



Louisville See drops first grade

LOUISVILLE, Ky. — Elementary schools in the Louisville archdiocese will lose some 100 teaching Sisters next year. The move will reduce by more than 15% the number of teaching nuns in the See's elementary schools.

The Louisville Catholic School Board has announced that the first grade would be eliminated for approximately 4,000 youngsters throughout the archdiocese, saying that it would be "up to the public" and depend "on the attitudes of our people."

Auxiliary Bishop Charles G. Maloney stated that the current development does not necessarily reflect future policy for the archdiocese, saying that it would be "up to the public" and depend "on the attitudes of our people."

Superiors of six religious communities which provide teaching Sisters met recently with Archbishop John A. Fleirsch of Louisville. A reduction in number of nuns in classrooms was discussed. It was decided to inform the public of the situation at this time to allow time for planning for the 1967-68 school year.

FATHER THOMAS P. CAS (Continued on page 9)

Chancery suggests prayer insertion

The Chancery Office this week released the text of a suggested insertion in the Prayer of the Faithful for the Church of Silence. Pastors have permission to use the text at their option.

The suggested text follows: "That God will give strength and hope to persecuted and oppressed Christians everywhere, to all who are in prison or in exile for the faith, let us pray to the Lord."

For the men, women, and children of the Church of Silence, who are forbidden or afraid to worship God in public, let us pray to the Lord.

For all who are deprived of human rights, freedom both religious and civil, and material security, let us pray to the Lord.

For Christians in other lands who suffer trials and afflictions and for all who have need of the mercy and assistance of God, let us pray to the Lord.

A little girl writes

"BUT WHO TEACHES US HOW TO LIVE?"

By RUNE P. THURINGER
STOCKHOLM, Sweden — The first book of a 12-year-old Gothenburg girl, a collection of poems and essays, has just been published.

The author, Barbro Karlen, in "Man vs. Earth," writes of God and man, time and eternity: "Nobody owns anything. No mom, no dad possess their kid. No child owns its mom or dad. Nobody owns his pal. Nobody owns anything. Everything that exists, only is to be borrowed. Everything you borrow you must take care of."

Funeral rites held for Father Holloran

Funeral services for Father John Holloran, former dean of the Indianapolis deanery, were held this past Wednesday morning in St. Thomas Aquinas Church. Archbishop Schulte celebrated the Solemn Pontifical Funeral Mass for the 64-year-old priest who died Sunday in St. Vincent's Hospital.

Father Holloran served as pastor of St. Thomas parish from 1942 to 1962, when he resigned because of ill health. The past three years he has served as chaplain and instructor at Ladywood School, Indianapolis.

Archpriest of the Funeral Mass was Msgr. James Jansen, pastor of St. Mary's parish, New Albany. Deacons in honor for the Archbishop were Father John Bankowski, pastor of St. Michael's parish, Cannelton, and Father Joseph Grothaus, pastor of Holy Spirit parish, Indianapolis. The three were classmates of Father Holloran.

OFFICERS of the Mass included Msgr. Joseph D. Broke, rector of the Latin School and pastor of Holy Rosary parish, deacon, and Father Edward Smith, director of St. Mary's Child Center and assistant pastor of St. Mary's parish. Both are former assistants at St. Thomas Aquinas parish.

The sermon was delivered by Father Richard A. Mode, pastor of St. Andrew's parish, Indianapolis, another former assistant at St. Thomas.

Burial took place in the Priest's Circle of Calvary Cemetery. Survivors include a brother, Edward Holloran, of Indianapolis, and a sister, Mrs. Catherine O'Mara, of Greensburg.

A native of St. Anthony's parish, Indianapolis, Father Holloran was ordained in 1927 following seminarian studies at St. Meinrad Seminary. He also studied at Washington University.

ASSIGNMENTS included Sacred Heart parish, Terre Haute.

Reminder
The faithful are reminded that those who communicate at the Midnight Mass of Christmas may also receive Communion again at one of the Masses celebrated on Christmas in the daytime.

The Chancery

"THE UNCLE" was the well known atheist. Prof. Herbert Timstein, former professor of government at Stockholm and a former chief editor of the news



FATHER HOLLORAN

and St. Anthony's parish, Indianapolis, as assistant pastor. He served as superintendent of Mater Dei Council 427 and the Bishop Chataard Assembly, Fourth Degree, Knights of Columbus.

Other Archdiocesan duties have included: director of clerical conferences, syndical examiner and membership on the Archdiocesan building commission. He was a member of Mater Dei Council 427 and the Bishop Chataard Assembly, Fourth Degree, Knights of Columbus.

Serving as television commentator will be William S. Sahm.

Cathedral Mass to be televised

The traditional Midnight Mass at St. Peter and Paul Cathedral will again be televised on Christmas Eve by WFBI-TV, Channel 6, Indianapolis.

Archbishop Schulte will preside and deliver the homily during the Solemn Mass, which will be celebrated by Father George Coffin.

THE ARCHBISHOP will offer a Solemn Pontifical Mass in the Cathedral at 11 a.m. on Christmas morning, assisted by the Cathedral clergy.

Serving as deacon and subdeacon at the Midnight Mass will be Rev. Mr. James O'Riley and Father Paul Hulsmann, respectively. Msgr. Adolfo Grosberg will be archpriest.

Deacons of honor for the Archbishop will be Father Bernard Shoop and Father John LaBauve, S.V.D. Father Kenny C. Sweeney will serve as master of ceremonies. Very Rev. J. Francis Van Bentsen will be cross bearer.

THE SCHOLA Cantorum, under the direction of Renato Parenti, will sing. Organists will be Mrs. Raymond Hausser and Miss Mary Rita Babbitt.

Serving as television commentator will be William S. Sahm.

Work on translation of Canon in English

WASHINGTON — Spurred by the announcement that the International Commission on English in the Liturgy (ICEL) has announced (Dec. 15) that it has taken steps to provide the translation if permission is received.

In a report to the episcopal conferences of the countries represented on the ICCL, the committee stated that members were preparing a translation for the American bishops as well as an internationally acceptable translation for all English-speaking countries.

THE COMMITTEE also outlined an extensive program for 1967 in its report. Admitting that adaptation to local needs and accurate translation of the Latin texts is a problem yet to be solved, the committee reported that the creation of new texts and rites was beyond its competence.

Another feature of the report was the announcement that a sample booklet of translations of prayers, prefaces, psalms and biblical readings would be published in January, 1967. This is the second pamphlet published in continuation of similar various experts on the suitability of the translation.

Results of the 4,000 criticisms and suggestions submitted on the first pamphlet are now being analyzed at England's University of Reading and a similar analysis is planned for comments on the January pamphlet.

EQUALLY IMPORTANT, the committee said, is its work on the English translations of the experimental rites prepared by the Consilium, the Vatican's post-conciliar liturgical commission, and sent to the various translation committees. In addition to a recently published first milk carton, which is used and thrown away. Forgive me, dear Uncle of TV, I only want to tell you that you shouldn't be afraid to die, for you are no trappak but a fine man, whom God has created."

BARBRO was asked if she wrote these words because she wanted an interview with "Time" magazine. She said, "I thought how discouraging an impression such an interview must make on many sick persons, and on all who are afraid of death and have no faith to be strengthened by."

Barbro said she went to her Lutheran parish church often. Her mother said she herself has never been "religious," nor has her husband, and she never had anything to do with the Church. So Barbro has been alone at home with her faith.

The husband used to be an atheist. One day, however, the mother said, when Barbro was quite little, she asked her father how life began. He explained that it had come from a cell. Her mother said, having read the manuscript of Barbro's next book, "In the Beginning God Created," they saw how she worked for a long time on the idea of the cell and creation.

BARBRO NEVER reads lyric poetry, not even her own poems. They are written in haste, in inspiration, in the forest, at school, or at home in the middle of the night. Then she gets out of her bed, writes, and goes to sleep again. She doesn't correct a word.

She likes to read the Danish

NO CRITERION
on December 30

In keeping with a practice inaugurated in 1961, no issue of The Criterion will be published on December 30 to permit our hardworking staff a half-day and to give the paper a few days to handle some year-end administrative details. The next issue will be that of January 6, 1966. The Criterion offices will be closed Friday, Dec. 23, through Wednesday, Dec. 28.

Cardinal Felcia resigns at 83

VATICAN CITY—Pope Paul VI has accepted the resignation of 83-year-old Cardinal Maurice Felcia, who has governed the archdiocese of Paris since 1949.

The resignation, granted, according to L'Osservatore Romano, Vatican City daily, for "reasons of health and age," affects also the cardinal's assignments as ordinary for Catholics of the Eastern rite in France and Vicar for the French armed forces.

Reservation deadline is January 5 and should be made with the retreat house.

Father George Coffin, assistant pastor of St. Peter and Paul Cathedral, will conduct the conference. The first conference will begin at 10 a.m., with the concluding Bible service scheduled at 3:15 p.m.

Resignation of Cardinal Felcia

Seminary crackdown mapped by Commies, Bishops tell Poles

By REINHOLD LEHMANN
BONN, Germany — The bishops of Poland have disclosed to the Catholics of the country that the communist-controlled government has demanded that the rectors of six seminaries be removed and that four of the seminaries have been notified they will be closed.

The announcements are contained in a joint pastoral letter of the hierarchy reportedly read in all the churches of Poland (Ct. 18).

The letter is dated December 13, the day a smeltering meeting of the hierarchy was convened in Warsaw to discuss the government's threat that diocesan seminaries in Gniezno, Przemysl and Drohiczyn, and Jesuit seminaries in Warsaw and Cracow, and that of the Society of Divine Providence at Zlunska Wola would be ordered closed.

Church sources said the seminaries in Gniezno and Przemysl had not yet been notified of plans to close them.

The bishops charge in their pastoral that the threatened government measures are only the beginning of a broader campaign planned by the state offices for schools and educational affairs, which "could deprive the Holy Church in Poland of priestly vocations."

Their pastoral, the bishops state, is intended to inform Catholics of the danger which confronts "the apostolic activity and existence of the Church in Poland."

According to the bishops, the proposed government action against the seminaries is an attempt to violate the rights of the Holy See on which the seminarians depend.

The letter concludes with the announcement of a pilgrimage of Catholic youths and their leaders to the national Marian shrine at Czestochowa to pray for the Church in this latest crisis.

Seminary students accompanied by their professors immediately began a month of pilgrimages to the shrine to pray for the survival of the seminaries.

Each of the 48 institutions for the training of priests will send student-faculty delegations to the shrine in the next 30 days.

A group from the diocesan seminary in Warsaw, not one of the seminaries to be closed, is continuing on its pilgrimage.



VOL. VII, NO. 13 INDIANAPOLIS, INDIANA, DECEMBER 23, 1966

Music body organized

INDIANAPOLIS — The Archdiocesan School Office has announced formation of a music committee to adopt a new music series in Archdiocesan elementary schools. Several workshops will be scheduled to confer with publishers.

Committee members are Sister Mary Aloysia, O.S.F., chairman, of Holy Trinity School; Sister Ruth Ann, O.S.F., of Marian College; Sister Jean Catherine, S.P., of St. Agnes Academy; Sister Mary, S.P., of St. Andrew's School; Sister Rosemary, O.S.B., and Sister Harriet, O.S.B., of Our Lady of Grace Academy; Mrs. Ronald Smithmeyer, instructor at St. Luke's, St. Joan of Arc and Immaculate Heart of Mary Schools, and Jerry J. Craney, Holy Name School, Beech Grove.

Recollection scheduled

INDIANAPOLIS — The annual Interfaith Day of Recollection will be held Sunday, Jan. 8, at Our Lady of Fatima Retreat House, 555 E. 56th St., sponsored by Our Lady of Fatima Retreat League. There will be no charge for those attending.

Father George Coffin, assistant pastor of St. Peter and Paul Cathedral, will conduct the conference. The first conference will begin at 10 a.m., with the concluding Bible service scheduled at 3:15 p.m.

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Archbishop's Christmas Letter

TO ENERGY, RELIGIOUS, AND LAITY OF ARCHDIOCESE OF INDIANAPOLIS GREETINGS:

The beautiful Feast of Christmas which we are preparing to celebrate is one of joy and peace, for it commemorates an event which warms with happiness and peace the hearts of men of good will. It was proclaimed to be such by the song of the angels announcing to the shepherds the birth of the Savior.

Christ came to bring peace, but the peace which He came to bring and which He so often invoked upon his hearers was not that of a freedom from worldly turmoil, political strife, and international conflicts. His peace was one encompassing the soul and born of a supernatural hope founded in the conviction that man is created one day to return to the bosom of his Creator, there to spend an eternity in unspeakable bliss and happiness, and that this destiny is within the grasp of every man of good will. This no earthly turmoil, suffering, or catastrophe can take from him. This thought caused St. Paul to exclaim: "I reckon that the sufferings of this time are not worthy to be compared to the glory to come." (Rom. VIII, 8)

The late Father Vaughn puts the same thought in these beautiful words: "To anyone who at all realizes the majesty and the unapproachable glory of God on one hand, and the ineffable tenderness and depth on the other, there is something positively intoxicating in the thought. Who would ever fear, or doubt, or hesitate, or despair, if he were indeed conscious to himself that the loving arms of the Omnipotent are wound about him all the day long, that nothing in heaven or on earth can possibly approach to injure or molest him without permission of that Divine Lover, whose love on the one hand is infinite and whose power on the other hand is commensurate with His love? To be fully conscious of all this is to be calm and happy and to share in some measure in the felicity of the saints." This is the character of the peace which Christ came to bring.

Although the peace just described was undoubtedly the peace envisioned by our Divine Savior and one every Christian should embrace and cultivate, yet every one should be interested also in bringing about peace among people and nations.

For the past several decades the reigning Popes have made use of their Christmas message to foster and urge international peace. Our presently reigning Holy Father is no exception. The American Bishops too, lately assembled in Washington, joined their combined voice with that of the Pope in urging all Catholics to concern themselves with bringing about peace among nations. "Permit us to refresh your memory with but a few short paragraphs from the lengthy message:

"Our common brotherhood demands that all people live together in peace and harmony with each other. This will exist only if the right order established by God is observed. Everyone, therefore, must be vitally and personally concerned about correcting the grave disorders which today threaten peace. As Catholics we are part of the Church which Pope Paul has called a 'messenger of peace.'"

"We, the Catholic Bishops of the United States, consider it our duty to help magnify the moral voice of our nation. This voice, fortunately, is becoming louder and clearer because it is the voice of all faiths."

"There is a grave danger that the circumstances of the present war in Viet Nam may, in time, diminish our sensitivity to its evils. Every means at our disposal, therefore, must be used to create a climate of peace in this climate, prayer."

(Continued on page 9)

Rectors queried on seminary changes

WASHINGTON — Have changes been made in seminary training, regulations and programs in the United States in the light of the actions taken at the Second Vatican Council? And in what way?

This was the broad question asked rectors of U.S. seminaries in a recent questionnaire by the NC News Service. The questions were general enough to fit all seminaries, and a total of 149 replies were received.

(This is one of a series of articles on U.S. seminaries.)

Some brief, almost always with an apology for their brevity; others detailed and several pages long.

This series of articles is an effort to compress these comments to present an overall view of the seminary program in the United States. The first question asked was:

"What overall program are you following in seminary changes? And has the council made a difference in your seminary's program?"

THE ANSWERS ranged from brief ones, such as "yes" to the second portion of the question, to detailed answers, such as this comment:

"While I feel that the changes should be described as being gradual and evolutionary rather than revolutionary, still I know that the seminary of 1966 is so very different from the seminary of 1950. The council has certainly had its impact on our seminary program. But even before the council there were many, many other influences that had their impact on our program."

One theme running through most of the replies was that of giving more responsibility to the seminarians.

...but at the same time demanding more from him, considering him more as a human being capable of making his own decisions, rather than stressing too much automation." Another phrased this theme as "freedom and responsibility." One rector commented that this "notion of personal responsibility" results practically in a minimum of rules, most of which are retained in order to safeguard the privacy of the individual and harmonious running of the house."

SOME OF THE OTHER REPLIES were:

• More emphasis on Scripture and the liturgy.

• We like to follow an overall program which leads to a deepening in understanding and practice of the religious life and to a practical, effective preparation for the priestly ministry in the world of today. . . . Frankly speaking, I am not so sure that all the changes we have adopted are changes for the better. Perhaps time is needed in order to reach a clear understanding and application of the spirit of Vatican Council II.

• Institutions tend to foster attitudes that impose themselves upon and color all curricula. Our seminaries must be placed in their natural habitat; and that is the university campus that we encounter the most of as being mainstream of American life and culture. Otherwise our philosophy and theology tend to become unrepresentative and unecumenical.

• We instituted a program of "individual responsibility" within the context of a "free dialogue of students with the administration." The students plan their own daily schedule, and are given responsibility for their own discipline.

• One theme running through most of the replies was that of giving more responsibility to the seminarians.

• The council has made a difference in the sense of a lessening of "rigidity" in all fronts: scholarly, religious, apostolic endeavor, and others.

• Even before the beginning of the council and throughout its span we were in the process of changing.

• The entire seminary program is aimed at greater development of the student on the part of the student. . . . There has been a notable stepping up of seminar and discussion activities in presentation of theological disciplines and related fields. . . . A keener consciousness of the priest's mission to build up the people of God both as members of the Church and as individuals living in the temporal community. This is being worked out through an active engagement . . . in apostolates of a social nature.

• At the same time, it is recognized that only a sound doctrinal (or theoretical) basis will assure any lasting and wholesome preparation among the seminarians for their future ministry.

• In general, we are attempting to give the program of studies more of a pastoral orientation. . . . We are attempting to maintain what is essential in the work of formation, what is of value in the traditional methods, and adapting them to the needs of the day. . . . The council has made a difference in our program and as the council is studied more in depth, more changes will result. It is recognized that only a sound doctrinal (or theoretical) basis will assure any lasting and wholesome preparation among the seminarians for their future ministry.

• The overall program would be one simply of updating. . . . Some changes were introduced as much as 10 years ago. But the council has made a difference in outlook, speed of implementation, sometimes in direction of implementation.

• Greater emphasis on spiritual direction. More integrated program of apostolic works. Creating sense of responsibility in rule revision, only a sound doctrinal (or theoretical) basis will assure any lasting and wholesome preparation among the seminarians for their future ministry.

• There is less monastic discipline; less isolation from the world; revision of curriculum and courses.

There has been a significant development in our attitude that perhaps seminarians should be educated, at least for a time, on campuses of secular or more likely Catholic colleges and universities. There is not universal agreement among the faculty in this regard, but at least there is an openness in the discussion of it.

It is hoped that something between the overpro-

tection "hot house" treatment and the "way-out" recommendations of the extremists, there will evolve, after much understanding discussion, not a compromise, but an enlightened third way—superior to either.

Giving the students as much responsibility as they can bear in these limited surroundings, but to insist that they carry out this responsibility.

More effort to have students aware of today's world.

Basic program of studies remains the same with, however, more emphasis on the sciences. . . . greater responsibility for decision has been placed on individuals.

The guiding principle is: 1) to eliminate those rules which tend to anticipate solutions for the normal conflicts of life mature individuals ought to be able to solve by their own initiative and Christian life; 2) to establish a climate which does not discourage the healthy give-and-take of community living.

The council has made a difference in the attitude of the faculty; there is a willingness to work, catechetical work, parish try new methods instead of census taking.

relying on the old way of doing things.

We (along with other seminaries) have long been moving in the directions now suggested as seminary reform.

As far as the overall effort to make seminary training more realistic, more in accord with the findings of modern psychology and sociology, more in accord with the needs of the time while still retaining the best of the old system.

As far as the council goes, we have not had to change our orientation. . . . our colleagues and theologians had embarked upon a very wide range of social activities. . . . actively engaged in apostolic work programs which involves much week-end training of men for pre-determinable apostolates.

Some very significant changes, notably in the liturgy and in the involvement of our students and in the active apostolate, and in the specialized training of men for pre-determinable apostolates.

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Says Church may accept theory of polygenism

MILWAUKEE — The Church as an expert at Vatican Council II, pointed out that although Pope Pius XII said in his encyclical, *Humani Generis*, that he saw no possibility of more than two first parents, he did not rule out such an interpretation in the future.

"The pope said that until now it is not clear how we can conciliate (many parents), but this does not exclude that in the future we will find a way to do so," Msgr. Schmaus continued.

In an interview after the lecture, Msgr. Schmaus, professor emeritus in dogmatic theology at the University of Munich, said that he still holds to the two parents doctrine but added, "I must not close the way to others."

Such acceptance, Msgr. Schmaus told a Marquette University audience, would not change the Church's teaching on original sin.

"In the story of original sin," he said, "we are 'talking' of the dialogue between man and God and nothing about the exterior or first appearance of the first man. So our Catholic teachings are in no way contrary to a theory of evolution."

"Perhaps we must say that first man in the first moment in which he opened the eyes of the spirit made a rebellion against God and so the situation of salutary relation with God was not ever in this world until the actual coming of Christ. . . . that first man sinned in the first moment he was able to reflect and recognize his dependence on God."

Msgr. Schmaus, who served

Release date set for encyclopedia

WASHINGTON — Archbishop Patrick A. O'Boyle of Washington announced here that the New Catholic Encyclopedia will be ready for distribution after January 1, 1967.

The archbishop lauded the newly published 15-volume encyclopedia—the first in 60 years—as "one of the very great events of Catholic life and history in the U.S."


Work on the encyclopedia was begun in 1961 with the Catholic University of America as the center of a worldwide effort to produce a work which would be in every way up-to-date.

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Convent wins coffee award

NOTRE DAME, Ind.—Sisters of the Holy Cross at St. Mary's Convent here have, merely for the asking, what laymen everywhere often pray for—a good cup of coffee.

According to the Pan-American Coffee Bureau of New York, the coffee is so good that it merits a Golden Cup award—one of the food industry's most coveted trophies.

St. Mary's is the first and only convent ever to qualify for the award, which is normally given to commercial or institutional food operations brewing and serving coffee that meets the bureau's Coffee Brewing Center's standards, bureau officials said.

Give them the gift of health during this Christmas season



In Bolivia, too, it is more blessed to give than to receive.



Medicines in East Africa. Sister and her nursing students serving at a medical station open their "Christmas presents"—medicines for the sick. CMMB supplies drugs and medicines to more than 5,000 clinics all over the world, serving more than 5,000,000 patients.



Equipment and Instruments in Korea. The little girl would not have survived a severe tetanus infection if it were not for the medicine provided by CMMB. Medical supplies, foodstuffs and appliances help CMMB medical personnel in Pakistan. CMMB has an array of equipment and instruments.



Volunteer Personnel in Pakistan. A CMMB volunteer treats an old man by the side of the road. Through CMMB, doctors, dentists, nurses and other trained medical personnel volunteer their services to help the sick and the poor.

For \$1⁰⁰, you can send \$25⁰⁰ worth of medicines to the sick and poor

Throughout the world, more than 5,000 mission hospitals, dispensaries and clinics depend on the Catholic Medical Mission Board for the medical supplies they need to treat the sick and poor. It takes money to provide these essential materials. It's money well spent. Our records show that for every dollar we receive, we donate \$25 worth of medicines and equipment. Since 1928, CMMB has been performing this vital work of mercy — and other services as well, all made possible only through generosity. Doctors and other medical personnel volunteer for duty at the missions. Physicians and dentists contribute good used equipment. Our 3,000 ladies' Blue Cross Circles contribute handmade dressings and bandages. To move these life-giving supplies to the sick and poor who urgently need them, we must depend on your generosity, for your contributions are our only source of funds.

Won't you help by returning the coupon below with your contribution? No matter how small or large it is, it will be multiplied 25-fold.

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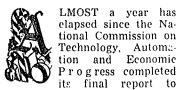
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THE YARDSTICK

By MSGR. GEORGE HIGGINS



ALMOST a year has elapsed since the National Commission on Technology, Automation and Economic Progress completed its final report to President Johnson. This report, "Technology and the American Economy," is an exciting and remarkably forward-looking document...

near to us" (this invidious distinction which has denied production workers a sense of full participation in the social enterprise).

"What once may have been difficult," the report continues "is today more manageable..." The proposal to put all workers on a weekly or monthly salary...

Among other things, such a step would tend to break down barriers between present groups of salary and wage earners...

The men who drafted this recommendation are hardhearted realists with long years of experience in the field of industrial relations. They recognize and frankly acknowledge the many difficult standing in the way of the far-reaching change which they have called for in their report...

of a single standard of pay for the collar and white collar workers... however, that, in the short run, they will have to settle for less than a whole loaf.

In passing, it is only fair to add that a number of corporations have already taken steps on their own initiative to establish a single standard of pay...

In other industries, particularly those where benefits paid by companies to laid-off workers are not substantial, unions are seeking annual wage guarantees...

giving a new meaning and substance to that ancient phrase, "the dignity of work." It would indeed be a landmark in the history of work and of civilized society.

Why? Because they are "matters of community conscience, requiring us to set up public standards by which we can judge ourselves. There is another and larger implication...

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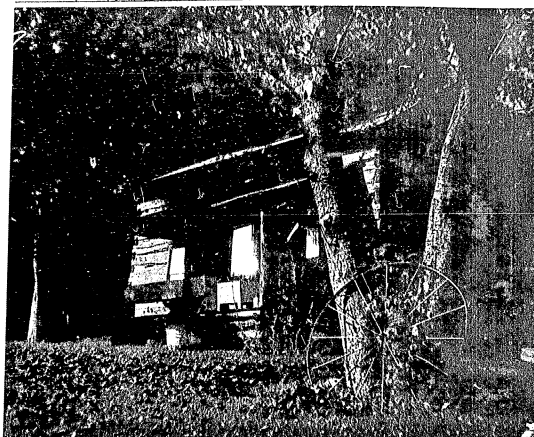
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May God Bless With A Merry Christmas All Our Co-Workers Whose Aims And Prayers Are Helping The Missions. CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225



HOOSIER PIONEER CABIN—This pioneer cabin near Scottsburg, Ind., was already 40 years old when Morgan's Raiders passed it during the Civil War. Camera buffs might be interested to know that the picture was shot with available moonlight using a 17-minute time exposure. The photographer was Ray Doyle, a member of Little Flower parish, Indianapolis.

WHAT OF THE DAY

A Christmas thought

By REV. JOHN DORAN

THE Heavenly Father awaited the birth of His only begotten Son to be our Saviour. Though His creation groaned for that day, though people had looked forward to it since the promise in the garden of our prime, it was the focal point of God's demonstration of His love for man. God awaited the fullness of time.

Had many of us been angels in the court of heaven before the time of Christ, we would have urged Him to move sooner, that we should not expect to remake it to our design in a day. The old Kings of Spain, who used to say "I and time, probably moved too slowly; but they had an idea. Time is a necessary element in our living, and should be considered in our calculations.

Christmas meditation on the value of patience, the God took millions of years to bring this world to its present position, and that we should not expect to remake it to our design in a day. The old Kings of Spain, who used to say "I and time, probably moved too slowly; but they had an idea. Time is a necessary element in our living, and should be considered in our calculations.

There are many problems which beset the modern day. In our own country, we have the race question, the war question, the poverty question, the problem of the aging, the problem of automation, increasing delinquency both juvenile and adult, the arms race and on and on. Solutions must be sought;

but solutions do not come in a day. There are strong divisions of people at the present. There are those who join some cause, usually a good one, but then become highly impatient with those who do not share their particular enthusiasm.

At the opposite extreme we have the "never-rock-the-boat" group who use tradition, or even the word patience, as an excuse for no action at all. Between these are so many different types: those who want immediate and forceful action; those who want action, but not quite so forceful; those who think that nothing is accomplished unless we beat people into it, and those who think that nothing is accomplished if we beat people into it.

Each thinking person, who is involved in any way in seeking solutions for the modern problems, is sure that his manner is the best. If he did not think this, he would change. It is quite reasonable to try to convince a man that his manner of approaching the problem is too radical, or too restrictive, but he is trying to move too fast, or moving too slow. This is all within the rational bounds of argument. But, when we start to impugn the motives of the other, to call him by wild and obnoxious names, because his style of thinking differs from ours, we are being unreasonable, and usually completely impatient.

The patience of God which we should imitate in our dealings with our brothers should teach us to grant to each of our brothers his thoughts, his manner of thinking them, his pace. We can, indeed, seek to change the thoughts or increase—or decrease—the pace by giving him the benefit of our superior wisdom; but we should also give him the benefit of our patient understanding of this truth: the integrity of our brother's person will always keep him from being a carbon copy of us.

Aid Nrd Laboratory NOTRE DAME, Ind.—The research program of the University of Notre Dame's radiation laboratory is receiving support from the U.S. Atomic Energy Commission totaling \$1,462,000 during the current fiscal year, according to Milton Burton, director of the campus research organization. This total represents an increase of about a quarter of a million dollars in AEC support over the previous fiscal year.

IS IT THE SAME CHURCH?

Social 'building' in today's world

By F. J. SHEED

IF YOU frequent too many Catholic conferences you might get the feeling that our spiritual and academic spokesmen have given up all expectation of building our relation to God into the very texture of life; at best they hope it will not wholly vanish from the Catholic consciousness, but will survive as an extra which people have decided not to give up. Meanwhile, the religious task is the improvement of man's social-political condition here on earth.

Now I won't say that this is baby-talk. But there is a lack of sophistication about it. Social planning raises questions to which only God can supply the answer: social building has to contend with the age-old problem first. Leon Trotsky said, as against belief in another world, "We declare that we mean to create for the human race a real paradise upon earth." That was 50 years ago. But Trotsky's "we" included Stalin, and Trotsky died in exile, killed with an axe.

Bukharin, a most attractive early Soviet philosopher, wrote in Pravda: "Christian love, embracing all, even the enemy, is the worst adversary of Communism." It was not Christian love that put Stalin's bullet in Bukharin's brain.

I mention these two not as an argument against Communism, but as a reminder of one vast mistake as to the way of human order. From the beginning until now the principal source of social evil has been self-interest, self-absorption. No one of us is free of it. It may vary between a general decency flecked

with small selfishness to a monstrous selfishness relieved by an occasional flicker of decency. It is a social order not damaged by it.

Improving the social system will not heal the disease in the citizens; as the cliché has it, "Justice will not be done by a good omelette out of bad eggs. Improving the system will not make bad men good, weak men strong, greedy men moderate, arrogant men co-operative, vain men sane.

Only one way of healing has been found—Christ's command that we have for our neighbor the same kind of love that we have for ourself, with its incredible postscript: "Love your enemies, do good to them that hate you." Unrealistic? It is not an easy rule, certainly, to live up to, even saints have never found it so. But no other rule even promises results; if this one is unworkable, then the human race is inhabitable. But it is not unworkable, as men have shown through the centuries.

best of things as he finds them. But to believe in Him and to confine that belief to our own personal life, to think that the life of men in society can be conducted without reference to Himself or His Father or the world to come, without drawing on the vital energies He offers men—this I find incomprehensible: I have called it unsophisticated, but I am not sure "baby-talk" would not have been better after all.

We must work for a better order of society, and work for it with men who do not share our beliefs. But we should never forget that, until they do come to share them, the difficulties in the way of a healthy social order arising from the disease of self lack any sure solution. Yet even with men wholly (and improbably) healed of that disease, a social order raises questions which selfless men alone cannot answer; some of them only God can.

The problem is to get ourselves to make the effort, given that we have a strong up habit and instinct. With Christ helping, it is possible, accepting Him, to accept the rule. He did not simply pull it out of the air, it was the expression of life as He knew it to be as He lived it. He was ever conscious of His Heavenly Father: so must men be if they are to live by His rule of life. He saw that, as a man, he was, to another—"I go to prepare a place for you"; men must see it so too. We must be prepared as He was, to lose leg or hand or eye here on earth until now the principal source of social evil has been self-interest, self-absorption. No one of us is free of it. It may vary between a general decency flecked

CHRISTMAS: MASS FOR YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HELPING THE POOR TO HELP THEMSELVES The Midnight Mass in Bethlehem is offered each Christmas for members of this Association. How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketball, the ABCs at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran and Ethiopia. This season especially, won't you remember our work in your prayers? Our priests and Sisters depend on you. They ask the infant to bless you always!

Gifts we receive no later than next Friday, December 30, can be listed in your 1966 Income tax return. Wondering what you can do?

- NAME - Three important mission buildings remain unfinished in India \$3,544 will complete the school the Christ Sisters are trying to build in Thottakuda for children of the penniless.
YOUR FAVORITE SAINT - Father Andrew Patharamangal still needs \$1,922 to complete his parish center in Eraviperoor.
IN MEMORY - In Vadanappally, Father Francis lacks \$2,900 to complete the church for his poverty-stricken fishermen. Name the church (or school) for your favorite saint, in memory of your loved ones, if you complete it all by yourself. Or send as much as you can afford (\$100, \$75, \$50, \$25, \$20, \$15, \$10, \$5, \$2). Make it your Birthday Gift to Christ.
TO BE A SISTER - In Trichur, south India, Carmelite Sister Elizabeth Lima needs help to complete her training. All told it costs \$300 (\$150 a year, \$1250 a month, payable at your convenience). Sister will pray for you and yours, write to you when she can.
FAMINE ENTERS SECOND YEAR - Father Anthony Akkara of Ramavarampura pleads for his orphans: "In these days of hunger I can't take care of my own children without outside help." \$1,350 will add the five sleeping rooms he needs. Give one of them, or all five?

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THREE SLATED

Holiday cage tournaments set

By DENNIS HOFFMAN

INDIANAPOLIS—As the CYO basketball season reaches the halfway point, 23 teams in the four leagues in the Indianapolis Dioceses remain undefeated.

With regular season games at a minimum for the next two week-ends, three holiday invitational tournaments are taking up the slack.

Our Lady of Lourdes is playing host to 20 Cadet teams in the largest of the holiday tournaments. Action in that one started this past Wednesday evening.

Two quarter-final matches each night are scheduled for December 29 and 30. The semi-final games will be held Wednesday, Jan. 4, with the finals on the following evening.

A Junior-Senior tournament gets underway next Monday at the conclusion of the regular season.

At the conclusion of the regular season, the Cadet and Junior-Senior teams will move immediately into Archdiocesan tournament play.

The Junior CYO Tournament begins February 12, while the Cadet tournament gets underway a week later.

Issues used in the semi-final round will be those of December 9, 16 and 23.

Pairings for the round has immediate Heart meeting St. Joan of Arc and St. Christopher facing Holy Name.

Starting times will be listed in the January 6 issue of The Criterion.

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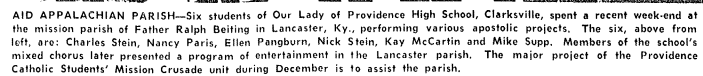
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AID APPALACHIAN PARISH—Six students of Our Lady of Providence High School, Clarksville, spent a recent week-end at the mission parish of Father Ralph Bellini in Lancaster, Ky., performing various apocryphal plays.



AIDS PARISH CHRISTMAS PROJECT—Holy Spirit parish, Indianapolis, is collecting gifts for patients at the Central State Mental Hospital as the parish Christmas project.

Scores

Indianapolis Diocesan CADET BASKETBALL Games of Wednesday, Dec. 14 Division 1: Holy Spirit 39, St. Jude 29...

Games of Saturday, Dec. 17 Division 1: Holy Name 40, St. Jude 30...

Division 2: St. Francis 27, St. Anthony 25...

Division 3: St. Francis 27, St. Anthony 25...

Division 4: St. Francis 27, St. Anthony 25...

Division 5: St. Francis 27, St. Anthony 25...

Division 6: St. Francis 27, St. Anthony 25...

Division 7: St. Francis 27, St. Anthony 25...

Division 8: St. Francis 27, St. Anthony 25...

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Division 10: St. Francis 27, St. Anthony 25...

Division 11: St. Francis 27, St. Anthony 25...

Division 12: St. Francis 27, St. Anthony 25...

Division 13: St. Francis 27, St. Anthony 25...

Division 14: St. Francis 27, St. Anthony 25...

Division 15: St. Francis 27, St. Anthony 25...

Division 16: St. Francis 27, St. Anthony 25...

Division 17: St. Francis 27, St. Anthony 25...

Division 18: St. Francis 27, St. Anthony 25...

Division 19: St. Francis 27, St. Anthony 25...

Division 20: St. Francis 27, St. Anthony 25...

Division 21: St. Francis 27, St. Anthony 25...

Division 22: St. Francis 27, St. Anthony 25...

Division 23: St. Francis 27, St. Anthony 25...

Division 24: St. Francis 27, St. Anthony 25...

Division 25: St. Francis 27, St. Anthony 25...

Division 26: St. Francis 27, St. Anthony 25...

Greetings

Father John Elford, William St. John and the staff of the Archdiocesan CYO Office extend sincere holiday greetings to the priests, moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.

FRESHMAN SOPHOMORE BASKETBALL Games of Sunday, Dec. 18 Division 1: St. John of Arc 56, St. Gabriel 30...

Division 2: St. John of Arc 56, St. Gabriel 30...

Division 3: St. John of Arc 56, St. Gabriel 30...

Division 4: St. John of Arc 56, St. Gabriel 30...

Division 5: St. John of Arc 56, St. Gabriel 30...

Division 6: St. John of Arc 56, St. Gabriel 30...

Division 7: St. John of Arc 56, St. Gabriel 30...

Division 8: St. John of Arc 56, St. Gabriel 30...

Division 9: St. John of Arc 56, St. Gabriel 30...

Division 10: St. John of Arc 56, St. Gabriel 30...

Division 11: St. John of Arc 56, St. Gabriel 30...

Division 12: St. John of Arc 56, St. Gabriel 30...

Division 13: St. John of Arc 56, St. Gabriel 30...

Division 14: St. John of Arc 56, St. Gabriel 30...

Division 15: St. John of Arc 56, St. Gabriel 30...

Division 16: St. John of Arc 56, St. Gabriel 30...

Division 17: St. John of Arc 56, St. Gabriel 30...

Division 18: St. John of Arc 56, St. Gabriel 30...

Division 19: St. John of Arc 56, St. Gabriel 30...

Division 20: St. John of Arc 56, St. Gabriel 30...

Division 21: St. John of Arc 56, St. Gabriel 30...

Division 22: St. John of Arc 56, St. Gabriel 30...

Division 23: St. John of Arc 56, St. Gabriel 30...

Division 24: St. John of Arc 56, St. Gabriel 30...

Division 25: St. John of Arc 56, St. Gabriel 30...

Division 26: St. John of Arc 56, St. Gabriel 30...

HIGH SCHOOL BASKETBALL

Curtailed schedule on tap for netters

By HERB MacGREGOR The arrival of the Holiday season has curtailed the high school hardwood program for this week.

Only one game is scheduled for tonight (Friday). This contest brings together Schulte and Germeyer of Terre Haute.

Other games scheduled for tonight (Friday) include St. Joseph vs. St. Anthony and St. Francis vs. St. Vincent.

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Games of Sunday, Dec. 18 5th and 6th Grades: St. Mary, Rushville...

Division 1: St. Mary, Rushville 40, St. Joseph 30...

Division 2: St. Mary, Rushville 40, St. Joseph 30...

Division 3: St. Mary, Rushville 40, St. Joseph 30...

Division 4: St. Mary, Rushville 40, St. Joseph 30...

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Division 9: St. Mary, Rushville 40, St. Joseph 30...

Division 10: St. Mary, Rushville 40, St. Joseph 30...

Division 11: St. Mary, Rushville 40, St. Joseph 30...

St. Meinrad

ST. MEINRAD, Ind.—A three-day workshop on catechetical will be held in March at St. Meinrad School of Theology here.

Keynote speaker will be Merion Strommen, director of the Religious Education Association.

Other speakers will include: Sister Mary Michael, Glenn, of Pittsburgh; Father Matthew Fedewa, of Lansing; Miss Sandra Sturm, of Milwaukee; and Edward Fischer, of Notre Dame.

Rev. Mr. Thomas Boyer is student chairman. Fr. John H. O'Loughlin, C.S.B., professor of catechetical, the program will be open to the public.

To honor Durante NEW YORK — Jimmy Durante, well known entertainer, will receive the New York City Catholic Youth Organization's Club of Champions God Medal for 1966.

It will be conferred on him by Cardinal Francis Spellman of New York on February 1.

Mr. Durante will be cited for "his faithful devotion and outstanding example to youth as a man of principle and achievements."

St. Joseph's High School, Terre Haute, Ind., will host a basketball game against St. Vincent's High School, Terre Haute, Ind., on Saturday, Dec. 24.

The game will be held at 7 p.m. at St. Joseph's High School.

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Friends

CONSIDERABLE interest is building up in next week's Secunia Holiday meet. The schedule will host Secunia against...

Set CYO dance CONVERSVILLE—The Junior CYO of St. Gabriel parish here will sponsor a Holiday Dance for CYO units of the Richmond Diocesan.

Waterford in a game with Shortridge last Saturday night, 70-61. It was the first loss for the Braves this season.

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ART SYMBOLS OF CHRISTMAS

By KAY BOWE

Two thousand years ago there was a bright new star in the sky, a mother's deep prayer, and a baby's low cry, and from the heavens came a song

"Gloria to God on the highest and on earth. Peace to men of good will."

That night has inspired artists ever since to open up to us in all their glory scenes dealing with Christ's coming. In the art form of painting alone, the number of portrayals of the Shepherd's Watch, the Inn stable at Bethlehem, the oxen riding Magi, to mention but three, runs to enormous figures. Yet of all themes depicting His mother's great happening, it is the Madonnas—the Infant Christ with His mother—that most deeply touch our emotions. If someone were to ask why this overriding appeal, the answer surely would be: "Because the Madonnas cut through to the very heart of that extraordinary birthright."

Here are no simple photographic images of the joy and blissfulness of a motherhood. These portrait studies reflect the birth of the God-Man. When just glanced at, we almost hear John's account: "The Word be-

came flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

While many Madonnas enjoy world-wide recognition, probably none captivated to farse as has Hans Memling's "Madonna and Child with Angels." Just about every family in the United States today, and many families the world over, possesses at least one miniature reproduction of this 15th-century Flemish painting. For it forms the basis of our 1966 Christmas season postage stamp.

Such extended popularity of art can't help but develop enthusiasm for other treasured Madonnas. Few of us will be fortunate enough to stand before the originals because they are scattered in museums or private collections around the world. But fine true-color prints are available for our pleasure at home. These can bring us the "feel" of the great masterpieces—complete enough to make the paintings in a sense our own prized possessions.

There are books, too, designed to facilitate our entrance into the world of the Madonnas. Cynthia Maus' "The World's John's account: 'The Word be-



EUCCHARISTIC MADONNA—The grapes and stalks of wheat being presented to the Blessed Mother by an angel symbolize the Eucharist. The canvas, by Botticelli, is in the Isabella Stewart Gardner Museum, Boston.

book is worth attention, not only for its reproductions of these works of art, but because of its annotations.

At the approach of another Nativity anniversary, a time when the Madonnas prevail, perhaps a verbal look at some of the paintings is in order.

What is believed to be the earliest Madonna in existence is the Salus Populi Romani, originally called Our Lady and the Holy Child. This is the picture Pope Pius XII crowned during the Marian Year of 1954; and it may be seen at the basilica of St. Mary Major in Rome. Legend credits St. Luke as the artist. The tradition may have originated with other Oriental traditions carried over into the Western world. Some scholars to date, however, think that the treasure may have been painted by San Luca, a Greek artist. San Luca did paint many Madonnas that were imported from the ateliers of Mount Athos into the West by merchants and pilgrims. Since the West knew but one St. Luke it could have been easy to confuse the painter with the evangelist.

than human mothers, holding a very human Child, although the Son of God. The little Christ's eyes reflect the shadowy markings of the Eternal Father's commission for the sake of which Christ was sent down to earth. His mother's eyes, too, express concern of that mission, in which she has played so great a part. Standing there, poised in mid-air, Mary looks out at you and me, and yet beyond us, as if she sees the sword that one day is to pierce her Son. This is no girlish, Virgin-mother-of-Bethlehem. She is Mary in her perfection of motherhood. The mother who endured Gethsemane. The mother who stood strong at the foot of the Cross.

The pre-eminence of the "Sister Madonna" in no way takes away from other Madonnas that enjoy a wide popularity. Each one contains something that makes it great. Consider Correggio's exquisite "The Virgin Adoring the Christ Child." Its distinctive feature is the dazzling light that emanates from the Infant God, uncommon for the way it illuminates the mother's face. Another example is the "Madonna of the Grotto." Artist Karl Muller has portrayed the Infant Jesus with His mother, seated at the entrance of a dark grotto; and by so doing, his picture at once suggests the mystery of the incarnation.

The prolongation of the incarnation must have been in Botticelli's mind when he painted his lovely "Madonna and Child of the Eucharist."

This painting portrays the Mary most of us identify. The face of the youthful mother is beautiful with a wistful sweetness that makes us know she "kept all these things and pondered them in her heart." As she reaches out to touch the

MANY ARE THE SHRINES

In humble town, on sea-swept cliff,
They rise, in loving reverence planned;
They shine from a cathedral niche
And on a lovely sun-washed land.
Yet... has any pilgrim worshipped
More devoutly than the one—
Heart-enamored—of gentle Mary,
As she whispered, "Little Son?"

—Ethyne Folsom Springer
La Mesa, Calif.

symbolic wheat and grapes an angel brings to her, she surely senses what suffering the future is going to bring to the Child she holds. Even the Infant, whose fingers fall into the sign of the Trinity, looks thoughtful as He raises His hand to bless the heavenly food.

Symbols found in Scripture or the liturgy are fairly common in Madonna paintings, very likely put there by the artist to bring out the meaning and importance of such magnitude. Some familiarity with their meaning can lead to a far greater appreciation of the paintings. A symbol, as you know, suggests something else by reason of association and may involve more than one meaning. For example, when the apple, a sign of the fall of man, is placed in the hand of the Child it marks Him as the Savior of all men. But when it is placed in Mary's hand, or near her as it appears in Memling's "Madonna with the Red Apple," it designates the Virgin as the second Eve who, unlike the first, heard God's message and humbly accepted the Divine Will.

The most painted subject in the world, next to Christ on the Cross, is said to be the Infant Christ with His mother. And one of the loveliest things about the world, next to Christ on the Cross, is said to be the Infant Christ with His mother. And one of the loveliest things about the world, next to Christ on the Cross, is said to be the Infant Christ with His mother. And one of the loveliest things about the world, next to Christ on the Cross, is said to be the Infant Christ with His mother.

the mother-Child theme is its universality. Each artist paints the theme as he sees it, based on his own national and racial ideals of motherhood. The Italian artist is likely to portray mother and Child as southern Europeans. The Alaskan, shows them in terms understandable to the Eskimo. In identifying mother and child as members of his own nation and race, the artist interprets them, not merely presents two figures; and thereby makes a wider appeal to the human heart than would otherwise be possible.

Here, in the response the Madonnas hold. Their lasting power, though, rests in their ability to bring home to all peoples the significance of that most sacred event which took place in a cave in Bethlehem 2,000 years ago. We gaze at the image of Mary and her Child and we know that Christ is born; we are unborn.

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Madonna of Hope with Peace in her arms
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Rome's Christmas Church

ST. MARY MAJOR

By JAMES C. O'NEILL

LESS than two miles from the ruins of the Roman palace of Caesar Augustus—the Emperor who deeded the whole world should be enrolled in a census—there are enshrined five fragments of wood.

Of no material value in themselves, they are encased in crystal and gold, surrounded by marble, silver and bronze. And on the Vigil of Christmas and Christmas Day they form a center of devotion in the Eternal City.

The pieces of wood are believed to be part of the crib in which the Christ Child was laid on the first Christmas in Bethlehem. They are among the most venerated relics of the great basilica of St. Mary Major in Rome, and because of them this church has had for centuries a special place in the Christmas liturgy.

In fact, on Christmas Eve and for the first and third Masses of Christmas Day the station church is that of St. Mary Major. A station church refers to the old custom of the Roman clergy

and the people who met at a specific church to assist at a Mass sung by the Pope or his delegate. While popes no longer observe the stations of the Christmas period, the great basilica has a special tradition during the Christmas holidays and is a place of pilgrimage for Romans and visitors alike.

Even if it did not house the venerated relics of the Crib, St. Mary Major would be a natural Christmas devotion church since it is one of the first churches of Rome to be dedicated to the Mother of God. It even gets its title "Major" from the fact that it is the largest church in the city to be dedicated to Mary.

Tradition traces its origin back to the night of August 45 in the year 332. According to the legend, a Roman nobleman dreamed of Mary who directed him to build a church on a spot where he should find snow.

At the same time Pope Liberius had the same vision and the two of them found snow—in the unlikely month of August—on

the summit of the Esquiline hill and built a church as directed. From this legend the basilica has come to be known as the Liberian Basilica and also as St. Mary of the Snows.

The church was completely rebuilt in 492 by Pope Sixtus III who wanted to commemorate the proclamation of the dogma of the divine motherhood of Mary which had been settled at the Council of Ephesus. But it was not until the 800s that the relics of the Holy Crib were enshrined in the church.

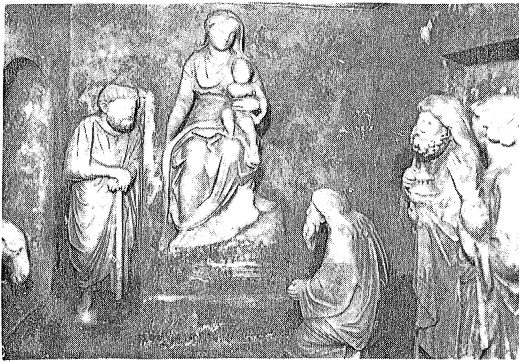
Just when or how the pieces of the crib came to arrive in Rome is lost in the past, but scholars believe they were brought to Rome sometime earlier than the 800s.

Scholars believe the pieces of wood were supports for a stone manger, which was probably carved out of the wall of the stable. In 1093, Father Luis, assistant rector of the Vatican Observatory, inspected the relics closely. He determined they were made of sycamore wood, a type of tree that grows abundantly near Bethlehem.

Originally the relics of the crib apparently were preserved in a chapel under the main church. When Pope Eugene III enlarged the church during the 12th century, he enhanced this chapel.

Adorning the chapel were a series of bas-relief sculptures carved by the famous Arnolfo di Cambio. Of his work only the Wise Men and Joseph remain. Pope Sixtus V had the whole chapel raised to make it part of the chapel of the Blessed Sacrament. Later the relics were moved and placed under the main altar of the basilica where they are still housed today.

The reliquary containing the pieces of wood is the gift of the Spanish Duchess of Villa Hermosa who presented it to the basilica after an earlier one had been plundered during the Na-



BASELICA SCULPTURES—Sculptures by the famous 13th century artist, Arnolfo di Cambio, who carved the figures of St. Joseph and the three kings in this Christmas scene, are preserved in a chapel under the main altar in the basilica of St. Mary Major in Rome. The statue of the Virgin and Child is from a later period.

poletic occupation of Rome. It is an elaborate piece of work. An oval crystal casket contains the wooden pieces. This in turn is held by a silver and gold stand on top of which a recumbent figure of the Christ Child raises His hand in blessing.

Unfortunately, for the average visitor to Rome, this reliquary and its contents are only exposed for veneration at Christmas time. During the year they

remain locked behind bronze doors in a subchapel beneath the main altar. Likewise the sculptures of Arnolfo di Cambio are rarely seen because they too are in a sub-chapel.

Some of which have had to be restored completely—is that of the coming and birth of Christ as told in both the New and Old Testaments. Behind the main altar is an enormous 13th century mosaic which again recounts the Nativity story. Its center is the triumph of the Virgin and her crowning in heaven.

In all, the entire church is a hymn to the mystery of the Incarnation, to Mary the Mother of God and to the Holy Family. Less than two miles away Caesar Augustus sent out a decree that the whole world should be enrolled some 2,000 years ago. Little could he know he was to bring Bethlehem to Rome by doing so.

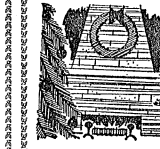
On Christmas Night

A freight glow,
The Yule log there,
Intensely burns,
To fill the air,
With incense sweet,
For all to share.

A holy song
The children sing,
In reverence
Their offering
And worship to
The Infant King.

No human fears,
No greed, or spite,
How blest, or bright,
This rare delight,
Earth is at peace
On Christmas Night.

—Albert S. Reakes,
Exmouth, Devon,
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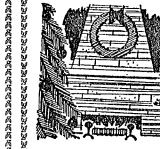
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WHERE THE ACTION WAS

BETLETHEM was a noisy town that night. After hours of talking and drinking in several of the bars, I was a bit dizzy and had a headache. The dizziness was caused as much by the conversation as the wine. I was a smart young guy of twenty-three at the time and with my smattering of education, I could hold my own with the best of the world problem solvers in the inns and bars. But on this particular day, I was filled right up to here with the talk, talk, talk. I think thus—and so blah blah; and if I were running things.

THERE WAS ONE guy going through some sort of identity crisis. As long as he was sober, he didn't know who he was. You know the bit. "Who am I? I'm Mr. Nobody, etc." A little later in the conversation, I called him "Mr. Nobody"—and he hit me in the mouth. By this time he had splashed down on one or two drinks, and now he was somebody—and he was insisting on it loud and strong.

Another group of thinkers in the bar that day didn't like the Genesis account. When I asked for their explanation, they said something about evolution. It must have been evolution because it couldn't be the way Moses said, and besides they didn't think it was Moses who said it.

Another group of wine-guzzling problem solvers was talk-

ing about power. Power to oppose the Romans. It was never clear whether they meant political power or physical violence, and when I suggested that they had better be careful and be aware of dangerous talk, they shoved me out of the door of that inn. So I went for a walk with those ideas spinning through my head, full of too much wine, and needing some fresh air.

There was noise, commotion, excitement of a sort in Bethlehem, but believe me, nothing was happening there. It was when I got to the outskirts of that town and began walking out into the country that something HAPPENED.

THERE WAS THIS cave about half a mile out of town and I saw—as I peered in, a man, a woman who for all the world looked to me like a queen even in those poor clothes, and a newly born infant. The infant was born right there that night in that cave, of all places. There was no room in any of those inns. There he was, wrapped in swaddling clothes and laid in a manger.

Then off in the distance I heard singing. From the sky I heard singing, singing, mind you, from the sky.

A little while later when a group of shepherds came to the field they told how the heavens had opened and an angel told them of the birth of this zling problem solver was talk-



ON CHRISTMAS EVE TELECAST—The Tucson, Arizona, Boys' Chorus will sing Spanish-flavored Christmas carols at the Mission San Xavier del Bac in "Let the Desert Rejoice" which will be aired over the CBS Television network on Christmas Eve, Dec. 24. Broadway star Alfred Drake will narrate the color film.

Color telecast of Mass slated

WASHINGTON—Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops, will be the principal celebrant of a celebrated pontifical high Mass to be televised in color from the National Shrine of the Immaculate Conception here, beginning at midnight Christmas Eve.

The Mass will be televised by the American Broadcasting Company. Scuffling will be down for the midnight Mass, and the great new mosaic, "The Triumph of the Lamb," on the inside of the shrine's sanctuary dome will be on view for the first time. Two other great new mosaics will also be seen at this time. They are the large mosaic of St. Joseph, depicted as the Defender of the Church, in the east apse of the shrine, and the large mosaic of the Blessed Mother as the woman clothed in the sun with the moon at her feet and stars in her crown, in the west apse.

Old custom

In 13th-century England grain was exposed on Christmas Eve to gain fertility from the dew. Chuk-yong takn (Korean), Yasu Suntlet Kowa (Chinese), Shin-nen omedito (Japanese), Gaian Kristmas (Esperanto), Joyeux Noel (French).

Merry Christmas

in 26 languages

"Merry Christmas" will be a late conception here, beginning popular greeting in many parts of the world again this year. Here it is in 26 languages:

- God Jul (Swedish).
- Glaedelig Jul (Danish).
- Gledelig Jul (Norwegian).
- Froehliche Weihnachtsen (German).
- Hartelijke Kerst Groteln (Dutch).
- Hauskaa Joula (Finnish).
- Buon Natale (Italian).
- Felices Navidades (Spanish).
- Boas Festas (Portuguese).
- Wesołych Świąt (Polish).
- S Rõhdestvorn Christova (Russian).
- Crystas Rõdzajetsja, Slawyle Jelo (Ukrainian).
- Befeje Vanebbi (Bohemian).
- Boldog Karacsony (Hungarian).
- Sretna Bozic (Croatian).
- Linksmu Kaledu (Lithuanian).
- Vesela Vance (Czech).
- Kate Christougias (Greek).
- Noidlag Nait Cugat (Irish).
- Ge Chenorhavoren St. Zenout (Armenian).
- Makle Kaliki moga (Hawaiian).
- Chuk-yong takn (Korean).
- Yasu Suntlet Kowa (Chinese).
- Shin-nen omedito (Japanese).
- Gaian Kristmas (Esperanto).
- Joyeux Noel (French).

There was noise, commotion, excitement of a sort in Bethlehem, but believe me, nothing was happening there. It was when I got to the outskirts of that town and began walking out into the country that something HAPPENED.

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MENDOZA, Argentina—A "spiritual airlift" project was initiated here to provide care for remote areas of Mendoza province.

Under the plan police chaplains are to be flown to distant villages in cases of illness, death, baptisms and marriages and for the celebration of Mass.

The service has been set up through the joint efforts of the Provincial Aeronautics Board, the local police and the archdiocese of Mendoza.



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MISSION LETTER

Benedictine writes from Huaraz, Peru

Dear Folks Back Home: Navidad and Pascua de Navidad are both used in Spanish. It's common to hear both Merry Christmas and Happy Paschal Christmas here in Peru. The Christmas Club has been a custom here, and the tree is coming in more and more.

up here in the Andes by us at the Priory. Peru has no official Thanksgiving. We rounded up a turkey for the day. There was a paper turkey decoration and also paper pumpkins on the table.

A rare sight was seen on the street of Huaraz on Monday. One little boy was going down the street in a Batman costume. We were wondering whether he was going or coming—maybe to or from a party. Halloween is just coming to us.

The rainy season is slowly coming to the mountains. We have rain mostly in the afternoon and evening. It doesn't keep the mountaineers and community from swimming. We swim the year long up here in the mountains. The days in November were like fall days in Indiana, really beautiful. The trees do not turn colors here.

We have 17 seminarians and really could use 43 more. Vocations are scarce in Peru. There are only 40 secular priests in the Huaraz diocese covering as much territory as Indiana. In all of Peru there are more foreign priests and religious than Peruvians. When you have some extra prayers offer them for the people of South America.

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K of C Auxiliary plans card party

INDIANAPOLIS — St. Joseph Ladies Auxiliary of St. Joseph Council 5290, Knights of Columbus, will sponsor their first annual Card Party on Monday, January 16, at 1 p.m. and 8 p.m.

St. Philip's sets New Year dance

INDIANAPOLIS — St. Philip North Men's Club will sponsor a New Year's Eve dance on Saturday, Dec. 31, in the school hall, 530 Eastern Ave.

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French bishops draft answer to Cardinal

By MAURICE HERR

PARIS—Members of the permanent council of the French Episcopal Conference met here (Dec. 13-15) to act on suggestions proposed at the bishops' plenary assembly in Lourdes (Oct. 17-23) to draft a reply to the letter of Cardinal Alfredo Ottaviani pre-prefect of the Doctrinal Congregation to the world's bishops warning of unorthodox theological opinions.

Under the presidency of Cardinal Joseph H. LeBouis, the bishops of the permanent council drafted a 10-page response to Cardinal Ottaviani's letter, sent to the archbishop of Rheims directed at the meeting.

The text of the bishops' reply was not released, but it was learned, the statement treated Cardinal Ottaviani's letter from three points of view: the general state of doctrinal questions in France, particular points of concern, and the role of the French bishops in handling doctrinal problems.

THE STATEMENT was also strongly centered on Christ according to Msgr. Dominique Aichon, director of the bishops' communications secretariat. "Christ figured in point five of Cardinal Ottaviani's letter, but the French bishops have preferred to place Him at the head of their theme of reflection, for Christ is the center of Christian preoccupations."

With this Christological approach, the bishops went on to state that atheism and other demands of modern life emphasize the need for a deeper philosophical, theological and spiritual awareness. Treating the role of the sacraments, authority, Christian institutions and the formulation of the faith, the bishops said: "We need a new language to present true doctrine to the modern world."

The French bishops' reply to Cardinal Ottaviani's letter was described by observers here as "positive and serene."

ADMITTING that certain doctrinal problems existed, especially regarding original sin, marriage and abortion ethics, the bishops said that a concerted effort was already under way to clarify misunderstandings arose from zeal rather than from bad will.

The bishops of the permanent council also announced the beginning of a giant research project will be "How to apply in France the questions teaching on the lay apostolate, and what will be the most important works of that apostolate?"

The bishops also decided to seek permission from Rome for the introduction of the permanent diocese into the country.

If Pope Paul VI approves the request, the French episcopal conference will begin training and ordaining married men for the diocese.

Peace on earth

(Continued from page 4)


American statements. But this in itself does not preclude further negotiation on the question of a longer truce inasmuch as U.S. policy in the past year consistently has opposed entertaining the idea for an extended cease-fire. A straight-out armistice offer now might change the Reds' tune.

Admittedly, a 30-day armistice would be risky. Last year's cessation of bombing for 37 days brought no sign of responsiveness to conference-table talks from the Reds. A repetition of that failure would strengthen the hands of those who advocate escalating the war to totality—with all the possible consequences of global oblivion.

Also, there is the possibility that an armistice would be used by the Reds to regroup despite any agreement not to do so. But our forces are dominant enough now to cope with that.

One thing is certain: we are going to have to accept some risks if we hope to get the Vietcong and their allies to the conference table. And we are going to have to accept a negotiated settlement if and when we do get them there. That means compromise on both sides.

The alternative is a tragic and terribly dangerous widening of a war that so far has accomplished precious little in securing global unity. The surest way to the meaning of the angelic entreaty 1,966 years ago, "Peace on earth among men of good will," when the Christ Child was born.



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FOR THE POOR—Miss Kathleen Lenarz (left), who is coordinating Catholic Social Services' special Christmas gifts program, gathers up some of the comforters made by the St. Joan of Arc sewing group from Mrs. Louis C. Hauke second from left who has been chairman of the group for the last 10 years. Mrs. W. A. Dorgan (second from right) and Mrs. Harry Markey are among the charter members of the group organized in 1932. Behind them are some of the school clothes the women make to be distributed by the agency.

PARISH GROUPS

Work for the poor at Christmas

A stack of warm, carefully prepared comforters is a symbol of Christmas at Catholic Social Services.

The comforters have been made each year for 35 years by the women's sewing group at St. Joan of Arc parish, Indianapolis. Along with school clothes and pajamas, they are turned over to Catholic Social Services to distribute at Christmas to those most in need.

To the agency, they are representative of the way individuals and organizations help make Christmas happier for children and families whose lives have been disrupted by illness or hardship.

SOME GROUPS, such as St. Vincent's Hospital Guild ask for a list of children to be invited to a Christmas party. Others start for a family to whom they might give gifts and a holiday dinner—this is what each roll room at St. Agnes Academy did last year.

Linking the sewers and receivers this year is Miss Kathleen Lenarz, a recent Marian College graduate who is a case-aide in Catholic Social Services' family and children's services department.

Other social workers in the agency inform her of families and children needing special aid and she receives the calls from those who would like to make such special gifts. She also supplies the United Fund Christmas Bureau with names.

A number of groups and individuals find ways of aiding the agency's work throughout the year. David L. Gerve, supervisor of the family and children's services department, pointed out.

Again the St. Joan of Arc group is an example. As soon as the Christmas sewing is done, they start to work on First Communion dresses.

STILL SEWING are eight women who were members of the group organized in 1932 by the late Father Maurice O'Connor, then pastor of St. Joan of Arc. He had been the first director of the agency that grew into Catholic Social Services. He started the sewing group by purchasing materials for 75 comforters to be distributed at Christmas time.

Now money for materials for the blankets and clothes is earned by the sewing group members who quilt. They work

on their orders while the others sew during the weekly sessions in the basement of St. Joan of Arc school.

Mrs. Louis C. Hauke, a member of the group since 1936, has been chairman for the last 10 years.

ACLU may alter stand on Sisters

SAN ANTONIO, Tex. — The church-state committee of the national American Civil Liberties Union was decided to re-evaluate its long time opposition to teaching by Sisters in their habits in public schools, John J. Pemberton, executive director of the ACLU, said here.

Pemberton, here to address a meeting of the local ACLU chapter, spoke in an interview with the *Alamo Register*, archdiocesan weekly, about the controversial issue, which has local overtones.

Two Benedictine Sisters have been challenged for teaching in their religious habit in Boerne, Tex., public schools.

Asked about the possibility of the ACLU changing its traditional stand, Pemberton said: "It's hard to say what the decision will be. It's up for grabs."

THE ACLU is opposed to the Sisters' teaching in their habits on the grounds that it constitutes a "religious persuasion" affecting the students, Pemberton explained.

Recently, the local chapter adopted a resolution noting it disagreed with the national ACLU stand.

The Benedictine nuns—Sisters Mary Theckla, and Henrietta—recently were ordered by a district court judge to give sworn depositions concerning their religion. Patrick Maloney, the Benedictines' attorney, has appealed the ruling, pointing out that such questions violate the constitutional guarantee of freedom of religion.

The local ACLU has also spoken on this issue, maintaining the Sisters should not have to explain their religious garb to any governmental agency.

ELABORATING on the controversy, Pemberton explained the national ACLU stand.

Local school districts can employ anybody they want to, but they cannot discriminate in hiring a Sister because of her religion.

"However," he continued, "there is an element of indoctrination by a public school teacher wearing a religious habit."

The ACLU executive director opposed the Boerne rulings' attempt to compel the nuns to answer questions about their religious beliefs. "This is an invasion of the Sisters' rights," he said.



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Names of donors in cornerstone

INDIANAPOLIS — Microfilm containing the names of 19,000 donors were placed in the cornerstone of the new St. Augustine's Home for the Aged at ceremonies last Sunday at which Archbishop Schulte presided.

Other dignitaries present included Bishop Henry J. Pinger, Chaplain for the Little Sisters, and Mother Jeanne de St. Madeleine, head of the Order's Baltimore Province.

The new \$2.6 million home, which will house more than 180 needy aged, is expected to be completed by early fall.

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