroughly disgusted with them and looks down upon them as a bunch of semi-literate boobs.

Thirdly, we are informed that some—and, by implication, all—of the U.S. bishops do nothing at all at the daily council sessions except read their breviary, write letters, slip out at 11 o'clock for a drink and a chat, and then, having paid no attention whatsoever to any of the council speeches, hurry back to their respective hotels, where, for the rest of the day, they act as though they were on vacation.

Mr. Johnson's principal authority for this whimpering caricature of the American hierarchy is an anonymous South African bishop. If he is willing and able to produce this worthy ecclesiastic—who seems to be suffering from a strange form of jaundice—a number of us who have attended almost every session of the council will be happy to tell him to his face that he would never make a living as a reporter.

●

Mr. Johnson's unspeakable contempt for and utter lack of confidence in the American bishops—all of them presumably, for he consistently lumps them all together in one big anonymous glob—covers the future as well as the present and the past.

He confidently predicts, with unrelieved pessimism, that when they return to the States, they will be hesitant to lead in any program of reform and, even worse, will not be permissive. Once again, in developing this particular theme, he carelessly takes his eye off the ball and ends up in a water hole.

"Among the priests of virtually all of the dioceses," he solemnly asserts, "there is a schism." If he had said that among some priests and some laymen in virtually every diocese in the United States (and in every other country of the world) there is a certain amount of tension and unrest, he would at least have ended up on the fairway. But his flat assertion that there is a "schism" among the priests of virtually every diocese in the States will cost him two penalty strokes — which are just about enough to disqualify him from this year's tournament.

I have been deliberately sharp with my friend Mr. Johnson because I happen to think that his recent piece on the American bishops is an example of sophomoric, wise-guy journalism at its worst. This is not to say that everything is hunky-dory in the American Church. Quite the contrary.

Mr. Johnson is perfectly free to criticize the American hierarchy and equally free to say what he thinks about the present state of American Catholicism. He is kidding himself, however, if he thinks that he can get by with murder in this regard just because he is an angry and emerging layman or just because he happens to be a member of the Fourth Estate.

Emerging laymen—even if they happen to be reporters accredited to the council—are not exempt from the rules of evidence and the canons of common ordinary courtesy.

In summary, let me say again that journalists who take their eye off the ball never win golf tournaments or Pulitzer prizes; they just make themselves look ridiculous.

GIFT TO ACADEMY—Sister Francis David, principal of St. Mary's Academy, Indianapolis, receives a model heart from Geraldine Metelko, student at the school and a member of the Marion County Junior Heart Board. A gift of the Marion County Heart Association, the model is for laboratory use by teachers and students.

● *WHAT OF THE DAY*

Council reflections

By REV. JOHN DORAN

Thte Second Vatican Council has now passed into history. How history will record it naturally remains to be seen.

The bishops coming home from the council will probably be loud in their praise of what was accomplished. A number of books and magazine articles will be published faulting the council for what it did or did not do. The observers from different segments of Christiandom will have their say. But only history will really know.

As the Vatican Council went into session, I likened it to a spiritual retreat. I think that as the council closes the same likeness can be stressed.

A retreat has three major sectors undertaken by the retreatant under the inspiration of God's grace. The retreatant examines his past, particularly his immediate past; he looks at himself to see "what manner of man he is"; he makes decisions and resolutions for the future. All this he does in an atmosphere of prayer.

The Church in council has followed these three activities.

●

The Church, particularly the more progressive element within her, has been looking over her past, especially the more immediate past of some 400 years since the Council of Trent. She has seen that the stage of siege into which she went at that council no longer befits her in the modern world. The Church has wondered at the council whether, perhaps, she has not been hiding her light under a bushel for a long, long time. She has wondered whether she has not been a tight little unit, nourishing herself, rather than a leaven lightening the masses.

As to her present, the Church has asked herself whether she is proclaiming God's word, heralding His gospel, as effectively as possible to the modern world. Her answer here seems to be "no." Most of the liturgical changes and the attempts at structural change (still in the offing) are aimed at clarifying her voice to the world.

As to her resolutions for the future . . . well, who can predict the future? When it comes to the fulfillment of resolutions, the Church falls back into her component parts—the bishops, priests and lay people. The interest, or lack of it, on the part of each of these component persons will further or retard the work of the council.

A gradation of interest will be there, and may seem regrettable, but it is part of the human story. To expect an immediate and universal consensus to all the decrees of the council from the millions of Catholics throughout the world is to expect the impossible. Humans move—and agree—slowly.

●

I suppose that the general feeling of Catholics about the council is going to be one of disappointment. Though people were vague about what they expected from the council, they will still feel that they did not get it. The bishops will come home to tell us about how wonderful the council was, and they will meet with a non-committal "that's nice" on the part of the people. I suggest that this is just as normal as the letdown feeling we have as we come home from a retreat. The realities of our past and present are uncomfortably clear before our eyes; the resolutions for the future seem mountainous. We are disappointed that the retreat itself did not remake us.

So it will be with the council. The Second Vatican Council did not re-make the Church. It studied the problem in the light of the past, present and future. It came to some conclusions and made some recommendations. Only in history yet to come will we find the true story of the council. "The wheels of God grind slowly."

Funeral is held for Bishop Albers

LANSING, Mich.—A Pontifical Requiem Mass was offered in St. Mary's Cathedral here (Dec. 6) for Bishop Joseph H. Albers who became the first Bishop of Lansing when the diocese was established by Pope Pius XI in 1937.

Bishop Albers, 74, died (Dec. 1) in St. Lawrence Hospital where he had been confined since July. In October, 1964, Pope Paul VI agreed to his request to be relieved of administration of the diocese and named Auxiliary Bishop Alexander M. Zaleski of Detroit as Coadjutor Bishop of Lansing with the right of succession.

Bishop Zaleski returned from the Second Vatican Council to offer the Requiem Mass for Bishop Albers.

CHRISTMAS: STILL NO ROOM

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

MASS IN THE OPEN AIR

There was no room in the inn for Mary and the Child? Even now in the Holy Land Mass takes place in the open air where Catholics are too poor to build a church. . . . In Mismie, Syria, the heart of the Hauran desert, the roof on the church crashed in several years ago. The roof can be replaced, and the church made bright as new, for as little as $2,900. The people in Mismie, however, have no money because their crops have not had rain. Rebuild this church in memory of your loved ones? The Holy Father asks your help. You'll be giving Christ a "room in the inn", His people a place to pray. . . . An earthquake in Lebanon 9 years ago made the church in Zabbougha, a mountain village, completely unsafe. The people are working to restore it evenings after work. They need $2,550 all told (or smaller gifts of $100, $75, $50, $25, $15, $10, $5, $3, $2) to finish the job. Won't you do something to help? . . . Your help is desperately needed in scores of Holy Land villages (Mecherfe, Syria, and Mojeidal, Lebanon, are two more) where Christ walked, preached, worked miracles for the poor. Join this crusade for holiness, especially this Christmas! Send a gift right now!

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Carolyn Says:

FIRST AID TREATMENT—For Spots and Stains

CIGARETTE BURNS: If the surface of your carpet or rug is superficially charred, carefully clip off blackened turf ends and sponge area lightly with detergent suds (1 tablespoonful to 1 pint lukewarm water.) Severely burned spots need replacement, either by you or a professional carpet repair service.

Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)
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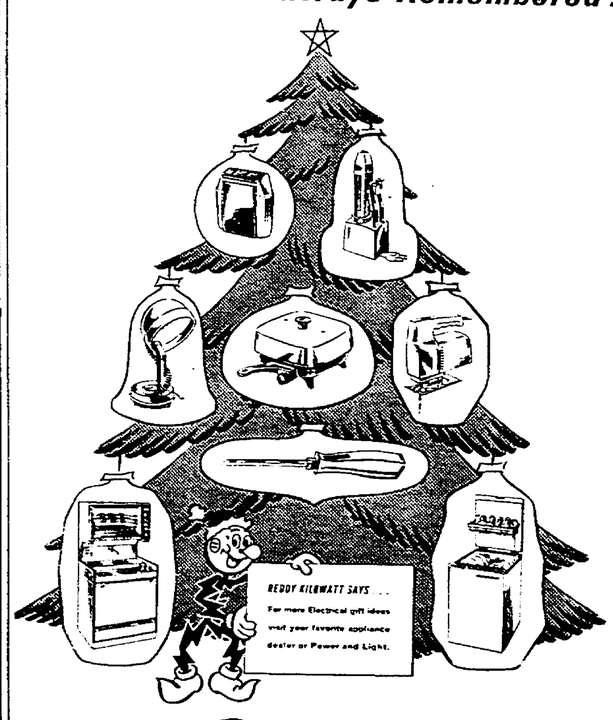

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Monsignor Goossens, Chairman

136 West Georgia St. Indianapolis, Indiana 46225

Urges parish school boards

PITTSBURGH—The superintendent of Pittsburgh diocesan schools has proposed that every parish school have a board composed of pastor, principal, a lay teacher and four elected lay persons.

Msgr. John B. McDowell, who said he would like to see a board in all of the nearly 235 parishes with schools, made his proposal in a speech to the annual diocesan teachers' institute.

Msgr. McDowell said parish boards would implement their school's program, make up its budget, guide parent-teacher projects and perform other functions.

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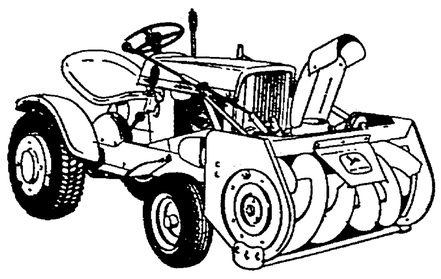
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Quiz enters third round

Holy Name, Beech Grove, still has three teams running in a field of 16 in the CYO-Criterion Quiz Contest which enters its third round Sunday, Dec. 12.

Following this Sunday's competition, which will reduce the field to eight teams, the quarter finals will be held on Sunday, Dec. 19, at sites to be announced to the winning teams. Issues of The Criterion to be used on that late are those of November 26, December 3 and 10, while on Sunday, Dec. 12, issues of November 19 and 26, and December 3 will be used.

Third round pairings are as follows: St. Gabriel vs. St. Luke at St. Luke; Holy Name II vs. St. Christopher III at St. Christopher; Holy Family II (New Albany) vs. St. Ann at St. Bartholomew, Columbus, at 6 p.m.; Holy Spirit vs. St. Joan of Arc II at St. Joan of Arc.

St. Malachy (Brownsburg) vs. Holy Name III at Holy Name; Holy Family I (New Albany) vs. St. Philip Neri at St. Bartholomew, Columbus, 6 p.m.; St. Joan of Arc I vs. St. Michael at St. Michael; and Holy Name I vs. St. Christopher at Holy Name.

All matches begin at 7 p.m. unless otherwise indicated.

Winners listed in New Albany baking contest

CLARKSVILLE, Ind.—A pair of sisters took most of the honors in the First Annual New Albany Deanery Junior CYO Baking Contest held here recently.

Linda Rieger, overall first place winner, also placed first in the Quick Bread competition. Her sister, Judy, was trophy-winner in two categories and placed third in another.

Below are the complete results of the contest:

Grand Champion: Linda Rieger, St. Paul, Sellersburg – Orange Slice Bar Cookies.

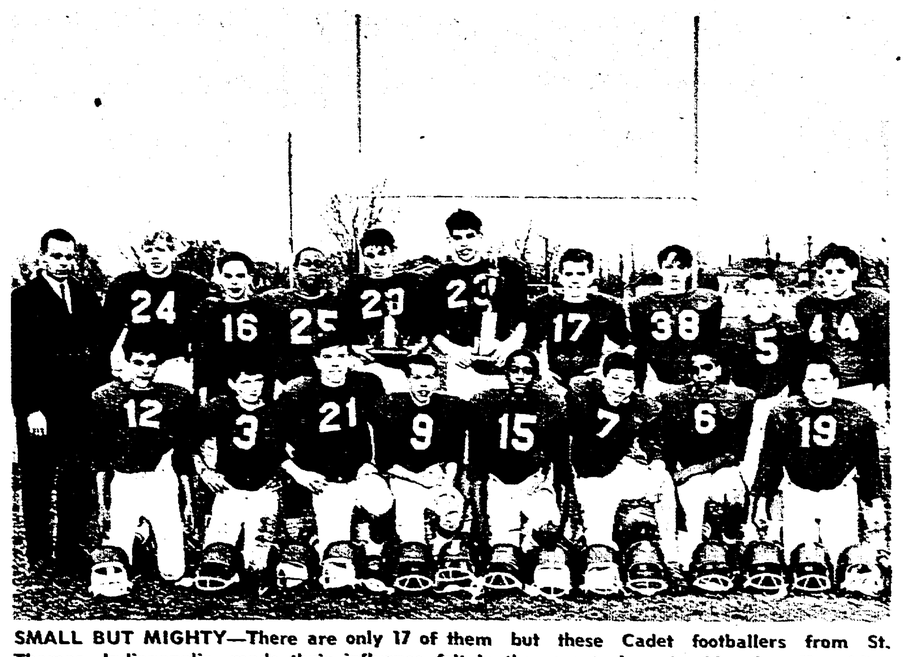
Cakes: Judy Rieger, St. Paul; Barbara Hinton, St. Anthony, Clarksville; Susan Luther, Holy Family, New Albany.

Pies: Janet Drake, Holy Family; Diane Harbeson, Holy Family; Judy Bryant, St. Mary, Floyd Knobs.

Cookies: Jane Book, St. John, Starlight; Ann Fitzgerald, Holy Family; Judy Rieger, St. Paul.

Yeast Bread: Judy Rieger, St. Paul.

Quick Bread: Linda Rieger, St. Paul; Barbara Loughmiller, Holy Family; Nancy Torstick, Holy Trinity, New Albany.



SMALL BUT MIGHTY—There are only 17 of them but these Cadet footballers from St. Thomas, Indianapolis, made their influence felt in the recent championship play-offs. After an almost perfect season in Division Three competition (seven wins and a tie), the Northsiders almost caught up with their big neighborhood rival, St. Joan of Arc, in the first round of the championship competition losing in the final three minutes of the game, 18-14. Then they came from behind against St. Rita in the consolation game to win third place honors and the Mayor Al Feeney Memorial Trophy, 19-12, to climax a great campaign. The man who welded the St. Thomas boys into a well-knit squard is Head Coach Vince Desmond (back row, left).

Scores

NEW ALBANY DEANERY
Games of Sunday, Dec. 5

5th and 6th Grade League: Our Lady of Perpetual Help 24, St. Paul, Sellersburg 21; St. Joseph Hill 30, St. Augustine, Jeffersonville 14; Holy Family, New Albany 37, Sacred Heart, Jeffersonville 15; St. Mary, New Albany 22, St. Michael, Charlestown 6; St. Mary-of-the-Knobs 29; St. John, Starlight 12; Holy Trinity, New Albany 36, St. Anthony, Clarksville 25.

Cadet League: St. Paul, Sellersburg 29, Our Lady of Perpetual Help 25; St. Joseph Hill 51, St. Augustine, Jeffersonville 25; Holy Family, New Albany 45, Sacred Heart, Jeffersonville 27; St. Mary, New Albany 42, St. Michael, Charlestown 26; St. Mary-of-the-Knobs 42, St. John, Starlight 22; Holy Trinity, New Albany 32, St. Anthony Clarksville 30.

Junior League: Holy Trinity, New Albany 42; St. Michael, Charlestown 32; Mount St. Francis 53, Our Lady of Perpetual Help 15; St. Paul, Sellersburg 55, St. Anthony, Clarksville 36; St. Mary, New Albany 58, Holy Family 34; St. Joseph Hill 44, St. Augustine, Jeffersonville 33; St. Mary-of-the-Knobs 61, St. Michael, Bradford 45.

INDIANAPOLIS DEANERY
"67" LEAGUE

Division 1: St. Gabriel 34, Cathedral 19; Holy Trinity 25, St. Malachy 31; St. Michael 25, St. Monica 23; St. Ann 49, St. Joseph 18; St. Christopher, bye.

Division 2: St. Thomas 27, Immaculate Heart 18; Christ the King 39, St. Francis 27; St. Joan of Arc 23, Mount Carmel 15; St. Pius X 33, St. Matthew 23; St. Andrew (Blue), bye.

Division 3: Nativity 36, Sacred Heart 11; St. Bernadette 19, St. Jude 15; St. Patrick 49, Our Lady of Greenwood 13; Holy Name 28, St. Mark "A" 24; St. Catherine, bye.

Division 4: St. Simon 35, Holy Cross 8; St. Philip Neri 39, St. Andrew (White) 15; Holy Spirit 27, St. Lawrence 16; Our Lady of Lourdes 23, St. Mark "B" 15; Little Flower, bye.

League Standings

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

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

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

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

CADET LEAGUE
Games of Saturday, Dec. 4

Division 1: St. Lawrence 45, St. Mark 21; St. Andrew (Blue) 38, Holy Spirit 16; Holy Name 79, St. Philip Neri 29; Our Lady of Lourdes "A" 39, St Joan of Arc 29; Little Flower 25, St. Michael 24.

Division 2: St. Simon 19, St. Pius X 17; St. Joseph (Shelbyville) 38, St. Jude 33 (overtime); St. Rita 40, St. Matthew 25; St. Gabriel 30, Christ the King 25; St. Monica, bye.

Division 3: St. Bernadette 28, Sacred Heart 25; St. Catherine 53, St. Andrew (White) 17; St. Bridget 50, St. Roch 28; Holy Trinity 63, Immaculate Heart 29; St. Thomas, bye.

Division 4: Holy Angels 38, Our Lady of Greenwood 36; St. Luke 32, St. Patrick 17; Nativity 41, St. Malachy 16; St. Christopher 34, Our Lady of Lourdes "B" 32; Mount Carmel, bye.

Division 5: Cathedral 45, St. Susanna 40 (double overtime); St. Anthony 56, St. Ann 29; St. Francis 49, St. Barnabas 30; St. Joseph 61, St. James 9; Holy Cross 37, Assumption 20.

League Standings

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

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

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

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

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

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Dec. 5

Division 1: Holy Trinity 62, St. Gabriel 41; St. Joan of Arc 62, St. Ann 20; St. Christopher 52, St. Michael 12; St. Thomas 59, St. Monica 33; Immaculate Heart, bye.

Division 2: Our Lady of Lourdes 31, Little Flower 30; St. Simon 55, Christ the King 13; Latin School "A" 30, St. Philip Neri 26; Holy Spirit 34, Holy Cross 27; St. Lawrence, bye.

Division 3: Our Lady of Greenwood 39, St. Barnabas 13; Nativity 38, Holy Name 33; Sacred Heart 57, St. Roch 21; St. Mark 27, Latin School "B" 18.

League Standings

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

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

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

JUNIOR-SENIOR LEAGUE
Games of Sunday, Dec. 5

Division 1: Latin School "A" 60, St. Malachy 16; Assumption 43, St. Gabriel 32; St. Christopher 43, St. Monica 36; St. Anthony 35, St. Michael 33; Holy Trinity, bye.

Division 2: Mount Carmel 39, St. Matthew 33; St. Luke 57, Christ the King 41; Immaculate Heart 41, St. Rita 34; Latin School "B" 47, St. Thomas 32; St. Joan of Arc 44, St. Pius X 40.

Division 3: St. Roch 44, Sacred Heart 36; St. Jude 40, Our Lady of Greenwood 36; St. Catherine 49, St. James 26; Holy Name 34, St. Barnabas 13; St. Mark 46, St. Patrick 26.

Division 4: Our Lady of Lourdes 69, St. Francis 35; St. Lawrence 53, Nativity 46; St. Bernadete 36, Little Flower 25; St. Philip Neri 34, Holy Spirit 27; St. Simon, bye.

League Standings

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

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

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

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

RICHMOND DEANERY
Games of Monday, Nov. 29

Grades 7 and 8: St. Andrew's 53, St. Ann's (New Castle) 27.

Grades 5 and 6: St. Andrew's 27, St. Ann's 26.

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TABLE TENNIS—Entry deadline for the New Albany Deanery Junior CYO Table Tennis Tournament is Monday, Dec. 20. Boys' and Girls' Singles and Doubles in addition to Mixed Doubles competition will be held.

•

CYO WRESTLING—Monday, Dec. 20 is the deadline for Cadet Boys' Wrestling League entry blanks. A tournament will be held in March.

•

BIBLE QUIZ—Cash prizes and trophies will be awarded to the winning teams in the New Albany Deanery's First Annual Junior CYO Bible Quiz Contest. Entry blanks must be returned by Wednesday, Dec. 29.

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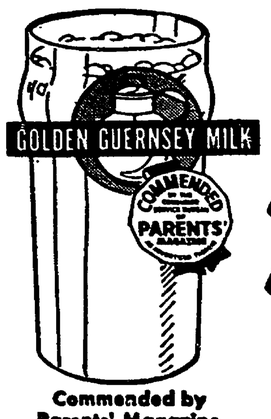

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Read this Frank Wilson review which recently appeared in The Indianapolis News . . .
Pyne's Needle Is Deadly On WXLW Hour
By FRANK WILSON
Anyone with a taste for gall will lap up a guy named Joe Pyne.
This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.
Pyne, who has become something of a darling to the women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.
It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to combat the big eye in the corner.
Certain radio persons recognize that what it does best is talk. But it must talk engagingly.
Pyne simply invites some controversial person, perhaps not of any particular stature, to submit to an hour's questioning. In wielding the questions, Pyne is somewhat like the executioner in the Tower of London.
Pyne argues, insults, antagonizes and spears people just for the sake of it. Sometimes there just isn't any point to what he says: he simply must cause trouble and that's what he does.
He's of conservative bent, but he'll argue with a conservative. He has such diverse guests as a Unitarian minister who's written a book decrying the extreme right wing, screen star Pat O'Brien, then a rock 'N' roll song writer who has penned a song with the inane title of "School's a Drag," or some such.
He literally tore the rock 'N' roller apart, talked show biz with O'Brien and argued with the Unitarian.
All in all, however, the show is a diverting offering. It is something different, and that's just why WXLW picked it up.
The show is heard on about 40 stations, originating at KLAC in Los Angeles. Pyne is pretty much top dog in his own area, and has provided the women with the old standby with friends "Did you hear what Joe Pyne did today?"
He's a World War II Marine with a wooden leg which got into drama school to overcome a speech impediment. He talks a blue streak. Insults are his stock in trade. As his publicity says, he often tell his victim to gargle with razor blades.
A cutting remark, but true, real.
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● *FAMILY CLINIC*

Woman in dilemma about her vocation

By JOHN J. KANE, Ph.D.

I am a single lady in my 30's and have usually lived in my parents' home. I somewhat aspire to become a Religious, but have never been able to discuss the matter with my parents. I realize at my age no parental consent is necessary. I have never been interested in dates and things of that sort, but since the age of eleven I have wanted to be a nun. Yet I am still uncertain and wonder if I should marry. Can you help me?

●

Let me begin by stating that a lack of interest in dates and such things is not necessarily an indication of vocation to the religious state. Thousands of nuns have had dates before they ever entered the convent, and I doubt they are any the worse for it. As a matter of fact, it may contribute no end to their understanding of the problems of the young girls and boys whom they teach. I might also add, that having had a few innocent dates takes away the mystery and wonder that might go on in an individual's mind about such things.

Of course, it is impossible for me to make any statement as to whether or not you have a religious vocation. But the problem you raise in your letter about failure to communicate this idea to your parents seems at best a highly belated matter. I don't think it enters directly into the question of your vocation at all.

But it does enter indirectly into the matter. A question I should like to ask you, is why you are now expressing such grave concern over a matter which is completely over?

For nineteen years, according to your statement, you have been considering the religious life. Nineteen years seem a very long period of time for an individual to remain indecisive. This prompts me to ask how sincerely you felt about becoming a religious.

●

Certainly, any teen-ager who aspires to the priesthood or the religious life, might, indeed, discuss it with his or her parents. Even more important, the individual should discuss the matter with his or her confessor.

If you had been interested in becoming a physician, lawyer or teacher, it seems highly probable you might have gone to a member of one of these professions to ask him something about the kind of work it was. So too, you might very well have communicated with some nuns you knew and tried to find out a great deal about the religious state.

Even twenty years ago it was possible to get such information from booklets put out by a number of religious communities. If you read the Catholic papers, you find advertisements inviting people to write and inquire about one or other specific religious congregations. So actually, it seems that you had an idea, and that was about it.

Another obvious approach for anyone who feels called to the priesthood or religious state is to pray that God will make known His will. Yet you mention having done nothing of this sort. So I am inclined to think that the dilemma you are trying to present is one of your own making.

●

If you are really deeply upset about this matter, then I think you should take some action. At the present time you are tinkering with the idea of a religious life on one hand and the marriage state on the other. If you continue to tinker with these ideas for a few more years, it may be too late to achieve either.

Why not go first to a priest and discuss this matter in complete detail? He will help you to gain some insights into the problem you presented to me. It may also prove helpful to discuss the matter with some of the Sisters. If you are encouraged to continue to consider entering the Religious congregation, there is absolutely no reason why you should not raise the question with your parents. Certainly a person of thirty years should have enough maturity to discuss such a matter quite readily.

But your general unwillingness to do anything about the matter, even to discuss it, leads me to the conclusion that you never have considered it very seriously. Of course, there are individuals who are quite indecisive. They simply can never make up their minds. As a result they create a perennial torture for themselves. This is exactly what you have done.

I might add that this characteristic of yours, that is, your inability to make decisions, will prove helpful neither in the religious nor the married state. As a matter of fact, it seems to indicate that, despite your thirty years, you are relatively immature. I also suspect that you find it difficult even to contemplate breaking the silver cord between you and your parents. But why not be realistic and end your dilemma?

●

Since you are thirty it seems likely that your parents are in their fifty's and perhaps even older. Your clinging to them as you do must inevitably end, because with age inevitably comes death. Just where will you find yourself after the death of your parents? Sooner or later you will be on your own. I think it is time you were on your own right now.

Please do not construe my remarks in a critical vein. I do not mean to hurt your feelings, but I also realize that a person of your particular temperament is not going to be budged from her position without some rather straight talk. For this reason, I have tried to give it to you straight from the shoulder.

In conclusion, again I would repeat the advice I gave above to consult a priest, some Sisters and if they encourage you, your parents. But in consulting your parents, I think it only right that you should tell them you have reached the decision. Certainly, you do not require their permission to enter the religious state or the marriage state.

If it becomes clear from the advice you receive and from your own prayer that this is not the state to which God has called you, then consider the marriage state. Let me hasten to add that these are not the only two possible states of life. You may find after careful consultation and reflection that your real vocation is to the single state. But for the sake of your own peace of mind, try to decide the issue once and for all and do it now.

Liturgy and Life

ABBOT ILDEFONS HERWEGEN, O.S.B., of Maria Laach Abbey, Germany, was the great precursor who made straight the paths of the liturgical movement for young clerics of his time and in the decades to follow. The Church of the Fathers and the ages of creative liturgies, Roman and Eastern, the heroic age of the Benedictine Order, have been described as his "great love." His scholarly works included the famous collection, "Ecclesia Orans" (the Church Praying), "The Annals of Liturgical Research" and other enterprises that have been an inexhaustible font from which others derived inspiration for the continued advancement of the Sacramental Apostolate.

Stresses challenges in 'Pacem in Terris'

CINCINNATI — Pope John XXIII's encyclical, Pacem in Terris, confronts the world with "challenges, not answers," a political scientist declared here.

And the challenges are not being met squarely or discussed adequately, William V. O'Brien, chairman of Georgetown University's institute of world polity, Washington, D.C., told an overflow crowd at a lecture in the University of Cincinnati's Wilson auditorium.

He listed as "musts" studies of the problems of nuclear war, disarmament, and relations with the communist nations.

O'Brien was the principal speaker in a symposium entitled, "Peace: Cincinnati Discusses Pacem in Terris," principally sponsored by the University of Cincinnati Newman Center, the Xavier University natural law society, and the Athenaeum of Ohio.

O'BRIEN, a member of the Catholic Association for International Peace board, called attention to Pope John's reference to the natural law at the beginning of the encyclical.

"If it is true that there is a natural law governing human affairs," O'Brien continued, "we'd better find out what it is and how it applies."

"I see a tendency to draw the line at the water's edge and say, 'yes, there's a natural law, but when it comes to international politics, it's every man for himself,'" he added.

The "heart of Pacem in Terris" is the section on arms control and disarmament. "I don't believe you can read into the encyclical a demand for unilateral disarmament," O'Brien added.

The encyclical has achieved "a major breakthrough" in the Holy Father's "explicit and very profound approval of the United Nations," the political scientist said.

REGARDING Pope John's treatment of relations with communists, O'Brien said the encyclical was "most timely," because of the differences now dividing elements of the communist bloc.

He warned against looking into the encyclical to find out how much time the Pope expected to elapse before solution of the various problems.

"He said we must study the questions," O'Brien said. "We are the ones who must decide what are the possibilities and where the priorities belong."

● *BEST OF TWO WORLDS*

Mail bag gleanings

By GILBERT ROXBURGH, O.P.

"Every week I read your column, Father Roxburgh. As a layman, I just want to give you an idea of how the average Catholic feels about the changes in the new Mass. I appreciate the excuses you make for the changes in the Mass in your articles. Despite what you say, I feel sure that in your heart you do not like the changes. You can't teach old dogs new tricks. Men that are priests for thirty and more years do not like the change."

Comment: My dear sir, though this old dog has not been a priest for quite 30 years, he can tell you—and no fooling—that he does like the changes in the Catholic Mass, and he looks forward to many more of them, of far greater significance and depth very likely than the ones we have seen. Priests are like the rest of mankind. Some like change; others do not. Much depends upon one's background, mentality, interests. People who adapt every day to changes in time, temperature, living accommodations, friends, world events, can certainly be elastic enough to confront a few changes in the liturgy. We often under estimate people's ability to meet changing times. Give them time. Tell them why. Explain things to them. You may not convert everyone to the new ways, but very old ones as well as very young ones can face a changing world.

●

"I am a Catholic since birth. I learned my catechism and Christian doctrine at my mother's knee. The pastor and nuns were strict with those in the first Communion class. We learned that the Catholic Church is the only one whose liturgy would never change. Now we have to unlearn everything we learned."

Comment: I am not in favor of unlearning everything one has learned. I only favor unlearning those things which are not in accord with reality. The statement that the liturgy of the Catholic Church will never change has no basis in fact, either in doctrine or in history. The fact is that the liturgy of the Catholic Church has never been static or unchanging.

At its core, of course, are unchanging truths revealed by God, though ever here our understanding of these truths evolves. But our comprehension of God's revelation has always been expressed in terms of our major problems and issues in our own lifetime, such as these things have been experienced by ourselves or our fathers.

Because people have diverse experiences and outlooks, so their worship has varied—in several different ways in the Eastern Church, and in somewhat lesser degree even in the Western Church.

It was not until the sixteenth century that the Catholic Church, impelled by a fear of Protestantism, began to impose an artificial uniformity on Catholics in the worship around the world. We are now only beginning to escape that standardization, but note that even in these 400 years we have witnessed: 1) emphasis on more frequent Communion; 2) relaxation of the Eucharistic fast; 3) gradual use over the years of the vernacular in many sacramental rites, culminating in the "new liturgy"; 4) changes in the calendar, cutting down on feasts of saints; 5) shortening of the Mass lessons, as on Ember days; 6) shortening of the Breviary for priests; 7) reformation of the Holy Week Liturgy from 1951 on.

Says priests can solve crisis in vocations

ST. PAUL, Minn.—A priest-psychologist said here only "priests are going to solve the vocations crisis," and they will do so through their relation to other people.

Advertising campaigns suggesting that young men join the priesthood "if you really want to be a 'man' only attract those who are not very sure they are men," Father Eugene M. Kennedy, M.M., said to some 160 priests at a clergy conference at the St. Paul seminary.

SOME advertising appeals to young people looking for security or who "want to feast on the priesthood" and the respect it receives, the Maryknoll priest said. Instead, young people "need to see priests who are full men, not afraid to expose their own personalities to the world," he added.

Father Kennedy, a professor at Maryknoll Seminary, Glen Ellyn, Ill., said mentally ill persons can be characterized, for instance, as paranoid or schizophrenic, because "they begin to act somewhat alike." He added: "You can't say much about healthy people except that they are healthy. Normal people all are different from one another and the unique quality of each shines through."

PRIESTS through charity can give life to other persons and reach those on the brink of despair, he said, but "the reverse is also true—he can take away life by failing to love; he can sentence people to despair."

Too often priests have difficulties and burdens which they don't share with other priests, and "so feel a terrible loneliness and pressure," Kennedy said.

"The church needs priests to be priests to each other," to understand and give strength to each other, he said.

"Often the priesthood looks lonely because it is a lonely place when priests do not share," he said.

To build religious education center

LONDON, Ont.— The Divine Word, a Catholic sponsored international center for religious education, is being estbalished here. The first of its kind in North America, it will be similar to those already established at Strasbourg, France, and at Brussels, Belgium. It will be open on September 17, 1966.

The school will have room for 100 students the first year. It is open to students who are not Catholics. The school is to be affiliated with Lumen Vitae, the international institute of catechetics in Brussels.

Charles Keating named for medal

CINCINNATI — Charles H. Keating, Jr., founder and national co-chairman of Citizens for Decent Literature, Inc., has been presented the St. Francis Xavier Medal of Xavier University.

Established in 1954, the award is given to men who "demonstrate in today's world the qualities of heart and mind that distinguished St. Francis Xavier."

Past recipients include Bishop Fulton J. Sheen, Stan Musial, Father Charles Dismas Clark, S.J., President John F. Kennedy (posthumously) and James B. Donovan.

Consecration set for mission bishop

PITTSBURGH — Bishop-designate Firmin M. Schmidt, O.F.M.Cap., will be consecrated to serve as vicar apostolic of Mendi in Papua, New Guinea, in St. Paul's cathedral here December 15. Bishop John J. Wright of Pittsburgh will be coonsecrator, with Bishops Cyril J. Vogel of Salina, Kan., and Frederick W. Freking of La-Crosse, Wis., as co-consecrators.

The Franciscan Sisters of Oldenburg, Ind., have 11 members assigned to the Mendi jurisdiction. They conduct mission schools in the bush country.

Ordinand

NOTRE DAME, Ind.—Donald P. McNeill, son of Don McNeill of the long-time radio program, "The Breakfast Club," is one of nine young men who will be ordained priests for the Indiana province of the Congregation of the Holy Cross in Rome December 18, according to a listing of names released here.

● GOOD NEWS

There is no other

By MARY PERKINS RYAN

In the Gospel of the Second Sunday of Advent, we hear that St. John sent two of his disciples to Jesus, asking Him: "It is your coming that was foretold, or are we still waiting for another?" And Jesus said, "Go and tell John what you have seen and heard: the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised to life and the poor have the Gospel preached to them."

People today are asking the same question, though with much less hope. What good, they say, has the birth of Christ so long ago done our world—look at it now, with its distress and misery, its poverty in an age of affluence, its ever-present threat of complete destruction. How could the One who came nineteen centuries ago have been the One that mankind waited for? We have been foolish to wait for anyone. Mankind is on its own—we cannot wait for anyone to save us.

●

Christians' only convincing answer must be to try to do the works of Christ, so that we can answer as He did. We must be carrying out in every realm and area of human life—spiritual, mental, physical, personal and social—his work of healing and helping and bringing to life. We must be doing this with all men of good will, trying to harness the wonderful resources of nature and human nature to serve human well-being. We must be preaching the good news to the poor that they are not discarded and left out of our prosperity; that society needs them and wants them and help them until they can help themselves and society too.

When we Catholics are all doing these things—not as a spare-time "work of mercy" only, but in our work, our voting, our discussing, our thinking and all our acting—then we shall be witnessing to Christ. Then we shall be showing that He truly came to give men life, and more abundant life—the fullness of human life and much more.

●

Every year, all the Christmas carolling (however mechanical) in department stores and terminals and streets, all the decorations, (however artificial) and the gift-giving (however frenzied)—all these signs of the coming of Christmas give ourselves and our children a sense of happy excitement, of something good going to happen, of a great joy coming closer.

What can we do about all the people to whom the coming of Christmas means nothing like this? Now we can hear in our own language the beautiful Entrance-verse of the Second Sunday, "People of Sion, behold the Lord is coming to save the nations: and the Lord will make the glory of His voice heard in the joy of your hearts!" How can we give joy to people's hearts so that they can hear the Lord's voice?

We can, certainly, plan our Christmas-giving and card-sending and celebration-planning so that they will not be mere quid pro quo unmeaning gestures—"They did this for us last year so we'll have to do this for them this year." We can try to make it a true service of those in need—in need of this or that thing and, still more, of affection and attention and remembrance. We can try to give generously in money and time, as well as we can.

But beyond this, we can begin to concern ourselves more seriously than ever before with the issues of poverty and destitution and deprivation — in our community, in our society and in our world. We may disagree with others, and with one another about specific means to be taken. But we cannot stand aloof—If we do, how will people ever learn that Christ has come?

Raps diaconate restrictions

BERLIN—The executive director of the German Catholic Central Committee declared here that lay deacons should not be confined to college graduates.

Msgr. Bernard Hanssler told the committee's annual meeting that many men with only high school educations are qualified to be deacons. He said these people would be more able to communicate with the majority of Catholics.

Another Catholic spokesman said many German Catholics and Protestants believe the time is ripe for joint Communion services. P. Blaeser, director of the Adam Moehler Institute of Paderborn, said many in both churches are urging inter-Communion without any doctrinal compromise. The institute is a Catholic-run center for the study of Protestantism.

● WHAT'S HAPPENING

Love is the issue

By JAMES H. BOWMAN, S.J.

The hand shot up, and a red-faced, blond-headed student from a distant suburb asked the question: "O.K., so I have to love my neighbor. But does that mean I can't hate the Negro?" A bit of laughter from the class, but mostly apathy from the rest of the students in the Catholic high school classroom. This was a joking matter.

The teacher didn't react sufficiently either. One gets used to things when they are common, if not daily, fare. He paused and did not shout or point a finger. He just said, "Do you really think so?"

The student didn't really think so. Or did he? (Or does he?) He changed the wording: "I mean, does that mean I can't segregate him?"

The teacher quoted the 1958 American Bishops' statement: "Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people."

●

And so goes the dialogue. Many students react oddly to the notion of universal brotherly love as the rock-bottom foundation of Christianity. They seem puzzled by the idea. The teacher says, with St. Paul, that neighbor-love sums up the Law. He gives St. John's version: "If a man says he loves God and does not love his neighbor, he is a liar."

Hearing this, students pause in their prejudice which they do not recognize as prejudice. (One student was hard put to decide one example of prejudice in the world; he must have concluded that prejudice was a psychologist's creation.) And pausing face-to-face with prejudice and in clear earshot of the love-neighbor command, they experience a moral crisis.

Or we hope they do.

●

Now shift your gears a bit, and let us consider another moral area, besides prejudice, that is commonly considered a crisis-area for young people, namely sex. Sexual powers mature in adolescence, and young men go through agonies of adjustment. Temptations multiply; and sorrow is, periodically at least, genuine and all-absorbing. Girls let a boy go "too far," if not "all the way," and are dashed in spirit, ashamed.

Buffeted by the demon desire, they have their crisis. They can run to God in prayer and in a program of control, or stop giving a damn and, despairing, give in. Or any one of a thousand middle steps between the two. But any way it works out, there is the crisis and reaction to the crisis. No one is indifferent to sex. Everyone must face up to it in one way or another.

And that sexual crisis, delayed or otherwise, is indeed a crisis of love. This is not hard to see. After all, if sex and love don't go together (or seem to), then what does? A failure in sexual control is a failure in human love: a selfish grabbing in place of tender sharing. A marriage between two people for whom sex is mainly a toy will fall short of a Christian ideal.

Right sexual development, therefore (neither repression nor animal abandon), has much to do with our ability to love. This is why we want to develop sexually in a right manner: to be able to love.

●

And by this, indeed, will we be known as Christ's disciples, that we love one another. By this, indeed, will we judge the fundamental danger of attitudes that lead us to say, with the red-faced student, that we will love our neighbor and still have the freedom to hate or segregate the Negro or anybody else.

We develop a Christian sexuality in order to be able to love. We accept the importance of sexual moral development. Then we must accept the importance of ridding ourselves of such an attitude as prejudice that no less limits our ability to love.

Young men and women know they are in crisis condition when they face sex and its demands on them. Are they equally as aware of moral crisis when faced with prejudice? Let's hope that, seeing this enemy of love and being truly frightened by it, the prejudiced man and women flees to God in prayer and in a program of prejudice control—every bit as important for the Christian as sexual control.

THE WEEK IN LITURGY

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

Dec. 12 GAUDETE SUNDAY (3rd of Advent). The mood of today's liturgy is joy, "Rejoice (Gaudete) in the Lord always; again I say: Rejoice!" (Meditation Song and 1st Lesson).

Liturgically—that is, in our public worship of God—we should be joyful because the anniversary of the birth of Christ is quite near. Christmas is a great spiritual feast, a day of many graces as well as an anniversary being celebrated. Today rose-colored vestments replace the usual violet of Advent. Flowers, possibly roses, adorn the altar, and the organ is played joyously.

There may be other quite natural reasons why one may rejoice on this Sunday so close to Christmas, such as the news that loved ones will visit or you may visit loved ones; that dear ones in the Armed Forces will be home on furlough; loved ones who live far away and who rarely visit because of the pressure of work or lack of finances may be with you at Christmas; also the joyful anticipation of surprising others with gifts and being happily surprised yourself.

Look for things to rejoice about. Realize that goodness must not be equated with sadness, for a sad Christian is a sorry kind of Christian.

Dec. 13 ST. LUCY. Today we venerate a Sicilian virgin and martyr, long honored in Rome, whose name is in the Canon of the Mass, who bore witness to Christ by her death in 304. There are many legends about St. Lucy, but it is no legend that St. Lucy regarded Heaven as a great treasure and joyfully gave her all for it (Gospel).

Dec. 14 MASS AS ON SUNDAY. John the Baptist was such an unusual person that the Jews began to wonder if he was Christ, Elias, or one of the great prophets. John then revealed to them that his mission was to make straight the way of Christ the Messiah into the hearts and souls of men (Gospel). Few understood the message and mission of John; few understood the message asd mission of Christ. However, we who have the advantage of learning from history have no excuse for not comprehending the message and mission of Christ.

Dec. 15 EMBER WEDNESDAY IN ADVENT. As autumn gives way to winter the quarterly days of prayer and fasting are observed by the Church. In the liturgy we ask God to forgive our trespasses of the autumn now passed, and to grant us His help to make the coming season a time of graces used, not wasted, ignored, nor abused. As the angel said to Mary, "The Holy Spirit will come upon you" (Gospel), so also may we expect the Holy Spirit to come to us especially through the Sacraments.

Dec. 16 ST. EUSEBIUS. Exiled from Vercelli in Italy where he was bishop, Eusebius spent over 10 years in great physical sufferings and humiliations. Because of these he is regarded as a martyr although he returned from exile and died in peace in Vercelli in 371. "If a man would come after Me, let him renounce himself and take up his cross and follow Me" (Gospel).

Dec. 17 EMBER FRIDAY IN ADVENT. The Blessed Virgin Mary was the human being who participated most fully in the mystery of our redemption and she voiced her feelings in her Magnificat, "My soul gives glory to the Lord, and my spirit exults in God my Saviour" (Gospel). These feelings should be ours as we meditate on how we have profited from the merits of Christ who redeemed us, and how we have been helped by the Sacraments which He instituted for our continued spiritual welfare.

Dec. 18 EMBER SATURDAY IN ADVENT. St. John the Baptist, dwelling in the desert, obstaining from wine which was the common beverage in those days, as well as from delicious foods, and leading a life of great asceticism and prayer, is a fitting personality to contemplate on this last Ember Day of Advent. His message was, and is, "Prepare the way of the Lord, make His paths straight" (Gospel).

● *VIEWING WITH ARNOLD*

'King Rat' branded a repulsive film

By JAMES W. ARNOLD

For those who have trouble staying on a diet, there is "King Rat," which is in many ways a realistic film about misery in a Japanese camp for Allied prisoners in the Malayan jungle. "Rat" is to "Hogan's Heroes" what Dachau is to "Camp Runamuck."

The diet angle is relevant because the movie pays much rapt attention to the culinary aspects of vermin, a subject which has been sometimes taboo and seldom uplifting. As a crutch during the overstuffed holiday season, it may be useful.

Among its other contributions to world culture, "Rat" is the most thoroughly cynical film since "Americanization of Emily." It completes a full circle in POW movies. Remember the hero of "Stalag 17"? How he was mistrusted and hated because everyone thought he was a selfish wheeler-dealer for whom the only virtue was personal survival? (Eventually, of courage, he accepted his social responsibility and became the Noblest Fellow in camp).

●

In "Rat," the hero is similar, but he does not change. He is, in fact, glorified—all but carried off by choirs of angels. The other men are either converted or shown up as inferior. Thus the Anti-Hero—in this case, a man whose only aim amid the horror of POW life is personal profit and comfort—has finally become more heroic than the Hero. By his selfishness he brings food to the hungry and health to the sick; by him the mighty are brought low and the rough ways are made smooth.

"Rat," in brief, is a parable worthy of Ayn Rand, whose philosophy has suggested that human progress would be best served by the complete freedom of the Gifted Person to seek his own self-interest. Let those who can get all they can; there will ("hopefully) be something left over for the weak. Self-sacrifice and social conscience are sins against the nature of things. But the greatest sins are restrictions by society, concocted by the inferior majority, placed on the superior minority. The worst villains are the state (the group, the collectivity) and the priests and policemen who impose its will.

Corporal King (strongly played by George Segal) is a crooked economic genius who builds a little empire and lives in relative splendor while the other prisoners sweat, suffer and starve. Writer-director Bryan Forbes, working from James Clavell's 1962 novel, brings us, bit by bit, to see that King is a wise man among fools. He is the only one who survives with full human dignity; whatever pitifully few good things befall the others come from him.

●

Another major character (James Fox) is an aristocrat, reluctant to be involved in the grubby maneuvers of commerce, but gratefully accepting its benefits. The King's chief foe is the fanatically idealist camp provost marshal (Tom Courtenay), the lower-class socialist who really envies the King but tries to destroy him in the name of meaningless socialist virtues like group loyalty and honor.

The Army itself is the symbol of the state and all its stupidity and slavery, serving among other things the big lie that war is noble and good. Only when the King is free of its inhibiting standards, in the POW camp, can his talents really rise to the top. His superior officers, including the chaplain, are shown up for the laughably weak and hypocritical bureaucrats they are. At the end, when "freedom" ironically comes, the King must return to his old role as corporal, subservient to lesser men and senseless rules of conduct. When the others are freed, he returns, figuratively, to chains.

On top of this theme is a more superficial, but compatible idea; that man's only obligation is to himself and to his own survival. Any means — betrayal, theft, homosexuality—is acceptable to this end. Heroism and compassion are at worst foolish, at best irrelevant. "A fate worse than death?" one wise character asks. "There is no such thing."

●

This is an answer very much in the current mood. Twentieth century man has seen too much death in the name of shallow and transitory idealism. He is tempted to speak up for life—sheer physical life—as a value one can touch and feel and be sure of. In this sense the Christian, himself a part of this haunted age, may sympathize, but must remain outside the spirit of the times. For he knows that if nothing is worth dying for, nothing is worth living for. The Christian must always believe in Heroes.

"Rat" is the first film by director Forbes ("Seance on a Wet Afternoon") that has repelled me in every way. He still manages to stamp every scene with his skill, and to put over his message with artful juxtaposition of images. The prison camp, recreated in California for $400,000 and stocked with 400 emaciated extras, is often Goya-esque and as depressing as the real camp must have been.

Whether the theme is Forbes' now or merely a faithful presentation of the ideas of Clavell, one hopes that he will return to the promising humanistic themes and values of such earlier movies as "Whistle Down the Wind" and "The L-Shaped Room."

(Legion of Decency: A-3—morally unobjectionabl for adults.)

BACKYARD SHRINE — The above Marian shrine is located in the backyard of Mrs. Lillian Wiese, St. Catherine parish, Indianapolis. The shrine was built by the late Mr. Wiese, a non-Catholic, shortly before his death last summer. The statue itself was a gift from Mr. Wiese to his wife on Christmas, 1964.

● *VARIETY IN BOOKS*

Moving book on JFK

"John Fitzgerald Kennedy . . . As We Remember Him." Edited and produced under the direction of Goddard Lieberson. Atheneum, New York. 241 pp. $14.95.

This is a wonderfully touching and tremendously moving book about John Fitzgerald Kennedy, "from childhood to the White House," as the cover describes it. It is noted that much of the material "unique to this book was acquired with the aid of Senator Robert F. Kennedy," and other members of the Kennedy family also cooperated generously.

This is quickly evident from the content. There is much here not previously read; and it is gathered together with understanding, continuity and with a sustained interest. The pictures too show the Kennedy charm, the electricity that he seemed to evoke with so many people.

This is a graphic, nostalgic, moving book; and anyone who is interested in President Kennedy and his life will want to have it. The pictures are engrossing; one can spend an hour going through the book, studying them, seeing the boy emerge from the family to become President of the United States. And then the text, of various lengths and by several authors, is intriguing, revealing many family stories and incidents—all in all, "John Fitzgerald Kennedy . . . As We Remember Him" is a book to be treasured.

(Reviewed by Floyd Anderson, Director, NCWC News Service, Washington).

●

"New York, New York," edited by L. Rust Hills and John Gordon. New York: Shorecrest, 402 pp. $9.95 ($12.50 after Dec. 25).

A handsome Christmas gift book and souvenir of New York, this volume has merit as a literary anthology and art book as well. It includes reproductions of 108 drawings and paintings depicting New York scenes from Colonial days to the present; 14 short works of fiction by authors as diverse as Herman Melville and Irwin Shaw, and 14 poems.

The book is the work of L. Rust Hills, fiction editor of the Saturday Evening Post, and John Gordon, curator of the Whitney Museum of American Art. They have done their job of sorting and assembling with commendable taste and imagination.

"New York, New York" contains a vivid panorama—educative in both its historical and esthetic aspects—of the sights and impressions of everyone's "Wonderful Town." It will appeal to those who live in New York, those who visit New York, and those who do neither but only enjoy good reading and viewing.

(Reviewed by Carmen Carbon Shaw, Washington.)

Catholics, Orthodox seen closing breach

ROME—The traditional preoccupation of the Catholic and Orthodox Churches with their separation is gradually being supplanted by a realization of what they have in common, according to the personal representative of Orthodox Patriarch Athenagoras I of Constantinople to the Vatican Secretariat for Promoting Christian Unity.

Archimandrite Andrea Scrima said the Second Vatican Council has made a considerable contribution toward this change in outlook.

Father Scrima, rector of the Greek Orthodox church in Rome, has attended the third and fourth sessions of the Vatican council as an observer-delegate of the ecumenical patriarchate. He said in a lecture at the Domus Mariae center here:

"OUR SEPARATION is really only an estrangement, a sort of alienation due to historical developments and social circumstances. But now we are progressing toward a convergence of our theologians and are gaining truly ecumenical perspectives.

"The Decree on Divine Revelation adopted by the council means that the ground has been prepared for a deeper mutual appreciation of the element of mystery in our common Faith. How can we be separated if we stand united in adoration, between the revealed truths of the Holy Trinity and the Incarnation?"

(As the Orthodox prelate spoke, it was learned that authoritative Vatican quarters consider a visit here by Patriarch Athenagoras to remain a serious prospect. Pope Paul VI, who met the Patriarch in Jerusalem in January, 1964, has invited him to come to Rome for a second meeting. The time for such a reciprocal gesture is viewed here as unripe, however, and requiring the surmounting of the lack of unity on this score within the Orthodox Churches.)

ARCHIMANDRITE Scrima said that the theological differences still existing between the two churches need to be studied carefully, but in the light of the enlightening experience, brought about by the council, as one of a living faith shared in common. This task, he said, will become easier from now on.

"We are already engaged in a profound dialogue which principally concerns the inner hidden life of the Church," he said, "even though it may not be manifest outwardly and we know that the Holy Spirit animates the whole of the Mystical Body of Christ."

Statue in Vietnam

SAIGON—About 250,000 Catholics prayed before the statue of Our Lady of Fatima during its first five days in Vietnam. After being exhibited here, it is being taken to all South Vietnamese dioceses.

Radio and Television

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

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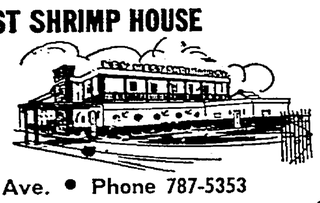
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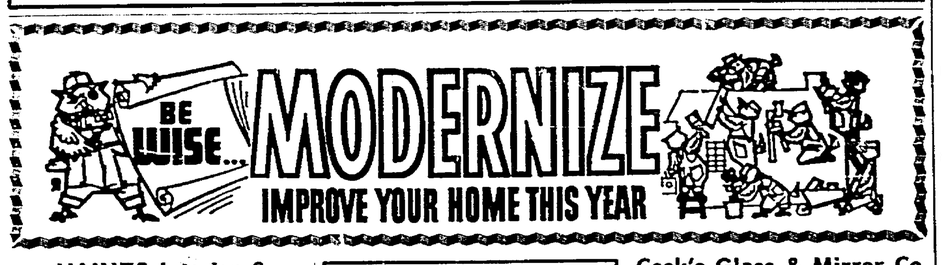
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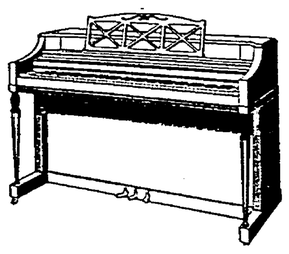
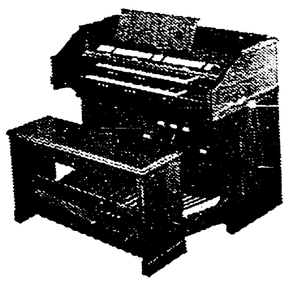
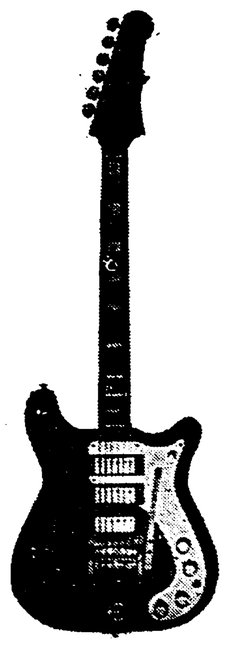
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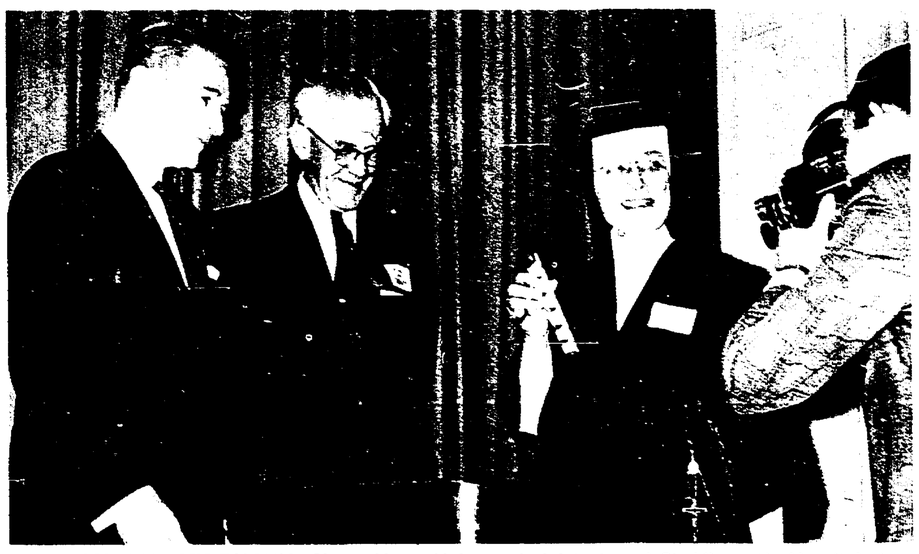
Tic Tacker

NAMES IN THE NEWS—Robert E. Desautels of **St. Joan of Arc parish,** Indianapolis, has been named for inclusion in the 1965-66 edition of "Who's Who Among Students in American Colleges and Universities." He is a senior at Xavier University, Cincinnati. . . . Hundreds of Hoosier motorists on busy Madison Avenue Expressway in Indianapolis drove past unconcerned as an Indianapolis pedestrian attempted to stop an 18-year-old youth from slugging his 15-year-old wife. **James Nally,** 21, a member of **St. Patrick's parish,** grappled with the knife-wielding young husband at Morris and Madison until police arrived. Several passing motorists slowed down to watch the encounter, but no one stopped to aid Nally. . . . **Mother Mary Robert Palmer,** prioress of the Benedictine **Convent of Our Lady of Grace,** Beech Grove, is hospitalized at **St. Vincent's Hospital,** Indianapolis. . . . **Mrs. William Miller,** long-time Confraternity of Christian Doctrine chairman for the Archdiocesan Council of Catholic Women, is recuperating in Detroit following major surgery. . . . **Renato Pacini,** associate conductor of the Indianapolis Symphony, was honored last Saturday evening in Clowes Hall while conducting a subscription concert. While the orchestra played "happy birthday" he was given a large birthday cake. "Patch," a member of **St. Lawrence parish,** was also observing 25 years with the Indianapolis Symphony Orchestra. . . . **Sister M. Eileen, O.S.B.,** music teacher at **St. Paul's School,** Tell City, recently presented a concert of sacred music in St. Peter's Cathedral, Jefferson City, Mo. She rendered organ selections and accompanied soloist Sister Aloysia, S.D.P., of Normandy, Mo.

HERE AND THERE—A retired pensioner in **St. John's parish,** Indianapolis, left more than $1,000 to his church in his estate. According to **Msgr. C. B. Sweeney,** the gift of $1,063 from the estate of **Bernard Roach** was quite handsome considering his modest means. . . . Representatives of several Marion County Catholic high schools will attend the "New Horizons in Mutual Understanding" program sponsored by the Shortridge High School human relations council Saturday, Dec. 11. Principal speaker will be Dr. Whitney Young, Jr., executive director of the National Urban League and a member of the President's Commission of Law Enforcement and Criminal Justice. . . . A change in time has been announced by **Father Albert Ajamie** for the Melikite Rite Liturgy to be celebrated Sunday, Dec. 12. The Liturgy will be offered at 4 p.m. in **St. Mary's Church** downtown. . . . One class of Father Ajamie's youngsters at **Holy Angels School** uses classroom facilities at **Ritter High School,** where they are transported daily by bus. Mass is offered for them twice weekly at **St. Michael's Church,** while the youngsters at Holy Angels attend Mass three days a week. . . . **St. Ambrose parish,** Seymour, is one of the first in the Archdiocese to have women council members. **Father Irvin T. Mattingly** has appointed three ladies to the 12-member parish board.

CHAPLAIN ISSUES APPEAL—**Father Joseph Kern,** chaplain at Muscatatuck State School, Butlerville, reports that a great need exists for a variety of material to provide for religious education of retarded children there. He has asked for coloring books, cut-out books, stamp books, any printed matter which has numerous pictures and simple language. Old issues of Treasure Chest are welcomed along with other suitable material with a religious or moral nature. Send your contributions to: Rev. Joseph Kern, Muscatatuck State Hospital, Butlerville, Indiana 47223.



AT HOSPITAL CEREMONY—Sister Mary Helen, administrator of St. Vincent's Hospital, Indianapolis, holds a vial of smoke collected after the symbolic burning of the option on the tract of land earmarked for the new St. Vincent's on State Road 100. A television photographer at the right records the ceremony, which took place at the hospital last Friday. Also shown in the picture are (left) J. Albert Smith, chairman of the hospital's lay advisory board, and Fred M. Hadley, vice-president of the Indianapolis Hospital Development Association. The new hospital complex is expected to cost $18 million. Ground is expected to be broken in 1967. (Staff photo by Fred W. Fries)

Expansion of English set in Mass

ROME—Increased use of English at Mass will begin in the United States next Passion Sunday, March 27, according to a formal decision by the U.S. bishops' conference here.

The effective date for the changes was voted on by the American bishops at their annual meeting, which took place here last month. The decision was announced by the Bishops' Commission on the Liturgical Apostolate.

To avoid confusion, a single date was chosen for the entire country to inaugurate all the new language permissions for the Mass, a commission spokesman said. The delay until March is needed to get new liturgical books ready.

This marks the second stage in permissions to use the local language at Mass in the United States. The principal texts now affected are the prefaces to the Canon, and the prayers said by the priest and responded to by the people — the Collect, the Prayer over the Gifts (formerly called the Secret), and the Prayer after Communion. As a result, English will now be used for nearly all the parts of the Mass recited aloud or sung.

The bishops' conference also approved musical settings for the English prayers of the priest when these are to be sung, as well as music for the Lord's Prayer, sung by the priest and people together. These musical settings, like the newly approved English translations, are provisional, the spokesman said.

Seeking U.S. funds for poverty project

A 130-page proposal, outlining a comprehensive neighborhood approach to the multi-faceted problems of poverty, has been submitted to the Indianapolis coordinating agency to secure operational funds from the Office of Economic Opportunity.

St. Rita's parish will be the hub of activities planned by the Martindale Area Citizens Services, which is requesting a $358,000 federal grant to implement a broad program of health, welfare and family-centered education.

Faye H. Williams, social worker at St. Rita's, served as project coordinator. It is the first of nine proposed neighborhood projects in the inner-city area to be thoroughly researched and presented to the 45-member board of Community Action Against Poverty, Inc. (CAAP).

The board will review the Martindale Area proposal at its December 21st meeting, deciding at that time whether to sponsor it. Board approval is necessary before submitting the proposal to the Office of Economic Opportunity. Funds can be authorized by OEO within two months of application.

According to Mrs. Williams, who conducts the day nursery program at St. Rita's, 14,000 people live in the geographic area covered by the Martindale proposal. Nearly 44 per cent of the families there are eligible for aid under terms of the OEO program.

School

(Continued from page 1)

pastor of St. Pius X parish; Msgr. James Hickey, pastor of Our Lady of Lourdes parish; and Very Rev. Richard Kavanagh, V.F., pastor of St. Michael's parish and North Indianapolis dean.

In recent action, the former Indianapolis Deaneries School Board has reviewed the parish subsidy for five diocesan-owned high schools in Marion County. Confronted with mounting operational deficits, which is expected to exceed $400,000 for the current school year, the board is expected to announce an increase in tuition payments effective next September.

Holy Office

(Continued from page 1)

on all matters of faith and morals and subject closely interrelated with these. Formerly, some of these matters were reserved to other departments of the curia.

POPE PAUL included in his decree a historical sketch of the congregation since its foundation by Pope Paul III on July 21, 1542, as the Sacred Congregation of Roman and Universal Inquisition, and its change in name to the Congregation of the Holy Office by Pope St. Pius X in 1908.

"Since charity banishes fear," Pope Paul said, referring to St. John's first epistle, "it seems more appropriate now to preserve the faith by means of an office for promoting doctrine. Although it will still correct errors and gently recall those in error to moral excellence, new emphasis is to be given to preaching the Gospel.

"Besides, the progress of human civilization, in which the importance of religion cannot be overlooked, is affecting the faithful in such a way that they will follow the Church's lead more fully and more lovingly if they are provided with full explanations for the Church's definitions and laws. Regarding matters of faith and morals, this is evident by the very nature of things."

The Pope stated explicitly that this reform of the curia's highest office will be followed by reforms in the other curial bodies. The reason for this, he said, is the "great changes which have taken place both in times and events."

Calendar

FRIDAY, DEC. 10

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

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

SATURDAY, DEC. 11

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

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

SUNDAY, DEC. 12

The Card Party in St. Patrick's school hall, 950 Prospect St., begins at 2 p.m. Public invited. All games played.

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

Schema 13

(Continued from page 1)

were formally approved and promulgated by the Pope. With these formal ceremonies the last acts of the council became part of the official history of the Church.

At the December 6 session, gold-plated rings, the gift of the Pope to the Fathers, were distributed. The rings, which are adjustable to any size finger, are shaped somewhat like a miter and bear the images of Christ, Peter and Paul. They are very simple in design and were a present to Pope Paul from an admirer in Milan, Italy. The bishops also got silver medals from the city of Rome, each inscribed with the particular bishop's name.

Party scheduled

INDIANAPOLIS — St. Vincent's School of Nursing Alumnae will hold their annual Christmas party on Wednesday, Dec. 15, at 7 p.m. in the auditorium of the nurses residence. There will be a $1 gift exchange.

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Growth in Cursillo surprises founder

STEUBENVILLE, Ohio—The bishop credited with founding the Cursillo movement says he is "more surprised every day" at its rapid expansion.

In an interview with the Steubenville Register, newspaper of the Steubenville diocese, Bishop Juan Hervas of Ciudad Real, Spain, said the movement everywhere seems to generate a wholesome and lasting renewal of Christian living.

He cautioned, however, against "imprudent zeal," and urged that Cursillo directors be carefully trained for their job.

Among Bishop Hervas' suggestions for effective Cursillos were:

- "Be well informed first, studying the method in books and, more practically, visiting some places where the Cursillos are being carried out well."
- "Carefully select the personnel, above all in those places just beginning, not looking for numbers, but rather for the profundity of formation."
- Select priests who are "competent and of good spirit" to lead the movement. "When such priests are available, the problems will be small and easily solved."

BISHOP HERVAS founded the Cursillo de Cristiandad—little course in Christianity—in 1940, when he headed a diocese just south of Madrid. Two men asked him for a plan that would allow laymen to improve the spirituality of the laity in Spain, and particularly in their area.

The bishop and a group of specialists — theologians, physicians, psychiatrists and canon lawyers — drew up a rough form of what is now the Cursillo. After a series of experiments, they finally formulated a final outline in 1949.

Thirty to 40 men live together as a group from Thursday evening to Sunday night, during which time they hear talks by two priests and about 10 laymen, and hold round-table discussions.

When possible, group reunions bring participants together each week to continue discussions.

THE CURSILLO was introduced to the United States and several European countries in 1957, and has spread rapidly. Since then, it has also been started in Japan, the Philippines, and Australia. "A few days ago, I found out that they were giving the first Cursillo in Tasmania," Bishop Hervas said.

"I am happy for the part Divine Providence allowed me to play in its birth and development," the bishop said, "and I pray that it will continue to be used according to His plan."

Guild sets party

INDIANAPOLIS—The Ladies Guild of Holy Family Council, K of C, will hold a Christmas party on Tuesday, Dec. 14, at 7:30 p.m. in the council hall. There wil be a gift exchange and entertainment. Guild members' husbands are invited.

New horizons

(Continued from page 4)

A wild area of 77,000 square miles, the state only recently has begun to be cultivated.

Parana's population grew by 310 last week as Latin America's first Catholic-sponsored South Korean colonizers began to take up residence. The Koreans have found new homes through the Catholic Emigration Committee, founded in 1962 as one answer to South Korea's population problem.

From a country whose 37,000 square miles bulge with almost 30 million people, the 53 Korean families entered the alien land to build new lives on an uncultivated tract of 1,600 acres.

The experiment is of miniscule proportions as far as Korean and Brazilian problems are concerned.

But such is the beginning of all communities. In Indiana 100 Swiss Catholic families first settled progressive Perry County. Groups of German Catholic emigrants—to cite another example—sparked the development and growth of Terre Haute. The story was repeated thousands of times as our country grew and brought forth its bounty.

There is no simple solution to the needs of exploding populations. But the redistribution of people and the fuller use of all existing resources offer tangible hope to many more millions in such countries as Brazil.

Placement tests set for 8th graders

Placement tests will be given on December 11 and 18 for eighth grade pupils who wish to attend a Catholic high school in the Archdiocese next September.

Schools testing Saturday, Dec. 11, at 9 a.m. include: Brebeuf, Cathedral, Ladywood, Our Lady of Grace Academy, St. Agnes Academy, St. Mary Academy and Immaculate Conception Academy, Oldenburg.

Testing is scheduled for 9 a.m. Saturday, Dec. 18, for entrance to: Chatard, Chartrand, Latin School, Ritter, Sacred Heart Central and Scecina, all in Indianapolis; Our Lady of Providence, Clarksville; Schulte, Terre Haute; and Shawe Memorial, Madison.

A fee of $1.25 will be charged.

Guidance program set for teachers

BEECH GROVE, Ind.—Guidance services in the elementary grades will be discussed at the lay-Religious teacher formation program to be held Sunday, Dec. 12 ,at Our Lady of Grace Convent here. The program, from 2 to 4:30 p.m., is open to all Archdiocesan schools staffed by Benedictine Sisters.

Three nun-educators from Fort Wayne will present the guidance material to the teachers as part of the current year-long study of the "Criteria for Evaluation of Catholic Elementary Schools." The three are: Sister Charlotte Marie, S.P., Sister Brian Marie, O.P., and Sister Michael Henry, O.P.

Study Club to meet

INDIANAPOLIS—The Irvington Catholic Woman's Study Club will hold their annual Christmas party on Wednesday, Dec. 15, at the home of Mrs. Cletus Broecker, 5123 Norway Drive, at 1 p.m.

Convalescing

LOS ANGELES — Cardinal James Francis McIntyre, Archbishop of Los Angeles, is convalescing at home from major surgery November 15 in St. Vincent's Hospital for removal of gall stones. He left the hospital December 1, and will gradually resume his duties.

Vincent de Paul Society to meet

INDIANAPOLIS—The regular quarterly general meeting of the Particular Council of Indianapolis. Society of St. Vincent de Paul, will be held on Sunday, Dec. 12, at 1:30 p.m. in the Cathedral Social Center, 1324 N. Pennsylvania St.

The annual report will be given at this meeting. All active members of the Conferences, as well as the honorary members and subscribers, and others interested in the Vincentian work, are asked to attend this meeting.

Anglicans to keep ties at Vatican

LONDON—When the Second Vatican Council ends, a permanent full-time Anglican delegation will remain in Rome, acording to Anglican Canon Bernard Pawley, the Archbishop of Canterbury's personal representative at the ecumenical council.

Speaking at a meeting here, Canon Pawley declared that Pope Paul VI does not get fair treatment from the press. "Whenever he takes a step which on the surface appears backward, the newspapers play on it. But when he does something far-reaching, it is not mentioned," he said.

He praised the Pope as a wise and successful leader "who is leading the Church along a very sure path."

Coach to speak

INDIANAPOLIS — The Holy Name Society of St. Christopher's parish, Speedway, will sponsor a Communion Breakfast Sunday, Dec. 12, following the 8 a.m. Mass. Guest speaker will be Jerry Oliver, Washington High School basketball coach. Joseph Gipson is Holy Name president.

Pont to speak

INDIANAPOLIS — Chartrand High School football and cross-country players will hear Indiana University football coach Johnny Pont as principal speaker at the fall sports banquet Monday, Dec. 13, at 6:30 p.m. in the school cafeteria.

Marian to present movie on Africa

INDIANAPOLIS—"The Hunter," a documentary film on the bushmen of Africa, will be presented at 7:30 p.m. Monday, Dec. 13, in the Marian College auditorium.

Produced by Harvard University's Peabody Museum, the film is in full color and 73 minutes long.

Marian's history department and Non-Western Studies program are sponsoring the showing. Admission is 50 cents.

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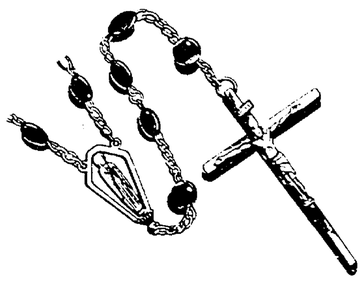

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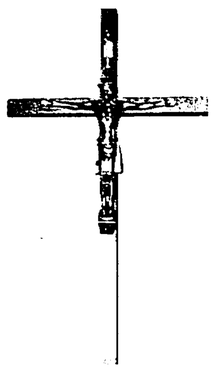

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AROUND THE ARCHDIOCESE

Meeting set Sunday for New Albany DCCM

NEW ALBANY, Ind. — The New Albany District Council of Catholic Men will hold their quarterly meeting at 7:45 p.m. on Sunday, Dec. 12, at Holy Trinity Church.

Raymond Day, an instructor of art, drama and speech at Our Lady of Providence High School, Clarksville, will be the guest speaker. He will talk on Art in the Church Today.

The Third Order of St. Francis will meet Sunday, Dec. 12, in St. Mary's Church, New Albany, at 2:30 p.m. All members are urged to be present.

OSGOOD

A Turkey Social will be held Sunday, Dec. 12, at St. John's Church. The social begins at 7:30 p.m. Refreshments will be served. A number of turkeys will be given away. The public is invited to attend.

RICHMOND

The YMI Auxiliary will meet at 8 p.m. on Wednesday, Dec. 15.

ST. CROIX

A social will be held in Holy Cross parish hall on Sunday, Dec. 12, beginning at 7 p.m. Favorite games will be played and attendance prizes will be awarded. The proceeds will be used to fill Christmas baskets for the needy. The public is cordially invited.

Franciscan nun dies at age 96

OLDENBURG, Ind.—Funeral services for Sister M. Domitilla Bussman were held at the motherhouse of the Sisters of St. Francis here November 30 with burial in the convent cemetery. She was 96.

A native of Aachen, Germany, Sister Domitilla entered the convent from Cincinnati in 1892. Except for an early period of service at St. Mary's parish, Lanesville, she spent her entire religious life at the motherhouse. Among her duties were the care of the convent garden and the cemetery and chapel.

Three nieces and a nephew survive, including: Sister Mary Dismas, O.S.F., of Oldenburg; Sister M. Cecilia, S.P.S.F., Sister Theresa, S.P.S.F., and Harry Bosse, of Cincinnati.

Open house set

INDIANAPOLIS — A public open house will be held at the Montessori Academy, 1340 N. Park Ave., from 1 to 5 p.m. Sunday, Dec. 12. Directress of the Academy is Mrs. John M. Heeter.

RECEIVES CCD CERTIFICATE—John Disque, above, a member of Our Lady of Providence parish, Brownstown, was one of 25 laymen who received a teaching certificate at the completion of an advanced Confraternity of Christian Doctrine course at St. Ambrose parish, Seymour. Certificates were presented by Msgr. James P. Galvin, Archdiocesan CCD director. A ten-week advanced course will be given in the Indianapolis area starting Wednesday, Jan. 5, at Our Lady of Grace Convent, Beech Grove. (Staff photo)

MISSION LETTER

President's sister helped cut red tape

Dear Folks Back Home:

The sister of the Peruvian President, Senora Lucila Belaunde de Cruchaga, who is head of an organization called the "Junta de Asistencia Social," went to bat for us in getting our Dodge and all its contents through Peruvian customs without any importation charges.

I had documents from Archabbot Bonaventure Knaebel of St. Meinrad Archabbey, from the Secretary of State of Missouri, from three Notary Public officers—all verifying that the mission vehicle and its contents were entirely donated from friends in the States.

It was on the feast of All Saints of the Benedictines, November 13, the very day that brought us Brother Theodore Brune and Brother Raban Bivins, that we got the good news. The usual import tax in our case amounted to $1,500.

Tomorrow I will visit—for the fifth time—the vice chancellor of the Lima archdiocese, to hasten the papers giving us clear title to the land on which Father Giles Heuer will build a church and school. This land is across the Rimac River which skirts the central section of Lima. It is in an area being developed by the Peruvian government for the emerging middle class so needed in all Latin America.

The Benedictine Center, which I am expected to acquire and operate, is another project. This will be located closer to metropolitan Lima facilities and will provide a change of climate for our Benedictine monks in the mountainous city of Huaraz.

Christmas decorations everywhere remind me to wish all of you a Blessed Advent.

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

Woods, St. Joe's schedule joint holiday concert

ST. MARY-OF-THE-WOODS, Ind.—The St. Mary-of-the-Woods College Chorale and the St. Joseph's College Glee Club will present a joint Christmas concert Saturday, Dec. 11, at 8 p.m. in the Cecilian Auditorium.

In the first half of the program the Chorale and Glee Club will perform separately. During the Chorale performance the Christmas Madonna will be portrayed by senior Annette McMullen from Vincennes, Ind.

The Chorale, directed by Sister Marie Brendan, S.P., assistant professor of voice at Saint Mary's, will open the concert with three psalms.

The chorale and Glee Club will combine to sing the "Gloria" by Vivaldi. Dr. John Egan, professor of music and Glee Club director at St. Joseph's will conduct the joint chorus.

The St. Mary's Chorale will travel to St. Joseph's Sunday, Dec. 12, where the same program will be presented again.

Woods will host 'Arts Week-End'

ST. MARY-OF-THE-WOODS, Ind.—The St. Mary-of-the-Woods College drama department will host a "Fine Arts Week-End" December 10-12. Theme for the event is "Theater of the Absurd."

Fred Syburg, faculty member of Notre Dame University drama department, will be the featured speaker. He will present a lecture - demonstration Friday, Dec. 10, at 8 p.m. in the Little Theater in Guerin Hall.

Speaker cites variety of factors in producing priestly vocations

MUNDELEIN, Ill.—"Many in the field of vocation work speak of one special factor as an indication of a priestly vocation, but this is not true," Father Jeremiah Maloney, O. Carm., told some 40 vocation directors at the fourth National Carmelite Vocation Seminar here.

"The best we can do is to list the earlier social characteristics indicative of later stability in the seminary leading to ordination, and try to find fellows who measure up to these factors," he continued.

The speaker, a clinical psychologist, then set out a tentative model toward which vocation directors should direct their efforts.

THE FIRST factor is the relationship of family size. "Contrary to popular opinion," he said, "large families are underrepresented in producing vocations."

Statistics point out that 40% of vocations come from families with two or three children, with the ideal "vocation family" having four or less children. Families with only one child, or 10 or more, have only 10% of vocations, he said.

The factor of co-education for post-high school vocations doesn't seem to be important, but it may help some priests in their later work with women. A total of 80% dated before entering the seminary, he related.

"We should ignore pietistic display," the speaker said, "unless we can judge what is genuine in it. A better indication is the sacramental life of the boy: 40% of those entering the seminary and being ordained went to confession at least every two weeks and 46% went to daily Mass. These, then, would be the strongest indicators."

"VOCATIONS tend to run in families, too, since 67% of fulfilled vocations have a brother, sister, first cousin, aunt or uncle in religious life. There is a definite attractive power. And we must add that 75% were altar servers," he said.

Other factors worth noting were that 80% of successful vocations participated regularly in athletics, with 40% of them varsity players. "Of course," Father Jeremiah added, "we now have stronger recruiting competition from college coaches and recruiters."

A similar factor was that 80% of the vocation group belonged to some school groups which helped them to identify well with their peer group. Membership in a religious group, however, wasn't always too important since there is often little required or a strong tie to the group," he said.

GAINFUL employment (60%) was another factor considered along with social class. "Although only 8% of Catholics belong to the professional class, they do supply 12% of vocations," Father Jeremiah explained. "And 65% of the successful vocations in the seminary are from white collar families."

"Ethnic background is a definite factor, too," the Carmelite continued. "The Irish, Germans, Italians, French-Canadians and Slavic peoples are over-represented among successful vocations."

The speaker pointed out that these factors, plus a tendency among parents to be more hesitant about letting boys go to minor seminaries, must direct the recruiting methods of all vocation directors.

CONTRIBUTORS

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

MISS LULA EHRINGER, Sellersburg
MRS. ANNA WHITMAN, Osgood
JAMES H. CAUFIELD, New Albany

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Inquiry Classes, Mon. and Thurs., 7:30 P.M.
Sacred Heart . . .
Women's Club Covered Dish Dinner, Dec. 13th, 6:30 P. M.
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† **BARBARA ROSE BEHR**, 86, Sacred Heart Church, Dec. 4. St. Joseph Cemetery. Sister of Joseph and Louis Schmalz and Louise Gander.

† **WILMA T. LEACH**, 38, Holy Name Church, Dec. 4. Calvary Cemetery. Wife of F. Keith; mother of Bonnie Jo Turner; daughter of Mr. and Mrs. Wilbur C. Leavell Sr.; sister of Ruth McAninch, Nancy Abbott, W. C. Leavell Jr. and Donald Leavell; granddaughter of Mr. and Mrs. W. C. Pugh.

† **GENEVIEVE PARKER**, 78, St. Ann's Church, Dec. 4. Holy Cross Cemetery. Sister of Alma R. Verran, Anne Meyer, and Carl J. Hagan.

† **TIMOTHY O'NEILL**, 77, Little Flower Church, Dec. 4. Holy Cross Cemetery. Husband of Dora L.; father of Betty Northcutt; brother of John O'Neill.

† **MINA W. GALE**, 63, Our Lady of Greenwood Church, Dec. 4. Holy Cross Cemetery. Mother of William F. Allen and Donna Gale.

† **MARSHALL ROGERS**, 69, St. Mary's Church, Dec. 6. Calvary Cemetery. Brother of Roscoe T. and Stanley M. Rogers.

† **LEE HENRY SPRINGMAN**, 64, St. Philip Neri Church, Dec. 6. St. Joseph Cemetery. Brother of Albert and Raymond Springman, Mrs. Anna Yohler, Emma Rolf, Mrs. George Obermeyer, Mrs. John Faust.

† **MARGARET JONES**, 88, St. Christopher's Church, Dec. 6. Calvary Cemetery. Sister of Irma F. Stone.

† **JOSEPH B. MUELLER**, 54, St. Patrick's Church, Dec. 6. St. Joseph Cemetery. Brother of Lawrence and Harry Mueller; Anna Andrews, Julia Judkins, Margaret Schmaltz, Honora Kraft and Mary Esselborn.

† **MARY C. SAHM**, 69, Our Lady of Lourdes Church, Dec. 6. Calvary Cemetery. Wife of Henry; mother of Mary Elizabeth Liddy, Rita A. Bassett, Theodore E. Sahm.

† **MICHAEL J. SULLIVAN**, 96, St. Thomas Church, Dec. 7. Holy Cross Cemetery. Uncle of Mrs. Edward X. Adams.

† **ANNA L. BOHMAN**, 70, St. Catherine's Church, Dec. 7. St. Joseph Cemetery. Mother of Victor and Anthony C. Bohman, and Martha Davis; sister of Lawrence Schmitt, Mary Roller, Kate Prange and Barbara Banowski.

† **ANNA McANDREWS**, 93, Assumption Church, Dec. 7. Holy Cross Cemetery. Aunt of Catherine McAndrews.

† **FLOYD J. McNULTY**, 66, Assumption Church, Dec. 9. Holy Cross Cemetery. Father of Pauline Kemper; brother of Mary McNulty and Thomas McNulty.

TERRE HAUTE

† **JOHN W. MOORE**, 82, St. Patrick's Church, Dec. 2. Father of Mrs. Jennie booker, Terre Haute; Mrs. Lena Ann Moore, New York City, and Mrs. Eula Watkins, Plainfield.

† **KATE MARCHINO**, Dec. 4, Calvary Cemetery. Sister of Albert and Adam Marchino, both of Terre Haute, and Mrs. Clara Long, Aiken, S.C.

† **ALBERT J. JOHNSON**, 79, Dec. 6, St. Joseph's Cemetery. Father of Darrell and Leroy Johnson, both of Terre Haute; Earl Johnson, Phoenix, Ariz.; Harry Johnson, Las Vegas, Nev.; Mrs. Loretta Hamilton, Terre Haute; Mrs. Margaret Bust, Bellville, Ill.; and Mrs. Elizabeth Hayes, Mattoon, Ill.; brother of Fred Johnson, Terre Haute.

† **JOSEPH McCLOUD**, 52, Dec. 4, Calvary Cemetery. Brother of Wesley and Lester McCloud and Mrs. John Shoemaker, all of Terre Haute, and Mrs. Mary Anthony, Richmond, Ind.

† **CHARLOTTE S. CALLAHAN**, 77, St. Patrick's Church, Dec. 6. Calvary Cemetery. Mother of Frank, Joseph and John Callahan, all of Terre Haute; Thomas Callahan, Decatur, Ill., and Charles Callahan, O'Fallin, Mo.; sister of Mrs. Virginia Brunswick, Terre Haute.

† **MADELINE MORGAN DAUGHERTY**, 48, Sacred Heart Church, Dec. 7. Calvary Cemetery. Daughter of Mrs. Bridget Morgan, Terre Haute; sister of Mrs. Mary Conway, Tennessee; Mrs. Ann Mellon and Mrs. Martina Kirkham, both of Terre Haute; Bernard Morgan, Tampa, Fla., and Timothy Morgan, Terre Haute.

FLOYDS KNOBS

† **EUGENE J. HUTH**, 27, St. Mary-of-the-Knobs Church, Dec. 7. Church Cemetery. Husband of Barbara Ann; son of Mrs. John Huth. Three brothers and one sister also survive.

JEFFERSONVILLE

† **MARY ALICE BOTTOMS**, 82, Sacred Heart Church, Dec. 3. St. Anthony Cemetery. Mother of Mrs. A. H. Rowe, Jeffersonville, with whom she made her home. A sister also survives.

RICHMOND

† **CHARLES H. MOORMANN**, 89, St. Mary's Church, Dec. 2. Father of Mrs. Robert Shellhorn, with whom he made his home; Mrs. John Suthhard, Indianapolis; Robert Moorman, Orlando, Fla.; brother of Mrs. Charles W. Clark, Richmond, and Mrs. Gertrude Pfeiffer, Indianapolis.

NEW ALBANY

† **GOLDIE F. ROBERTSON**, 39, Holy Trinity Church, Dec. 2. Church Cemetery. Wife of William D.; mother of Dale. Five sisters and two brothers also survive.

† **AIRMAN 2/c CARL M. PARKER**, 20, Holy Trinity Church, Dec. 6. Son of Mr. and Mrs. Herman P. Parker; brother of Robert and Steven Parker; grandson of Mr. and Mrs. Carl Parker, all of New Albany.

'Fantasticks' slated at Marian

INDIANAPOLIS — Marian College students Mary Cronin, of South Bend, and George Hynek, of Indianapolis, play the lovers in the off-Broadway musical "The Fantasticks" to be presented at 8 p.m. Friday, Saturday and Sunday in the Marian auditorium.

Written especially for intimate showing, The Fantasticks will be presented in three-quarter round. Robert Moran of the Marian drama department is director.

The cast also includes Jack O'Hara and Andrew Wagner, of Indianapolis; and Robert Clements, Jr., of Beech Grove. Ticket reservations may be made by calling the college at 924-3291.

Cathedral doomed in Ciudad Juarez

CIUDAD JUAREZ, Mexico — The Ciudad Juarez diocese's Cathedral of Guadalupe here will be razed to prevent a possible disaster.

The edifice, according to structural engineers, rests on a gigantic natural cave. Along with the Cathedral, the fire department's headquarters and the city hall, all located in the midtown section, have also been condemned.

The cathedral and the other structures show large cracks, which are constantly increasing.

3d Order to meet

INDIANAPOLIS — The Carmelite Tertiaries will meet at 2:30 p.m. on Sunday, Dec. 12 at the Carmelite Monastery, 2500 Cold Spring Rd. Father John LaBauve will direct the meeting and give a talk followed by Benediction of the Blessed Sacrament.

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12TH WEEK'S COUNCIL SUMMARY

Spirit of agreement marked closing days

By PLACID JORDAN, O.S.B.

VATICAN CITY — The last full week of the Vatican council's fourth session was a time to remove the hurdles in the path of a successful December 8 windup. Much was accomplished with the goal so close at hand.

During the week the council Fathers adopted with near unanimity both the mission and the priesthood schemas, and began voting on the final amendments of the crucial draft concerning the Church's position in the modern world.

All of the single chapters were voted on, leaving the draft as a whole still to be accepted. Only five results of the voting were made public before the weekend, but all indicated that comfortable majorities would prevail.

A mere 131 negative ballots were cast on the chapter concerning atheism that involved the thorny question, raised by a militant minority, whether communism should not be condemned more explicitly. Thus the week's work left a good outlook for the final vote and the final cleaning of the council's slate.

DURING THE week the Schema 13 commission was hard pressed by the approaching deadline. Not all minds were meeting on three of the topics of this draft about the Church in today's world: atomic war, communism, and birth control.

The final text that emerged from conferences burning the midnight oil turned out to consist of two volumes totalling 409 pages, further detailed by elaborate notations. What this proved, once again, is how difficult it is to please everybody.

For a while it looked as though the compromises reached by the commission would solve the existing impasse, but opponents in various camps were determined to put up a last ditch fight.

It is now established that those who wished to condemn communism have lost. Regarding peace and war, an influential group of American bishops led by Archbishop Philip M. Hannan of New Orleans was unwilling to concede defeat at the end of the week. On family life, those with reservations about the text were less articulate, but it appeared that this group of objectors was even smaller than those dissatisfied with the stand on communism.

In substance, of course, the text remained unchanged, even though the commission had agreed to introduce some changes in the phrasing of the controversial passages to accommodate those who had raised objections.

Archbishop Gabriel Garrone of Toulouse, France, reporting on the revised text on the council floor, confirmed that the question of birth control has been left open for the time being because Pope Paul reserved this question for his own decision. As is well known, a group of experts convoked by the Pope has been studying this problem since the summer for 1964 and so far has not reached a consensus.

MEANWHILE, the rules prevailing up to now on birth control remain binding for all Catholics, who must refrain from illicit practices. The schema has added emphasis to this by referring specifically in its footnotes to pertinent pronouncements by Pope Paul VI and by his two immediate predecessors, Popes John XXIII and Pius XII.

Procreation as the primary purpose of marriage is now stressed more clearly than heretofore, while conjugal love is fully recognized in its essential importance.

Regarding peace and war, the commission has given full consideration to suggestions which in the first place came from members of the American hierarchy.

It has inserted a sentence in the text that specifies that warfare should not be ruled out "indiscriminately," since defensive wars may be justified, provided they do not degenerate into mass retaliation such as can be inflicted by modern nuclear weapons.

At the same time, references that might have been interpreted as being critical of present United States policies and the stockpiling of atomic arms as a defense measure were eliminated. Concerning conscientious objection to military service, the schema, according to Archbishop Garrone, does not endorse it in principle. It recommends that freedom of conscience be respected and objectors be dealt with "humanely."

Only a small number of the 483 negative votes eventually cast on the peace and war section was cast by American bishops. Many came from Italians who objected to the chapter's phrasing on conscientious objection.

The commission dealt rather adroitly with the problem of how to satisfy those insisting on a renewed formal condemnation of communism, while avoiding that such condemnation be inserted in a conciliar document meant to be "pastoral" in character. The text now simply refers to previous papal pronouncement clearly stating the position of the Church on Marxist ideology.

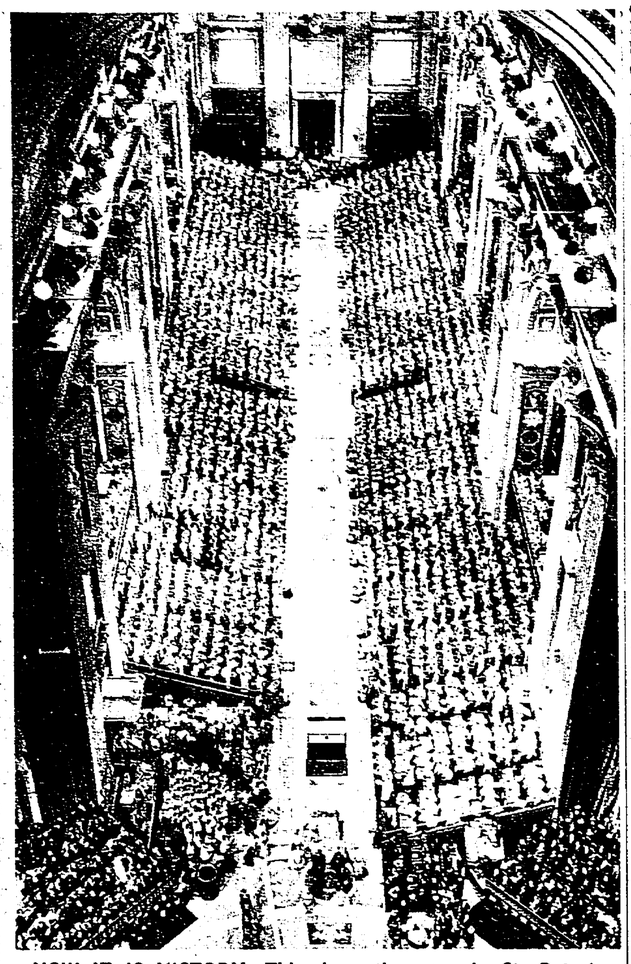
A footnote mentions the pertinent passages of encyclicals by four popes of our times: Divini Redemptoris, Ad Apostolorum Principis, Mater et Magistra and Ecclesiam Suam. However, atheism, which is a basic communist tenet, is denounced as a system—which clearly implies a renewed condemnation of communism.

THE MISSION schema readied for promulgation has met with general approval. The text is much improved in comparison with previous versions, especially regarding the participation accorded to those actually at work in the missions, who it is held, should share in top-level decisions.

As the missionary orders had requested, their representatives in the executive branch of the central Vatican organization overseeing mission work will be proposed by regional conferences of bishops. Their actual appointment will be a matter for the Pope.

These representatives will have not only consultative but also deliberative functions in the central direction of worldwide Catholic mission activities. It had long been a matter of complaint that the men and women with practical field experience had no voice in top-level decisions affecting them. That situation will now be corrected.

Equally well received was the new text on the priesthood inasmuch as it no longer presents the priest principally as one dispensing the sacraments and engaging in ritualistic functions. He now properly appears as one who renders service to his people in a spirit of true dedication and sacrifice. Clearly affirmed again is the transcending importance of priestly celibacy. Striving toward personal holiness as a prerequisite in the exercise of the ministry is emphasized in this same context.



NOW IT IS HISTORY—This dramatic scene in St. Peter's Basilica is one that is not likely to be repeated for many years. On December 8 the curtain rang down on the Second Vatican Council after four sessions of solemn deliberations, which brought sweeping reforms to the Church.

TEACHER OF MONTH—Mrs. Margaret Anne Kaiser, a member of St. Mary's parish, Richmond, has been selected as national "teacher of the month" by "The Instructor" magazine. A teacher a Nicholson School, Richmond, she will represent Indiana in the January issue of the magazine for elementary educators. She received the award for teaching excellence from Paul Garrison, superintendent of Richmond Community Schools.

Post-conciliar jubilee

(Continued from page 1)

pressed his desire that the jubilee be observed locally throughout the world. "We consider it normal to ask that this sacred jubilee be celebrated in each diocese and that it be centered in the cathedral and in the one bishop to whom the flock has been entrusted as to a father and pastor. . . .

"Hence, it is appropriate that during the coming jubilee, when the faithful go to attend sacred ceremonies or sermons or to gain special remissions (more generally called indulgences) of punishment due to sin, they should go either individually or in groups to the principal church of the diocese."

AT THE END of the document, the Pope granted a number of special privileges:

"As for ourselves, since we consider that it can contribute to the good accruing from this jubilee, we grant by our apostolic authority to confessors, legitimately approved for hearing confessions, the following faculties, which they may use only during the time we have mentioned, in the forum of conscience and in sacramental confession. Thus confessors can:

"1—Absolve from all censures and ecclesiastical penalties any penitent who has knowingly professed in some outward form heretical, schismatic or atheistic doctrines, provided he be sincerely sorry and in the presence of the confessor express detestation of his errors, and promise to repair any scandal he may have given. The confessor is to impose a suitable and salutary penance and to recommend the frequent reception of the sacraments.

"2—Absolve from censures and ecclesiastical penalties those who knowingly have read, or retained without the necessary permission, books written by apostates, heretics or schismatics propounding and promoting apostasy, heresy or schism, or other books forbidden by name by apostolic letters. The confessor is to impose a suitable and salutary penance, and to warn the penitent about the careful custody or destruction of such books.

"3—Absolve from censures and ecclesiastical penalties those who have joined a Masonic organization or other societies of the same kind which plot against the Church or against civil authority, provided that the penitent withdraws completely from the organization or society and promises to repair and prevent, in so far as he can, any scandal or harm. The confessor is to impose a grave and salutary penance commensurate with the gravity of the offense.

"4—Release the faithful from all private vows, including those reserved to the Apostolic See, by commuting them, according to the circumstances of the case, to other acts of penance or works of piety, provided that the prior rights of others are not thereby prejudiced.

"MOREOVER, during this time of propitiation, we grant a 'plenary indulgence' to all the faithful without distinction, who after being cleansed in the sacrament of penance and nourished by Holy Communion, offer prayers for our intentions:

"1—As often as 'either' they be present, on at least three occasions, at explanations of the decrees of the Second Vatican Ecumenical Council, or at sermons preached on the occasion of a mission 'or' they devoutly attend the sacrifice of the Mass celebrated with some solemnity by a bishop in a cathedral church.

"2—Once only, if within the same prescribed time they visit a cathedral church and there renew their profession of faith, using any legitimate formula.

"We also willingly grant the faculty to all bishops to impart once, on some convenient day within the same period, on the occasion of an important celebration, the papal blessing, with a 'plenary indulgence' attached, to be gained by the faithful who with the dispositions mentioned above, devoutly receive the blessing."

Symposium emphasizes lack of understanding of rhythm

KANSAS CITY, Mo. — The practice, problems and prospects of rhythm underwent close analysis at the Second International Symposium on Rhythm here.

Consensus among some 300 doctors, priests, nuns and couples was that rhythm as a family planning method is as good as or better than most contraceptives; but that more must be done to spread understanding of rhythm among the medical profession, the clergy and married people.

Relative ignorance about rhythm among members of all three groups came under heavy fire from speakers at the conference.

THE SYMPOSIUM (Dec. 2-4) was co-sponsored by the Family Life Bureau of the National Catholic Welfare Conference and the National Federation of Catholic Physicians' Guilds.

In the past year, since the first international rhythm symposium was held in Washington, major impetus has been given to the establishment of Catholic rhythm clinics and rhythm instruction programs throughout the country. There are now more than 50 such programs in 35 dioceses.

The progress of the rhythm clinic movement was discussed at a special symposium preview session. The programs described ranged from highly organized ones which have reached thousands of couples to those in the developing stages such as the Rhythm Instruction Service sponsored by the Indianapolis Archdiocese.

Father Stanislaus de Lestapis, S.J., the symposium keynoter, told the meeting that when sex is artificially separated from procreation it becomes a "mere game." By contrast, he said, the rhythm method of fertility control fits into the total "rhythm of marriage," as established by male and female psychology and physiology.

One major point emphasized repeatedly by symposium speakers is that there is not just one rhythm method but several—and that success depends on teaching and practicing the best of these.

The best, it was agreed, is the so-called "temperature" rhythm, in which the time of ovulation is determined by observing and charting variations in the woman's basal body temperature.

COUPLES WHO need maximum assurance that pregnancy will not result should have marital relations only in the post-ovulatory phase of the cycle, it was said. When rhythm is practiced in this way, it offers "virtually 100%" safety, declared Dr. Patrick F. Brown of London, medical consultant to the Catholic Marriage Advisory Council of Great Britain.

But rhythm is as much a state of mind as a technique, speakers said in stressing the importance of proper attitudes toward marriage and sex as prerequisite to success in rhythm.

"The beautiful gift of God in sex has been made dirty to the teen-ager," declared Dr. William Lynch of Boston, who has been active in sex education programs in the Boston archdiocese. Nevertheless, he said, today's teen-agers still "want to know what is right" and are willing to heed a message that stresses responsibility in regard to sex.

Dr. Frank Ayd, Baltimore psychiatrist and a faculty member at the Gregorian University in Rome, advocated starting in-school sex education as early as the sixth grade. And, he added, girls should begin keeping temperature charts in their teens so they will be prepared to practice rhythm when it becomes necessary.

DR. C. W. BAARS, a Rochester, Minn., psychiatrist, stressed that "unlimited sexual fulfillment . . . does not by itself guarantee happiness." He warned that the "psychic self-centeredness" involved in the practice of contraception can have harmful psychic consequences.

Dr. Baars distinguished between "emotional" love and "volitional" love and said psychological health depends on a balance between them. He said, too, that the practice of rhythm is not too hard when it is viewed as an expression of "love for the other."

Dr. Max Levin, clinical professor of neurology at the New York Medical College, told the symposium that whether the problems involved in practicing rhythm are major or minor depends on "the quality of the marriage." He said married persons who have trouble with rhythm — apart from reasons of sheer ignorance — are those who are "wrapped up in themselves, not each other."

Several reports to the symposium outlined research developments aimed at making the practice of rhythm more effective. Among these are studies on the regulation of ovulation with the drug clomiphene, being conducted by Dr. John G. Boutselis of Ohio State University, and on cervical mucus and immunochemical tests for determining the time of ovulation.

The need for more and better Catholic research on rhythm was underlined. Donald N. Barrett, director of the Institute for Latin American Population Research at the University of Notre Dame, said there has been a "comparative lack" of such research "in spite of the fact that the Church has called for it and needs it."

Council on TV

NEW YORK — "Vatican II: Prospective for Americans," a one-hour special broadcast exploring the significance of the Second Vatican Council as it relates to this country, will be presented December 19 from 10 to 11 a.m., EST, on the CBS television network. CBS News Correspondent Winston Burdett will be the reporter.

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5333 East Washington Street
December 10 — 7:30 P.M.
Benefit Athletic Fund

SECOND ANNUAL LATIN SCHOOL BENEFIT DANCE
Saturday, Dec. 11 — 9 P.M. - 1 A.M.
St. Pius X Council Auditorium — 2100 E. 71st St.
Music: Phil Marshall Orchestra $5.00 Per Couple

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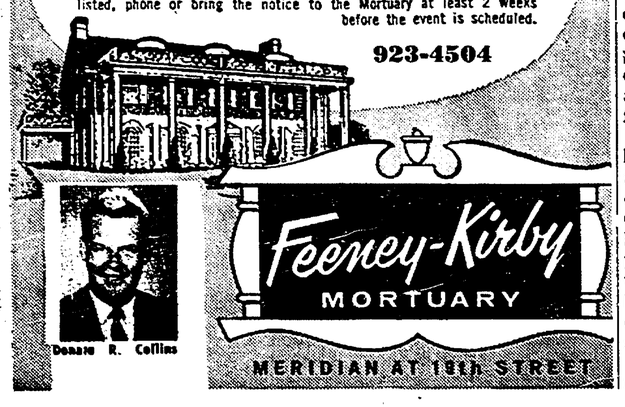

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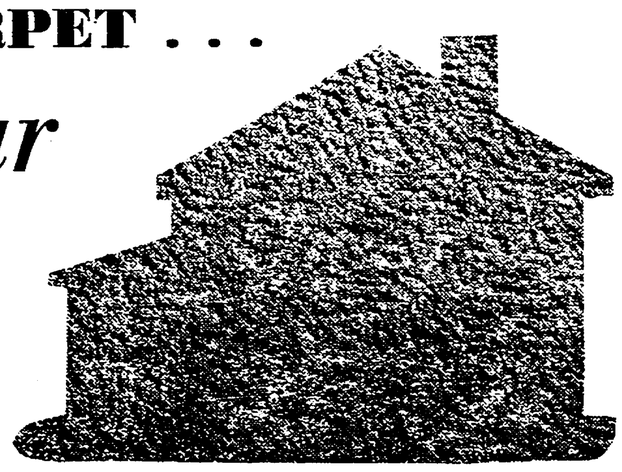

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