

Council cheers report on religious liberty

By MSGR. JAMES TUCEK

VATICAN CITY—The subject of religious liberty has come to the fore at the ecumenical council.

At the November 18 meeting a report on the ecumenism schema's chapter on the matter was read, and for the first time in the Second Vatican Council's 70 meetings a report on a schema chapter was given more emphasis than the speeches of the Fathers discussing it.

Bishop Emile De Smet of Bruges, Belgium, read the report with the same dramatic delivery he used in his wellremembered address of triumphalism at the council's first session last year. (Triumphalism is a view of the Church that concentrates only on its good points and minimizes its human weaknesses.)

At the start of the meeting the second chapter of the amended liturgy schema and the fifth chapter of the chapter on ecumenism were distributed. The latter was the subject of Bishop De Smet's report.

AFTER DISTRIBUTION of the two documents, the day's moderator—Cardinal Gregorio Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith—announced that the four council moderators had decided that there would be no more discussion of the schema's general acceptability until all the reports of its five chapters had been read.

Then Coadjutor Archbishop Gabriel Bukalo of Belgrade, Yugoslavia, presented the report on the part of chapter III that deals with separated Eastern churches. Cardinal Augustin Bea, S.J., president of the Secretariat for Promoting Christian Unity, reported on the chapter dealing with Catholic-Jewish relations.

Cardinal Bea said that the Jews are not to be made scapegoats for the Crucifixion of Christ. He emphasized the fact that the statement on anti-Semitism is purely religious in nature and that there is no question of the council involving itself in Arab-Israeli politics.

The Cardinal recalled that the Church has received from the Old Testament and noted that the church today is the continuation of the Law through Christ.

While the Jews called Christ's blood down upon their heads and the heads of their children, Cardinal Bea said, it was Christ Himself who prayed: "Father forgive them for they know not what they do."

AT THE U.S. BISHOPS' press panel after the council meeting, Father John Long, S. J., of New York, an official of the Secretariat for Promoting Christian Unity, said that Cardinal Bea's report revealed that the idea of a chapter on the Jews was not initiated by the secretariat, but was the specific request of Pope John XXIII.

Father Long said that the general feeling of the Secretariat is that it is a good thing that the chapter is out on the floor of the council, but that it is up to the Fathers to decide how to handle it.

After Cardinal Bea finished his report on relations with Jews, Bishop DeSmet read his report on religious freedom.

His report was considerably longer than the usually de-

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CONTRASTING HEADGEAR AT COUNCIL—The ornate headgear of Eastern Rite prelates at the ecumenical council contrasts sharply with the simple miters worn by the bishops of the Western world. Pope Paul VI presided at the colorful Byzantine Rite Liturgy in the minor basilica of St. Clement in Rome last Sunday. He used the opportunity to again appeal for the unity of all Christians.

Providence nuns mourn former head

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Mother Gertrude Clare (Owens), former Superior General of the 1,000-member Sisters of Providence Community, were held this (Friday) morning in the Church of the Immaculate Conception here.

Superior General from 1954 to 1969, Mother Gertrude Clare died on Monday, Nov. 18, after nearly four years' illness. She was 76.

CELEBRANT of the Funeral Mass was Msgr. Cornelius Sweeney, Chancellor of the Archdiocese. Other officiators included: Father Charles Ross, deacon; Msgr. Joseph G. Kempf, subdeacon; Father Joseph Brohage delivered the sermon. Master of ceremonies was Father John Minuta. Burial was in the convent cemetery.

Surviving are a sister, Miss Cecilia Owens of Madison, Wis., and a brother, Edward Owens of Fort Lauderdale, Fla.

A native of Chicago, Mother Gertrude Clare entered the Novitiate of the Sisters of Providence in 1904. From 1920 until 1954 she served as an elected member of the Superior General's Council.

During her years in the Council, she had charge of the convent infirmary, and sick members of the community.

UNDER HER administration as Superior General, three new buildings were erected at Immaculate Junior College in Washington, D.C., and the new novitiate was constructed at the motherhouse.

Among Mother Gertrude Clare's accomplishments was the introduction of the Sister Formation Program for the Junior Sisters and renewed interest and progress in furthering the Cause of the Beatification of Mother Theodore Guerin, foundress of the American community.

Prelate protests Cardinal's reaction to council speech

ROME—An Eastern Rite prelate has sent telegrams to ecumenical council authorities protesting that a criticism of him by Cardinal Ernesto Ruffini of Palermo, Italy, went beyond the bounds of the liberty of speech permitted within the council hall.

The prelate, Melkite Rite Patriarch Maximus IV Saigh, had addressed the council strongly urging reform in the Roman Curia. Two days later Cardinal Ruffini told the council Fathers that his speech was "very laud" and reflected on the entire Latin Church and particularly on the Pope.

The Italian Cardinal also asserted that another Eastern Rite prelate, Armenian Rite Patriarch Ignace Pierre XVI Batanian of Cilicia, whom he described as "formerly my friend," had made amendments for the charges of Patriarch Saigh on the council hall.

Confirming that the protest telegrams had been sent, an associate of Patriarch Saigh said that Cardinal Ruffini later satisfied the Patriarch that he had not intended any personal criticism. The spokesman, Melkite Rite Archbishop Neofito Edeby of Edessa, said that the two men have been good friends and remain so.

Pope Paul takes part in Byzantine liturgy

ROME—Pope Paul VI took the opportunity of a Byzantine Rite Liturgy (Mass) to appeal again for the union of all Christians.

The Pope took part in the Liturgy (Nov. 17) at the Minor Basilica of St. Clement to mark the conclusion of the 11th centennial observance of Saints Cyril and Methodius. The Pope presided from the ancient throne in the church, which rises over two earlier churches and a pagan temple.

POPE PAUL was the only bareheaded person in the brilliant ceremonies and wore a western-style mitre and cope in contrast to the rich vestments of the Eastern Rite bishops, who wore the traditional episcopal crowns of the Eastern Liturgy.

Among those present in the church were the two Russian Orthodox observers attending the council and Ukrainian Rite Archbishop Josyf Slipyi of Lvov.

IN AN ITALIAN discourse, the Pope pointed out that the day's rite set an example and served as an invitation for the union of all believers. He said:

"From the church of Rome, center of communion of all believers, there comes the example and invitation for an always more sincere and harmonious union based on abnegation and sacrifice."

Pope Paul said his thoughts went out to "Our Oriental brothers of different and splendid rites and of a glorious civilization, united to the See of St. Peter with links of centuries-old loyalty. But Our thoughts go with reverent affection also to Our separated brothers, also belonging to an ancient and resplendent Christian community, to

(Continued on page 9)

Issue text of letter to Orthodox

ISTANBUL, Turkey — A letter from Pope Paul VI to Greek Orthodox Patriarch Athenagoras of Constantinople (Istanbul) urging that Christians turn to the future rather than to the past has been released here.

The text of the letter, carried in the November 6 edition of the Apostolos Andreas, official organ of the Constantinian Patriarchate, is as follows:

"WITH YOU we have received your good wishes and congratulations which you sent us through His Excellency Monsignor Massimo, Metropolitan of Sardes, in answer to a letter written in Our name, following Our election, by His Eminence Augustin Cardinal Bea. We would like to say that the sentiments expressed in that letter have found deep resonance in Our heart. The task that the Lord has entrusted to us, as the successor of the Apostles, makes us anxious for all that concerns the union of Christians and for all that can contribute to reestablish perfect harmony among them.

"Entrusting the past to the mercy of God, let us listen to the advice of the Apostle, 'Forgetting what is behind, I strain forward to what lies before, to try to lay hold of that for which Christ Jesus had laid hold of me.'"

"WE HAVE BEEN laid hold of by Him through the gift of the same Baptism, in the same priest-hood, celebrating the same Eucharist, the sole sacrifice of the sole Lord of the Church.

"May this celebration make us always have the 'sentiments that are in Christ Jesus' and deeply penetrate the significance and demands of His prayer to His Father 'that they may be one, I in them and thou in Me; that they may be perfected in unity.' May God open our hearts to the inspiration of His spirit and may He guide us toward the full accomplishment of His will. May the grace of the Lord Jesus Christ, the charity of the Father and the communion of the Holy Spirit be with you all."

Speaker at the joint banquet was the Rev. Wyatt Tee Walker, executive director of the Southern Christian Leadership Conference headed by Rev. Martin Luther King, Jr., of Atlanta.

Walker flew directly to the session from Danville, Va., where he is assisting Negro anti-segregation activities. After his address, which was interrupted by applause several times and a standing ovation at its conclusion, he led the Catholic and Episcopalian delegates in the singing of the Negro movement's identifying song, "We Shall Overcome." Delegates stood and linked arms during the song.

WALKER'S APPEAL to the Catholic and Episcopalian delegates was to be "witnesses for Christ" in the anti-segregation movement by openly supporting nonviolent protests.

Walker praised the "white Christian churches" for increasing involvement in the Negro movement, saying it stemmed largely from the past January's National Conference on Religion and Race in Chicago.

POPE USES NEW CAR VATICAN CITY—Pope Paul VI went for a ride for the first time (Nov. 8) in the white Lincoln Continental presented to him in October by a group of alumni of Notre Dame University.

Interfaith appeal made for race action support

By JOHN J. DALY, JR.

WASHINGTON—Catholic and Episcopalian race justice groups jointly appealed here to Christian clergy and laymen in Chester, Pa., and Williamson, N.C., to support anti-segregation movements in the two cities.

The two groups, noting large-scale arrests and heavy bail requirements in the two cities, "our prayers, our alms and whatever other sources are available to us" to help "those who have suffered or been imprisoned."

The resolution was adopted unanimously by the National Catholic Conference for Interracial Justice and the Episcopal Society for Cultural and Racial Unity.

It was presented to delegates attending the annual conventions of the two groups by Matthew Ahmann, executive director of the Catholic group. Present at the banquet, one of several joint sessions the two groups held.

CHESTER HAS been the scene of protests by Negroes over what they allege are overcrowded, unsanitary and unsafe conditions at Franklin Elementary School in Chester.

More than 200 persons were arrested November 13 and 14 after picketing the school. On November 15, demonstrations

Warning

The so-called Slaves of the Immaculate Heart are in the Indianapolis area again. Catholics are reminded that these fellows of the suspended Jesuit priest, Father Leonard Feeney, are not in good standing with the Church. Dressed in nun's garb, the "Slaves" are reportedly reaping a financial harvest from contributions received from well-meaning Catholics and non-Catholics in the area. We, therefore, repeat here the warning of previous years. Catholics are urged not to purchase literature or make donations to the organization.

The Chancery Office



VOL. IV, NO. 8 INDIANAPOLIS, INDIANA, NOVEMBER 22, 1963

500 ATTEND PARLEY

Negro plight: '6 1/2-foot man in a 5-foot room'

More than 500 representatives of Catholic, Protestant and Jewish church groups were told by a Chicago priest at last Saturday's Conference on Religion and Race that the American Negro today stands "six and one-half feet tall but lives in a room five feet high."

Msgr. Daniel M. Cantwell, full-time director of Catholic Action groups for the Archdiocese of Chicago, told the Indiana Central College audience that "we must recognize that it is very difficult for us to put ourselves in the shoes of American Negroes... to eat discrimination on cereal in the morning and drink it in our beer before we go to bed at night."

HE SAID the responsibility for winning racial justice "is on the shoulders of the white Americans" who must join the Negroes in the fight for equality.

"This and this alone is what religion means," he added.

The Conference on Religion and Race, sponsored by the Catholic Interracial Council, the Human Relations Committee of the Church Federation and the Jewish Community Relations Council, issued a "declaration of conscience" at the conclusion of the day-long meeting.

THE DECLARATION called for a concerted effort to bring about equal accessibility of employment, housing, education, public facilities and accommodations for all men, "regardless of his color, culture or religion."

Workshop topics at the Conference treated the relationship of religion to employment, education, public accommodations. Other subjects included: the suburban church and race, the inner-city church and changing environment and church membership and integration.

Following is the text of the Declaration of Conscience adopted by the delegates:

The classic declaration that "all

men are created equal, and endowed by their Creator with certain unalienable rights, has strong roots in basic theology. It is more than a political tenet. It stems from firm belief in the Fatherhood of God which means—and necessarily so—the brotherhood of man.

For 100 years, however, America has lived with a dual standard of justice, and a dual standard of brotherhood. We have accepted God as Father, while rejecting each other as brothers because of the color of the skin. Such acts are acts of blasphemy; for the separation of brother from brother is, in truth, the denial of God.

Unfortunately, both church and synagogue have shared in the evil that has been, and is. While religion must certainly did inspire many to noble acts of justice, too often it did not. Religion should have cried aloud in protest. Instead, it stood silent in the mob, it should have given aid and comfort to the oppressed. Instead, it talked of other things. The American Negro was forced to walk through the streets of our cities, which should never have been.

In the pursuit of justice more than words were needed, and less than words were offered. Deeds were demanded, but deeds did not appear. Instead of standing firmly in the forefront of the march, religion too often remained in the rear, concerned with lesser goals. Small wonder that the American Negro has come to expect less than leadership from religion's leadership.

There is no longer even the doubtful luxury of time. The time is now! We must openly declare ourselves for justice; else we have declared against it. We who profess commitment to a faith, must now commit ourselves to action, that we might worship with our lives as with our lips, and testify with deed as well as word that men are brothers, and mankind is one.

We believe that every congregation, education, public facilities and accommodations must be equally accessible to every child of God, regardless of his color, culture, or religion.

We believe that every one who dares to call God, "God," must work unceasingly, uncompromisingly, openly, and proudly to achieve these goals.

Chancery letter

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

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

Catholic Relief Services maintains programs of relief and assistance for the hungry, the homeless and the destitute in 67 countries. All its relief supplies—food, clothing and medicine—are distributed to the needy without regard to race, religion or color—solely on the basis of human need.

By means of this annual clothing collection, all Americans are offered the opportunity of sharing their blessings with their less fortunate neighbors overseas and thus are putting into practice the true spirit of Thanksgiving.

Our own Archbishop, now attending the Ecumenical Council at Rome, is rubbing elbows every day with Bishops whose people at home are in dire need of the necessities of life—food, clothing and shelter. The gathering of all these Bishops should remind us daily of our obligations in the name of Christ to care for each other. We are our brother's keeper.

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

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

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

Sincerely,
The Rt. Rev. Bernard Sheridan
Vicar General, Archdiocese of Indianapolis



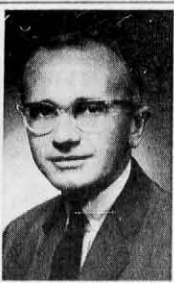
'NICE JOB, BOYS'—William P. Quigley, a member of the CYO Board of Directors, congratulates two of the stars of Little Flower's championship CYO Cadet Football team in post-game ceremonies. At the left, holding the championship trophy, is Steve Bennett. Mike Huser, who scored the winning touchdown at the right with the Father Cosey Dunn Memorial Trophy, which Little Flower will retain for one year. Little Flower edged Mount Carmel, 74, in the title game at the CYO Stadium last Sunday. Additional photos and story on Page Six.



FATHER KIERAN



DONALD THORMAN



ROBERT RAMBUSCH

LATIN SCHOOL IS HOST

Priests' Study Day is announced

"Renewal of the Parish" is the theme of the Priests' Study Day to be held Friday, Nov. 29, at the Latin School of Indianapolis...

been invited to participate in the Study Day. Representatives from other dioceses will also be welcomed...

FATHER Kieran Conley, O.S.B., S.T.D., professor of theology at St. Meinrad Seminary, will begin the day at 10:30 a.m. with a lecture entitled "Theology of the Parish."

Magr. Cornelius B. Sweeney, Archdiocesan Chancellor, will offer Mass at 11:45 a.m. in Holy Rosary Church. He will also deliver the homily.

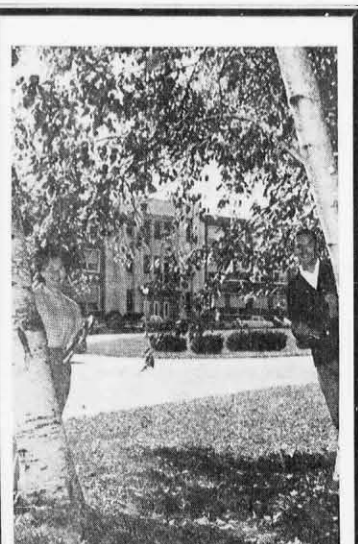
An Italian dinner will follow in the Latin School cafeteria.

"VISIBLE Renewal of the Christian Life" will be the topic of Robert Rambusch, secretary of the National Liturgical Conference.

Tuition hiked ST. LOUIS—St. Louis University has announced increased tuition charges in most colleges and schools of the institution. Full-time students in most sections will now pay \$1,150 a year in tuition, an increase of \$300.

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To high school juniors and seniors— We're waiting to welcome students and their parents from throughout Indiana to the Marian College campus in Indianapolis on Sunday, Nov. 24 for COLLEGE INFORMATION DAY. There'll be a short welcoming program at 2:30 p.m. (EST), followed by refreshments and guided campus tours. Most important, the faculty and administration will be present to answer questions and explain Marian's courses of study. We hope to see you on Sunday afternoon, Nov. 24th.

MARIAN COLLEGE 3200 Cold Spring Road Indianapolis 22, Ind.

THE CHURCH AND THE WORLD Rap Polish Reds — Bracero program — Foreign aid bill

The Vatican

L'Osservatore Romano has referred to three anti-Church acts by the Polish communist government in recent days and said they reflect those who believe that the "life of the Church in Poland is full of promise" and that coexistence between Catholicism and Marxism has been happily achieved.

Pope Paul VI has sent a message of condolence to the widow of the papal physician, Dr. Antonio Barbarrini, recalling the "solicitous care given by the illustrious doctor to Our venerated predecessors, Pius XII and John XXIII."

Pope Paul paid a visit to the Lateran Palace, once the home of the Popes and presently undergoing extensive repairs and restoration to convert it into offices of the Vicariate of Rome.

Abonn, Germany — A Spanish abbot has said that Spain "cannot call itself Catholic unless it changes its political foundations."

Holiness elevates what is good in an environment and spurs what is evil, Pope Paul declared after the beatification of a Neopolitan parish priest.

Spirituality of U.S. lauded by Pope Paul

VATICAN CITY — A deep spirituality lies beneath the apparent sickness of contemporary American life, Pope Paul VI has told the U.S. Bishops in Rome for the Vatican Council.

The Pope said that from a distance America may seem to be all materialism, luxury, speed and gimmickry, but from his own experience he has seen in America a great depth of spirituality.

He said that American priests are spiritual, well-disciplined and hard working. He reported that he had been evicted of asceticism in the U.S.

POPE PAUL expressed agreement with the impression gained by Pius XII when the latter had visited the United States as Vatican Secretary of State in 1936 that very much of America's spiritual vitality is due to the Religious Sisters and the parochial school system.

The Pope received the American hierarchy in the Clementine Hall, in a 45-minute session. He made his remarks on American spirituality during an off-the-cuff addendum to his prepared speech. His informal observations were made in Italian. He prepared address was in English. After he spoke he left his throne and shook hands with the bishops who crowded around him.

IN HIS prepared address, the Pope thanked Cardinal Francis Spellman of New York for his words in behalf of the U.S. hierarchy. Pope Paul spoke words of praise in the "spirit" work for the Kingdom of Christ.

The Pope granted a request of the U.S. Bishops to bring back the Pope's blessing to them, giving them permission to impart it at home and to give pastors the faculties to impart it.

AMSTERDAM — The Netherlands — A Dutch expert at the ecumenical council has published a summary of the council's proposed statement on anti-Semitism in a Jewish weekly here.

Msgr. Anton Ramselaar, who is also chairman of the Dutch Catholic Council for Israel and president of the Utrecht archdiocese's minor seminary, wrote in the New Jewish Weekly published here that the statement "has not been accepted yet, but it is unthinkable that antisemitic currents among Catholics or in Arab countries could sweep the proposal away."

The proposed statement was issued to the council Fathers November 8. Msgr. Ramselaar summarized it in four points: The chapter opens by saying that the Church knows she has particular ties to the Jews. It mentions four of these ties as follows: The Church believes that Christ loved both Jews and Gentiles with one love, uniting them and thus announcing the reconciliation of the whole world with God.

The chapter refutes the two-fold religious argument of anti-Semitism by denying that the Jews were guilty of Christ's death and therefore a cursed people. Preaching and religious teaching should avoid anything which could arouse hate or disrespect for Jews. The chapter closes by condemning anti-Semitism and deploring the hate and persecution of past centuries and of today. "When the Vatican council gives its vote to this chapter," Msgr. Ramselaar wrote, "it does not confirm what has become common conviction; it goes against an attitude which still prevails."

At home

WASHINGTON — Sen. Eugene McCarthy said here he would fight an effort to have Congress pass a single one-year extension of the program under which Mexicans are imported to work on U.S. farms.

The Senate has voted an extension of the program with amendments guaranteeing domestic workers the same wage and working benefits given to the Mexicans, who are called "braceros." The House, however, passed a bill to extend the program without amendments.

The \$1.7 billion foreign aid authorization bill approved 83 to 17 by the Senate after 15 days of debate contains a provision for U.S. support of overseas birth control projects. The measure now goes to a House-Senate conference to iron out the many differences between the versions adopted by the two bodies.

The bill provides that U.S. tax money can be used by foreign nations "to conduct research into problems of controlling population growth and to provide technical and other assistance to cooperating countries carrying out programs of population control."

Abroad

BONN, Germany — A Spanish abbot has said that Spain "cannot call itself Catholic unless it changes its political foundations."

2 prelates elected to NC Board

ROME — Archbishops Leo Binz of St. Paul and John P. Cody, Apostolic Administrator of New Orleans, were elected new members of the Administrative Board of the National Catholic Welfare Conference at the annual general meeting of the Bishops of the United States held here.

The prelates served on the board Archbishop Lawrence J. Shehan of Baltimore and Bishop Allen J. Babcock of Grand Rapids, Mich., who had served the permissible five consecutive one-year terms as board members.

THE MEMBERS of the newly-elected administrative board met and organized following the general meeting of the bishops.

Archbishop Patrick A. O'Boyle of Washington was elected chairman of the administrative board, a position he held last year.

OTHER MEMBERS of the board were elected to offices as follows: Archbishop William E. Cousins of Milwaukee, vice chairman of the board and chairman of the NCWC Department of Social Action; Archbishop Karl J. Alter of Cincinnati, secretary of the board; Archbishop John F. Dearden of Detroit, treasurer; Archbishop John J. Krol of Philadelphia, chairman of the NCWC Department of Education; Bishop Emmet M. Walsh of Youngstown, Ohio, chairman of the NCWC Legal Department; Archbishop Thomas A. Connelly of Seattle, chairman of the NCWC Department of Immigration; Archbishop Binz, chairman of the NCWC Department of Lay Organizations; Archbishop Joseph T. McEucken of San Francisco, chairman of the NCWC Press Department; Archbishop Cody, chairman of the NCWC Youth Department.

The Cardinals of the United States are ex officio members of the administrative board.

end to the split between

victors and vanquished. This is one of the saddest failures of a government which calls itself Christian but whose country does not adhere to the basic principles of Christianity.

BERLIN — The Bishops of Poland have asserted that "thousands, if not tens of thousands" of functionaries of the Polish communist regime have the sole task of harassing and oppressing Church life. But the Bishops hold nevertheless that "the days of militant atheism are coming to an end in the world, and an era of brotherhood among nations and races is approaching."

Saigon — NC correspondent Father Pat O'Connor reports

"I am here to do my duty as a citizen," Archbishop Paul Nguyen van Binh of Saigon told the heads of the new government of the Republic of Vietnam. He called on them (Nov. 12) a few hours after his return from the ecumenical council. The Archbishop called upon Maj. Gen. Duong van Minh, chairman of the Military Revolutionary Council, and Prime Minister Nguyen ngiep Thieu. The Prime Minister said he would urge harmony among people of all religions in the country.

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A MOUNTAIN OF HOPE



Catholics in the Archdiocese are again invited to contribute surplus clothing, shoes and bedding to the U.S. Bishops' Thanksgiving Clothing Collection. Contributions should be taken to the nearest Catholic church. The donations are distributed to needy persons throughout the world.

COMMENT FROM ROME

Why Pope Paul has refused to intervene in council deliberations

Copyright, 1963

As we write these lines, the discussions on the council floor concerning the Church and matters connected with the Church are drawing to a close.

Strangely enough, it is rather now than at the end of the session or in the calm serenity of the aftermath that we can grasp and formulate vividly the heart of this session's matter. This is so because right now those close to the council are in living contact with the proceedings. Later on, in the cold light of reason, and looking down the ever-increasing slopes of memory, a human judgment on the

An anonymous writer is the author of the accompanying comment. It was sent in by Father Raymond T. Bosler, in lieu of his own report, with the following comment: "We won't give him a name, like Xavier Rymne, we'll call him the unknown servant of Vatican Council II. He has worked on the inside, and the outside, and all around the council. No one knows more about what has happened in or to the council, and scarcely anyone has a better idea of what is going to happen. His opinion of the meaning of the council so far is worth studying. Here it is, with a few deletions, as it came from his typewriter."

session will necessarily be influenced by hindsight, reflection, peripheral analysis, will be tempered by disappointment—partial or extensive, heightened by satisfaction or distracted by post-session developments still to unfold themselves.

At the heart of all the discussions during the current session lay a strange anomaly, a complex of centrifugal

and centripetal forces at work within the same human ambient.

On the one hand, there arose in review a multitude of individual problems and considerations, generating an inner restlessness by their very detail, obfuscating the essential by the fascination of their individual acuteness. On the other hand: one question in its theoretic and practical aspects burned steadily and increasingly before the eyes of the participants.

Individual problems: a universal calendar reform, episcopal conferences, juridical injustices at the hand of the Roman Curia, married or celibate diaconate, to mention only a few.

One question: what structure must the Church have in order to proceed with the aggiornamento, the bringing-up-to-date which was and still is the very raison-d'être of the Second Vatican Council? and with what tones will this second session proclaim its intentions and salute the world which has watched its deliberations?

Two considerations will help us better than all others to understand both the essence of this ever-recurring anomaly and also the conciliar dynamism which alone can harmonize its diverse tendencies.

The first consideration concerns the relation of this second session to the first session of the Second Vatican Council.

Briefly, Pope John called a council of the Church to effect an aggiornamento. But he summoned it in a very definite ecclesiological and human context: the Church

was headed by a divinely sanctioned leader, the successor of Peter who was served by a vast juridical system centered in the complicated bureaucracy of the Roman offices and operated by a closely-knit interlocking directorate without any really effective participation by the bishops of the universal world in the legislative and judicial orders.

The Church was traditionally associated with a country, Italy, into whose political life the roots of the Church ran deep, and where the support of the Church for one political philosophy and one political tendency is as established a fact as the balancing of St. Peter's magnificent dome by the genius of Michelangelo.

The Church was isolated in a world increasingly remote and shot through with age-old historical tensions built, for the most part, on doctrinal standpoints, the tension with the non-Catholic Christians of the West, with the great mass of Orthodox in the East, the tension with the Jews, tension with Islam, tension with the concept and the practice of secular government, tension with the widely-extended empire of Marxist Communism, tension, finally, with the ever-expanding, ever-nibbling civilization and culture of the masses, whether it be the 'emancipated' intellectual life of ancient Christian European lands, or the emergent Ph.D. Christian of America, or the technological brain-children of the atomic age, and their ever-increasing dissatisfaction with many old formulas and many ancient preserved attitudes.

The Church was witness, finally, of the ever-mounting tension and confrontation between Communism and what we know as the free world.

QUESTION BOX

Doesn't the Bible back segregation?

By MSGR. J. D. CONWAY

Q. I can not help thinking that the Lord does not want integration, e.g. Genesis 21, 9-12.

The Lord told Abraham to abide by the wishes of Sara because He did not want the mingling of the races. He first discriminated against the mixed-breed son, the first born of Abraham, by taking away his heritage, because the Lord did not want His only begotten Son to be a mixed-breed—Jesus Christ being a direct descendant of Abraham.

A. I hope my readers are not bored by the frequency of questions of this kind. There must be thousands of poor prejudiced Catholics who are trying to solve their consciences by distorting Sacred Scripture.

Genesis 21, 8-12, tells of Sara's demand that Abraham throw his older son out of the house, along with Agar, his mother, an Egyptian maid—partial or extensive, heightened by satisfaction or distracted by post-session developments still to unfold themselves.

Abraham was deeply hurt by Sara's demand. It was then that the Lord spoke to console him: Give the woman her way, and don't worry about Ishmael; I will take good care of him, and make him head of a nation.

St. Paul points out in Galatians 4, 30, that Agar and Sara were symbols of the old and new covenants, respectively. Agar and her son had to go because they were symbols of the old covenant of Sinai which gave way to the new. The immediate meaning of the Canon and the end of the Consecration, when the lecturer in the pulpit apparently lost his notes and granted us some blessed silence, everybody else was quite busy indeed.

If you will read Matthew 1, 147, you will find that if the Lord showed any concern about the racial purity of His Son's human ancestry, it was rather a concern that non-Jewish "races" be represented in that ancestry. There are four women named in Matthew's genealogy, and the four have only one trait in common: they are all Gentiles. Thamar was apparently a Canaanite (see Genesis 38), Bethsabee was probably a Hittite—at least her husband Uriah was (see II Kings 11). Ruth was a Moabitess (see Ruth 1-4). And Rahab was a Canaanite (see Josue 2).

If you will read I Paralipomenon 2, 34-35, you will see that in the ancestry of David—many generations after Abraham—there was an Egyptian slave, named Jarha. And Jesus descended from the house and family of David.

Q. I am a visitor from Rhodesia, where about six months ago the rubrics were changed at Mass so that the bell is not rung at the "Domine non sum dignus"; instead a warning-for-Communion bell is rung when the priest genuflects after his Communion. But I have not seen this new rule in use in the U.S.

A. Say, you nearly tripped me up with this one. I was all ready to write that this change had not been made in our rubrics. Then Providence took over, and I decided to look it up. The new missal makes no mention of ringing a bell at the "Domine, non sum dignus" (the old missal didn't either), but it does say that a warning bell is to be rung to let the people know when it is time for them to go to Communion. There was no mention of this warning bell in the old missal, probably because it instructed us that the "Conticor" should be said in preparation for the Communion of the people. Presumably this was warning enough.

The new missal does mention that a bell should be rung at the "Sanctus," that there should be a warning bell before the Consecration, and that the bell should be rung three times at each Elevation, following the Consecration of the host and the chalice.

Q. Could you please tell me from what ancestry the colored people descended?

A. Presumably from Adam and Eve, even as you and I.



OPINIONS

'Hymn-bawling' at Mass irks reader

To the Editor: I just went to Mass. At least I think I just went to Mass. I'm not sure what everybody else was doing, except that for a brief period between the beginning of the Canon and the end of the Consecration, when the lecturer in the pulpit apparently lost his notes and granted us some blessed silence, everybody else was quite busy indeed.

What have been the results? Mostly bad, at least, when change is sought for the sake of change. Lay participation in the liturgy is a joke; scarcely any parishes who are giddy with the chance to try something new? So giddy that anything new is given a try.

Let's face it: the Protestants do better than we do. And the choir, that jewel of the parish, is long since dissolved in despair, its members feeling rightly that it is silly to sacrifice evenings of practice only to be submerged beyond use or recognition every Sunday.

What any body noticed that the so-called "wind of change," inaugurated by John has been converted into a whirlwind of chaos by pastors who are giddy with the chance to try something new? So giddy that anything new is given a try.

In many churches instead of those attending reciting portions of the liturgy, they are led in a monotonous recitation of some garbled or distorted version of the Creed is recited, when one could by dint of scrambling find his place in an honest-to-God missal, he is more often than not distracted by the vigorous recitation of some second-rate interpretations of what is going on in the altar delivered by whomever is "leading" the participants.

And over it all the continuous horror of feebly intoned singing, again not of the sanctus or the kyrie or some part of the mass, but of some precious hymn which



YOUR WORLD AND MINE

The basic conflict within the council

By DR. GARY MacEOIN

ROME, Nov. 18—Sooner than most expected, the Council's internal conflict is again in the open. In direct and dramatic confrontation, Cardinal Frings (Cologne, Germany) charged that Holy Office procedures harm Catholics and scandalize others, to which Holy Office secretary (Cardinal) Domenico Ottaviani replied that to criticize that august institution is to attack its head, the Pope.

The underlying issue, however, concerns not protocol but substance. Will bishops have not only more powers individually and in regional groupings than in the modern Western Church, but also a real voice in the central administration in Rome? Will they from now on join with the Pope in making the great decisions?

Both sides know that the structures and institutions to emerge from Vatican II will form the face and influence the action of the Church for centuries to come. Both are convinced that at stake is the good of the Church. There is the consequent determination of dedicated men to use all legitimate means to win victory. And if to some the means may seem at times less than legitimate, they must recall different cultures and conventions before judging.

Theological positions are affected by pastoral and emotional considerations. On one side are the countries where the Reformation made little impact, the rest of the world on the other, Italy, Spain and Portugal, in particular, see Counter-Reformation structures as still serving them well. Why destroy the fortress which has protected the flock from a wicked world? Updating the Church means for them to do better what they always did: increase vocations to seminaries, better educate parishioners, fraternities and direct members how to dress, what books not to buy, what movie houses to avoid.

Three groups, however, believe—for somewhat different reasons—that reform must go deeper. First, Eastern rite bishops protest the continuing trend to lessen their traditional autonomy, to force them into the canonical modes of the Latin Church. Though few, they have many supporters who hope for an understanding with the Orthodox, know it cannot come while Rome maintains its Counter-Reformation procedures.

Then come bishops of countries where Catholics first fought Protestants, then learned to live with them, now feel that in the post-Hitler and post-Stalin world, religion can survive and progress only by the united efforts of all Christians. Their long-term objective is Church union; their immediate aim, a framework for all to work together for common objectives. For both emotional and practical reasons, this framework requires a major decentralization of Church administration.

The French agree, not only because of the post-war French-German rapprochement but because the religious needs of France are similar. If French Protestants are few, the nominal Catholics alienated from the authoritarian Church of the Counter-Reformation are many. The fortress no longer protects. Latin America has the same problem, though the Church there was slower to see it. Today, however, awareness is growing, and probably over half the region's bishops openly support the innovators. The conservatives have said little, but they survive and form a significant minority.

The United States has a unique position. Curia procedures conflict with the North American individualism. But his pragmatism has enabled him to circumvent them and create a flexible and dynamic structure. He would prefer less interference, more discretion for the individual bishop. But he is satisfied that even without a basic reform of structures, he can continue his rhythm of advance. His vital interests are consequently not involved, so that each bishop can take sides according to personal preference. While in all countries some individuals run counter to the general commitment (Cardinal Lercaro is not the only Italian favoring basic change), the United States is probably the only emotionally uninvolved major region.

Finally comes the Church among non-Christians, the African bishops its primary spokesmen, Their (Continued on page 10)

Now, by one simple stroke, Pope John placed the one necessary condition that the Church not only recognize this state of things but turn four-square to grapple with this state and make an act of commitment, that it shudder its responsibility as the leaving power by which all men would eventually see the light of salvation and cede to the demands of truth. He summoned the bishops of all the churches to Rome. A simple act. But it unleashed what we have called conciliar dynamism.

It can be safely said that the functional value of the first session of the Vatican Council consisted ultimately in this: it lit the spark of mutual recognition among the successors of the Apostles, aroused the common consciousness of their belonging individually to a group of men who had been endowed by Divine Providence with a group-responsibility and a group-wisdom and a group-power.

This was effected simply, unobtrusively, experimentally, by concentrating the attention of the bishops as a group principally on two fundamental questions: the acts by which Christians worship their God, the very sources of their certain knowledge that God had made a gratuitous imbrication into the human cosmos and effected a divine creation which we call salvation by the God-Man, Christ Jesus. And Pope John died and went to God. And Pope Paul succeeded.

A second session after such a first session could only develop along the following lines: turn this group-consciousness of the Church's bishop in its itself in healthy introspection, self-examination and self-description; introspection and self-examination as we have attempted to describe ourselves as a divinely constituted group (the theoretic basis of episcopal collegiality), and self-description by a concrete application of this theoretic basis to the actual circumstances of the Church. This was embodied in a concrete proposition by which the bishops of the Church took up the frank and appealing statements of Peter's successor, took them up as a group and declared adhesion to them publicly as a body.

After such an achievement on the theoretic and practical basis, the only other conciliar value, functionally speaking, would be a group turning ad extra, a direct coming to grips, a spontaneous going to meet, with the world as it is. This was embodied in the tract on Ecumenism which significantly continued a document destined to state the Church's attitude to all forms of religion, (religious liberty), another document meant to deal with one of the historical tensions that runs deepest in Christian outlooks, another document meant to outline the Church's approach to non-Catholic Christians.

But the important point to grasp is that this second session stands in direct relation to the first session and in such a relation as we have attempted to describe above. And thus, no matter what burgeoning of individual problems (Continued on page 10)

Prayer ban

Sixteen months ago, when the U.S. Supreme Court barred official prayers in the public schools, the global thinkers took note—favorably or otherwise—but the people yawned.

When the Indianapolis School Board last week implemented the decision by refusing to let the city schools let local yawning stopped. It hit home, or actually came to home, and by and large the reaction was one of indignation, with a touch of frustration and shock.

It dawned upon people of the community that the public schools of this nation are no longer apt vehicles for the transmission of a mild form of Protestantism. They have to be religiously neutral in a society that is committed to equal treatment of all religious beliefs.

Whether they have to be totally secularistic is a question still open. But that is, unfortunately, the direction in which they are headed.

It is impossible for Catholics not to feel sympathy for those sincere fellow Christians who are disturbed by the decision. But it is hard to fault the decision on the grounds of logic.

Protestants might, in the light of this development, reassess the reasonableness of parochial schools.

Even if most of the denominations do not think it feasible to establish their own schools for the transmission of their religious heritage they might see that Catholic schools have quite a valid reason for their existence.

Catholic parents, too, might do a little reflecting in the light of the prayer-ban. Instead of so much doom-saying about the rising cost of parochial schools, perhaps they will feel a new appreciation for what they have.

Education without God can be a pretty poor bargain.

How about you?

Next week Catholics of the Archdiocese will have an opportunity to exercise the virtue of Christian charity in behalf of their needy fellowmen throughout the world. We are referring, of course, to the annual Bishops' Thanksgiving Clothing Collection.

If you haven't done so already, why not dig out that warm green sweater your mother-in-law gave you last Christmas which you wouldn't wear to a dog fight, that suit of clothes with the wide lapels that became too large after the diet, and all those other clothes you have been saving for the "sometime" that will never arrive.

When you have them all collected, throw them all in the back of the family car, so you won't forget. Then on Saturday leave them at the parish when you go to Confession. Or if it's more convenient, take them along with you to Sunday Mass.

Your contribution may mean the difference between life and death for some needy person somewhere in the world.

Sometimes we wonder whether we Americans aren't over-dressed in the sight of God. Our closets and dresser drawers bulge with an assortment of clothes, while millions in the world are garbed in rags. We are one of the few nations where adults frequently outgrow their clothes.

The Thanksgiving Clothing Collection gives us a chance to share with the needy some of the temporal blessings we Americans enjoy. And we'll be tidying up those "Fibber McGee" clothes closets at the same time.

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.

THE YARDSTICK

Youth proves a point in Chicago experiment

By Rev. Andrew Greeley

One argument in the current debate about freedom in student bodies in Catholic schools is that you can't trust young people with too much freedom because they will do something bad.

In Chicago an example recently appeared of what young Catholics are capable of doing if given freedom and encouragement.

than brains, charm, and nerve have in a couple of months parlayed an idea into an apostolic movement affecting more than a thousand people and operating on an annual budget in five figures.

The idea was simple enough: the inner city mission parishes are in serious need of part-time lay help; the colleges and graduate schools are filled with young people who would be willing to provide that help.

Working 17 and 18 hours a day, the two young women coordinated several hundred volunteer instructors and within six

weeks had classes in adult education and tutoring programs going in five inner city parishes. Two and a half times a week the instructors leave behind their own textbooks and preside over courses in business, English, remedial reading, remedial writing, typing, money management, child care, and even had making and cooking.

The two founders of CALM (Chicago Area Lay Movement) and the committee of young men and young women who have backed them up with part time help have not lacked encouragement. Their families might have objected to the apparently brain-brained scheme, but were, on the contrary, delighted.

Diocesan agencies could have looked askance at a new rival; but the Cana Office, Conservation Council, Catholic Charities, Catholic School Board, and Catholic Action Federations rallied to their help.

Pastors might have been very skeptical of the enthusiasm of such very young people; but instead they welcomed CALM with open arms. The colleges could have maintained a "wait and see" attitude before cooperating, but they jumped at the opportunity.

However, CALM had more than just encouragement; it had freedom. No older person tried to tell them to see that the young people did what he thought ought to be done, to make sure that they were "prudent," to help them to avoid mistakes, to chart their own "safe" paths.

CALM is new; it has much to learn and will make mistakes. But the two young women who founded it—and let their names be here recorded: Kathy Mulholland and Grace Ann Carroll—say and more for their fellow men in a couple of months than most of us do in our lives.

Maritain is named for literary award

PARIS—Dr. Jacques Maritain, renowned French Catholic philosopher and author, was named to receive France's highest literary award, the National Grand Prix for Letters.

When informed of the honor, Dr. Maritain, 81, was in retreat at a small monastery near Toulouse. He has been living there for the past few years in ascetic retirement.

With relatives

BOHN, Germany—Two bishops in Slovakia recently freed by the Red regime are living with relatives and are under no restrictions. This information on the status of Auxiliary Bishop Stefan Barnas of Spis and Auxiliary Bishop Vavst Hunko of the Greek rite diocese of Presov has been received here by the German Catholic news agency KNA.



QUEEN CANDIDATES—Above are the four queen candidates for the Thanksgiving Dance to be held tonight (Friday) at Ladywood School, Indianapolis. They are, left to right: Gayle Hillenmeyer, senior; Sue Bunnell, junior; Ann Brindardner, sophomore; and Natalie Bruce, freshman.

Judge Rocky on issues, Commonwealth advises

NEW YORK — Commonwealth, national weekly edited by Catholic laymen here, said that Gov. Nelson A. Rockefeller's possible candidacy for President should primarily be judged on his political platform and not on his divorce and remarriage.

In the lead editorial of its Nov. 18 issue, the journal of opinion declared that "as far as the execution of his public office goes, it is largely irrelevant whether the Presidency is filled by a divorced man."

The magazine observed that a divorce "by itself, gives no indication of a President's ability or inability to fulfill his duties. Neither does the charge... that a candidate was 'unable to get along with his wife.'"

BY ITS editorial, Commonwealth took an opposite view from that of another leading Catholic publication, The Sign, published by the Passionist Fathers in Union City, N.J., which said recently that Gov. Rockefeller's "withdrawal" as a Republican Pres-

Cardinal Ottaviani denies he appealed for Pope's support

VATICAN CITY—Cardinal Alfredo Ottaviani, Secretary of the Sacred Congregation of the Holy Office, has denied a report in a Paris newspaper that he sought the support of Pope Paul VI in the dispute he had in the eponymous council hall (Nov. 4) with Cardinal Joseph Frings of Cologne, Germany.

Le Monde of Paris reported Nov. 14 that Cardinal Ottaviani was asked to support the convening of Nov. 8 and that he "sought the Pope's support in this." The French daily added that the Cardinal was so disturbed by his failure that he considered resigning.

Cardinal Ottaviani told the N.Y. Herald Tribune that the report is "completely false." He stated: "It is not true that I went to the Pope on the evening of that day, nor is it true that I asked for his support."

Cardinals Ottaviani and Frings clashed in the council over the issue of the Holy Office which, Cardinal Frings said, was out of harmony with modern times, are a source of harm to the faithful and a scandal to those outside the Church.

Cardinal Ottaviani replied that the "criticism formulated proceeds from a lack of knowledge, not use a stronger term, of the procedures of this sacred congregation."

Magazine plans to discontinue

ST. LOUIS — Social Order, monthly journal published by the Institute of Social Order, will cease publication with its December, 1963, issue.

The magazine's editor during the past year has been Father Louis J. Trevney, S.C.J., director of the Institute of Industrial Relations at Loyola University of the South, New Orleans. He said the magazine is ceasing publication because there is lack of means to publish and at the same time adequately develop what has always been the principal work of the Institute of Social Order—social science research.

Bishop Swannstrom honored by NCWC

VATICAN CITY—The administrative board of the National Catholic Welfare Conference has elected Bishop Edward E. Swannstrom of New York for its 20th year of work for Catholic Relief Services National Catholic Welfare Conference.

Council news

BUDAPEST—Hungary's Catholics are following the eccumenical council through news accounts on bulletin boards at church doors. The accounts, which report in detail on council developments, are prepared by the Hungarian Catholic news agency Magyar Kurir.

WHAT OF THE DAY

Are we really ready?

By Rev. John Doran

Every now and again persons get the feeling that some question is being hit, asking itself over and over again: "Are we ready that feeling about this question: How well prepared are we American Catholics that they will do what they will do for the liturgical results of the present Vatican Council?"

Oh, sure, it will be quite a while before the results arrive. A great deal of study and re-arrangement is going to be necessary and is going to take a lot of time. I suppose it will be at least several years before the strong sound of the Anglo-Saxon language will come from our altars to replace the familiar and softer Latin, how well we will prepare are we going to be?

Some seem to think that all there is involved is a translation, that things will go on very much the same except that they will be heard in the familiar tongue and therefore understood. They set an awe upon the great accomplishment will be that the laity in their pews can put down their missals and listen passively, instead of dabbling on the book trying to keep up with the priest.

If that were all we are to expect from the Vatican Council in regard to the liturgy, we would simply be getting a semantic change, a little easier way of doing the same old thing.

So very much more is involved. The language change is but a means to make a little easier our participation in the offering of the whole Church in the liturgy of the whole Church. What is sought is

the restoration of each individual member's part in the great liturgical functions which are Christ at prayer in His Mystical Body. This is, I think, the basic truth and mystery of the liturgy, that with Whom we lose are at prayer through our incorporation into the Mystical Body. I say that this is the basic truth; but how many are remotely near to understanding it?

If we priests do not exercise the leadership of instruction, and our people do not exercise the open-mindedness necessary to learn and assimilate a deeper understanding of the liturgy, then the changes will have but small effect. I am reminded of a priest friend of mine who told me that in his home diocese the Dialogue Mass was introduced by the Bishop in a letter which the pastors received on Saturday telling them to have the Dialogue Mass on Sunday. Naturally, there was confusion and failure.

The whole theology behind the liturgical changes must be studied and understood if the "new" liturgy is going to have any meaning for our priests and people.

We know that when we introduced participation in the offering of the Mass in our own parish, sev-

eral years ago, we took three months to explain it before we began. Even then it would be foolish to think that there were not, and are not, many who still drag their feet. People do not adjust immediately. Habits of a lifetime are not set aside by one explanation. A change needs much preparation.

We who live in this glorious age of the Church, this age of re-enlightenment to the wonder of Emmanuel, God with us, must be pioneers first in thought and then in action. Now, right now, is the time for thinking.

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"Even The Hindus Have Much Confidence in the Sisters." In the southern India, "in delivery cases they get much relief when entrusted to the care of the Sisters. Many patients are coming daily and getting medicine. Many must receive special attention. But without a place to put enough beds, it is difficult. There are many diseases such as tuberculosis and dysentery, etc. among the villagers. A year ago we opened the dispensary. At present in cases of urgent necessity, we keep patients in the corner of the dispensary. A building with 20 or 25 beds is badly needed. The people will do the manual labor. We need \$2500 for materials. Benefactors are our sole hope." The Archbishop warmly aids his plea. Will you help these struggling Sisters? Any amount will be appreciated.

GLASTONBURY HAWTHORN This Hawthorn of England blooms twice yearly, an unusual thing once in May and once around the middle of October. It is that Joseph of Arimathea and his 11 companions were sent there by St. Luke Joseph's staff, placed in the ground, bloomed. Sorry we cannot send you slips from it but we will send a card of pressed flowers from the Holy Land and a GIFT CARD to anyone in whose name you send a mission gift. Some suggestions: Mass Kit \$100 Chalice \$40 Stations \$25 Altar 75 Chorism 40 Censer 20 Vestments 50 Statue 20 Sancy Lamp 15 Confessional 90 Tournacle 25 Altar Linens 15 Monstrance 40 Crucifix 25 Sancy Bell 5

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RING THE BELLS AND TELL THE PEOPLE the words of the popular song. DIVERSITY NOVEMBER—the month of the Holy Souls ring a bell with you. Our priests will remember your loved ones to Masses if you wish to send MASS STIPENDS.

MISE DISASTERS These recurring disasters and rescues of the last five years draws our mind to another misere—St. John, once condemned to the lead mines of Patmos where he wrote the Apocalypse. Perhaps we should pray to him today. One thing that certainly would please him is to sponsor the training of a Sister-to-be or a seminarian in the beloved Middle East, a student or Sister such as JOHN SOLDI SANSOUR or SISTER HELEN ELAZI. Cost for the seminary—\$100 a year for six years. For a Sister-to-be \$150 a year for two years.

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Little Flower wins grid crown

Mt. Carmel defeated in thriller, 7-6

By FRED W. FRIES

In one of the closest Little Flower edged a fighting Mount Carmel team, 7-6, last Sunday afternoon at the CYO Stadium to grab the 1963 CYO Cadet Football Championship. Continuing the men of tight defense football, St. Catherine's and St. Thomas Aquinas battled for the CYO League honors. Even the Cadet consolation title was a relatively hot scoring contest. St. Bernard's, measuring the Christ the King eleven by a single touchdown, 14-7.

MIKE HUSER scored Little Flower's TD early in the second quarter of the Cadet championship game. A few seconds before halftime Mount Carmel broke the scoring ice on a pass play from John Dixon to Joseph Faust. A motion penalty nullified the successful conversion by Mount Carmel and the second try pass attempt fell from the intended receiver's fingertips.

Late in the fourth quarter, Mount Carmel penetrated the Little Flower's new-found line, but the Eastsiders held for downs to recapture the throne room after a two-year absence. Little Flower defeated St. Bernadette, 28-13, and Mount Carmel whitewashed Christ the King, 12-0 to qualify for the title game.

IN THE 100 LEAGUE championship contest, St. Catherine's led in the first down on the four-yard line late in the game, but a fighting St. Thomas team staved off the touchdown with a great defensive effort. The tie game marked the third championship in the seven-year history of the 100 League.

St. Catherine's defeated St. Andrews, 19-0, in semi-final play, Nov. 22, at the Eastham College City of Richmond, Tenn. A bye into the championship game.

In Sunday's Cadet consolation game, Chuck Bentley and Don Dwyer failed TD's for the winning St. Bernadette team. Dwyer and Dace Burdall led the conversion. The touchdown for Christ the King came on a dramatic 86-yard run by Tim Akim—the longest run of the afternoon. Bob Haskins added the extra point to bring the final score to 14-7.

Cathedral Coach Joe DeZelan and Secena Coach Dave Oberling assisted Fall Quarterly, member of the CYO Extra of Directors, in the trophy presentations.



BACK IN THE THRONE ROOM—Little Flower, the most consistently successful team in the long history of the Indianapolis Deaneey CYO Cadet Football League, is back at the top of the heap after a two-year absence. Little Flower, featuring a good running game, won Division One after a season of close competition, defeated St. Bernadette in the semi-finals, 28-13, then edged by an excellent Mount Carmel team in the final game, 7-6. The title game the Eastsiders a second leg on the Father George Dunn Memorial Trophy, plus possession of the 1963 championship trophy. Standing behind the boys are Father Edmer Seorge, Priest Moderator; Jim Gavaway, Head Coach; Assistant Coaches Larry Bricken, Dan Allen, Tom Reese, and Henry Wolff. Seated in the wheelchair at the right is Coach Emeritus Lee Evans, who guided the Little Flower football fortunes for 22 years, before being sidelined by a stroke. Mr. Evans, incidentally, saw every game.



'100' LEAGUE CO-CHAMPIONS—This is the St. Catherine's "100" League CYO Football team, which emerged as co-champion of the league after a scoreless tie with St. Thomas in the title game at the CYO Stadium on November 17. The Southsiders, champions of Division Three, qualified for the championship title by defeating St. Andrew in the semi-final game, 19-0. This is the second title for Art Phelan's boys. Head Coach Phelan is in the middle of the back row. Others, from left, are: Assistant Pastor Father Harold Kneven, Assistant Coach Mike McHugh, Assistant Coach Paul Weber, and the St. Catherine Pastor, Father Carl Busalini.



SHARE '100' LEAGUE CROWN—The St. Thomas Aquinas "100" League CYO Football team, champions of Division One during the regular season, is shown here after battling St. Catherine's Division Three Champions to a scoreless tie in the League championship game at the CYO Stadium November 17. The deadlock was the third in seven years for the "100" League. Standing behind the boys are (left to right): Assistant Coach Dick Davis, Head Coach John Murt, Assistant Coach Ed Madden, and Priest Moderator Father William Munshower.

Marian opens cage slate under new head mentor

Marian College's tenth basketball season gets under way today, Nov. 22, at the Eastham College City of Richmond, Tenn. A 21-game schedule faces the Knights under new head coach Clon W. Reynolds.

Included on the season slate are powerful Xavier of Cincinnati, and perennial threats St. Joseph's (Ind.), Indiana Central, Bellarmine (Ky.), Villa Madonna (Ky.), and Anderson. A newcomer to this year's schedule is Gallaudet College from Washington, D.C.

Couch Reynolds has six letter-men returning this year and a promising group of underclass education.

Lauds increase in "shared-time"

SAGINAW, Mich.—An increase in "shared-time" school programs in the 16-county Saginaw diocese was characterized by Bishop Stephen S. Wozniacki as "a practical demonstration of the fact that public and parochial schools are partners in the great task of education." He noted 463 students from 16 parochial schools are enrolled in public school "shared-time" classes. The "shared-time" classes enrollment in this area is a 118 per cent increase over the 1962-63 figure. Bishop Wozniacki called the "shared-time" plan "the best answer yet" to the problems currently confronting parochial schools.

Cy Cipher

VOLLEYBALL AND WRESTLING—Entry blanks for CYO Cadet Girls' Volleyball and CYO Cadet Boys' Wrestling have been mailed by the CYO office. Entry deadline for the girls' volleyball league is December 2. The wrestling league is still in the planning stage, with actual formation dependent on interest displayed. The entry deadline is December 20.

1963-4 SCHEDULE

Nov. 22-3	Eastham College	1
Nov. 29	Hamilton	1
Dec. 6	St. Joseph	1
Dec. 12	Carrollton	1
Dec. 19	Madisonville	1
Dec. 26	Dakota City	1
Jan. 2	Indiana Central	1
Jan. 9	Villa Madonna	1
Jan. 16	Indiana Central	1
Jan. 23	Reynolds	1
Jan. 30	Indiana Central	1
Feb. 6	St. Francis	1
Feb. 13	Dakota City	1
Feb. 20	Indiana Central	1
Feb. 27	Anderson	1
Mar. 6	Indiana Central	1
Mar. 13	Carrollton	1
Mar. 20	Indiana Central	1
Mar. 27	St. Francis	1
Apr. 3	Carrollton	1
Apr. 10	Dakota City	1
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Apr. 24	St. Francis	1
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June 5	Carrollton	1
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July 3	Dakota City	1
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July 17	Anderson	1
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July 31	Carrollton	1
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FAMILY CLINIC

Just how important are money matters?

By REV. WALTER IMBIORSKI

My fiancé is a wonderful young man, but he is insisting that we should go to a lecture on money management and spend two or three evenings planning and working out money problems in great detail. It is only seven weeks until we are married, and I think there are many other things we have to...

de. We are both healthy and have decent jobs, and I say the Lord will provide. He says we are in a critical piece of "a callistic look at our financial situation." I claim he is being funny. What do you think? Valerie

Dear Valerie: A quarter of a million dollars! That's just about the amount of...

money you will earn and spend during the span of your working years if your income is normal. This is a sizable piece of "a callistic look at our financial situation." I claim he is being funny. What do you think? Valerie

When two Christians marry they vow to love each other "richer or poorer." Money or the lack of it should not be reason for marital happiness, nor yet a reason for a couple breaking up. People can be extremely happy with very little and extremely unhappy with millions — and vice versa. How do you think about it? Think about money is what matters.

Money in itself is neither good nor bad. It is a means to buy what you need and want, to help others, to do good or evil. The more competently you use it the better life you will build. And certainly when the Day of the Lord comes it will be one of the things you will answer for when you are questioned concerning what you did with the "talents" given to you for your days on earth.

Managing money is a challenge and an opportunity. Ignore it and your life may well be beset with needless difficulties, and disappointment. Handling your finances conscientiously and together can be, in fact, should be one of your adventures in love.

First, find out each other's attitudes on money. You may be poles apart. One can come from a household where every whim and want was granted immediately. Another may be from a home in which every expenditure had to be carefully calculated and every nickel squeezed. Maybe you could always count on mother or dad in a pinch. Maybe you've

already picked up a borrowing habit that leaves you one step ahead of creditors. Maybe you're an easy mark for every huckster who wants to sell you a Black Angus broiler, or a set of books on the history of the Eskimos. Maybe you have to buy everything in sight because it is only in possessions that you feel secure. Find out.

Developing skill in money management, believe it or not, is one of the ways you say "I love you." You develop a sense of faithfulness, care and devotion to each other, the family and the tasks of your common life.

A young husband gains the inner security which comes from a wife who manages cheerfully on whatever he makes; who keeps her tabs in line with his income; who doesn't covet her neighbors' goods; and who never hints that she resents the fact that she isn't wealthy. Find out.

setbacks. He can focus his ambition, take a calculated risk, face work problems with energy knowing that he will not be nagged or reproached.

This kind of security helps the wife too. She handles her own job of household management confident that her man is always doing his best. She can master shopping and homemaking skills with the imagination and determination which can make a tremendous contribution to the family economy.

The steps you and your fiancé could go through might be something like this:

• Take inventory and look at the present financial situation. Count up debts, savings, wedding and honeymoon costs, especially furniture and other necessities.

• Check out special circumstances: Will there be two salaries? Should there be two salaries? Is there an immediate problem of military service or further education?

• Plan ahead. Where do you want to live? What do you want to do two, three, or five years from now? Chart your spending and keep accurate records. Review and re-evaluate frequently.

• Get hold of some of the excellent pamphlets and charts put out by banks, saving and loan associations, etc. They will bring material to your mind and give you patterns you can follow. Expert in money management insist that a good plan can't be based on the standard of an imaginary "average family" or on "average" income and spending. You have to tailor the plan to your own situation.

(Fr. Imbiorski will be unable to give personal replies.)



ORDER OF THE MOST HOLY TRINITY
ST. JOHN OF MATHA
of founder
In the vineyard
THE ORDER OF THE MOST HOLY TRINITY was established in the 12th century by St. John of Matha and St. Felix of Valois to restore Christians held captive by the Moslems to their homes and loved ones. The Trinitarian Religious labor to spread knowledge of and devotion to the Blessed Trinity. Their life blends the monastic observance with the missionary life at home and abroad. The work of teaching, rebuilding parishes, caring for the poor, the aged and the orphaned, and the administration of the Sacraments is part of their apostolate.

THIS IS CATHOLICISM
Coming of the Spirit

By REV. JOHN WALSH, S.J.

Q. What were the circumstances of the coming of the Holy Ghost?
A. On the morning of the fiftieth day after Easter, Pentecost Sunday, the apostles were all gathered together in an upper room in Jerusalem. Suddenly there came from heaven a sound as of a mighty wind, filling the whole house where they were sitting. Then there appeared over the head of each of the apostles a parted tongue of fire and they were all filled with the Spirit of God.

Q. What happened to the Monks and the covenant of circumcision?
A. The Old Law was abrogated; or, rather, it was caught up and completed and perfected in the New Law which Christ instituted.

Q. Did this have any effect on the Jewish priesthood?
A. From Pentecost on, the Jewish priests were no longer God's official representatives on earth. Their place was taken by the leaders of Christ's kingdom and of the religious society which Christ had organized. In addition they were at once transformed from timid, wavering, uncertain men into courageous, assured, and forceful missionaries of undeviating purpose and inspired devotion.

Q. What did the apostles do immediately after the descent of the Holy Ghost?
A. They were made instantly aware of the true character of Christ's kingdom and of the religious truths which He wanted them to preach to the world, and became fully conscious of their office as leaders, under Peter of the religious society which Christ had organized. In addition they were at once transformed from timid, wavering, uncertain men into courageous, assured, and forceful missionaries of undeviating purpose and inspired devotion.

Q. What did the apostles do immediately after the descent of the Holy Ghost?
A. They went out into the streets of Jerusalem and Peter preached to the multitude, openly proclaiming that the crucified Jesus was the Messiah, that He had truly risen from the dead, and that all who desired eternal salvation must have sorrow for their sins and submit to baptism. Three thousand Jews from all nations, who were present in Jerusalem, hearkened to the words of Peter and were baptized by the apostles that very day (Acts 2:41).

Q. What did the apostles do after Pentecost?
A. They dispersed to all parts of the known world and began the great assignment which Christ had laid upon them. Peter, after time, later migrated to Rome and there he met his death by martyrdom in A.D. 64.

Q. What did the apostles do after Pentecost?
A. From this is Catholicism! by John J. Walsh, S.J. Copyright 1957 by Writers Company. Published by Doubleday and Company, Inc.

Free publicity
DETROIT — Detroit Mayor Jerome Cavanagh said here that foes of absenteeism should stop publicizing dirty books and movies by constantly condemning them. "Instead of giving free advertising by banning a book or thundering against a movie or magazine, let us proclaim the merits of good books and good movies," Cavanagh urged the Metropolitan Detroit Council on Better Literature.

Radio & TV Apostolate
ROSARY RADIO PROGRAM
WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, Nov. 22—(Tape) Rev. Francis Van Bentem and members of the Holy Family Society.
MONDAY, Nov. 25—(Tape) Msgr. Cornelius Sweeney and members of the Guadalupe Rosary Club. Requested by a member of the Society for Special Intention.
TUESDAY, Nov. 26—(Tape) Rev. Paul Courtney and members of St. Luke's parish.
WEDNESDAY, Nov. 27—(Tape) Rev. Edwin Sogher and members of the Exaltado St. CYO.
THURSDAY, Nov. 28—(Tape) Rev. James Doerflinger.

The Above Schedule Presented as a Service by:
Abdon O'Riley • Hurt
Funeral Homes

1509 Prospect
ME 8-1474

IN THE WHOLE CHRIST
Our judgments

By ABP. EMILE GUERRY

Wherefore, thou art inaccessible, O man, whatsoever thou art that judgest. For, therein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

(Rom., II, 1)

Jesus Christ has reserved to Himself the ultimate judgment of all mankind. It is to the Head alone that the right belongs of judging the members of His Body. And yet, judgment is a necessary and noble prerogative of the human mind. How, then, can it be possible to pronounce judgment on others without running counter to the law of Christ and to His prerogative as Judge? Judgment must be made as a member of the Mystical Body; and the exclusion of self from judgments will render them more pure and more free.

The judgment must be purified from all evil passion

It must be purified from pride, therefore, because the proud man has an exaggerated idea of his own superiority, and hence also a tendency to underestimate the worth of other people. Similarly, an undue assurance about one's own shrewdness, leads to precipitate judgments pronounced on uncertain evidence or to a snap decision. Envy and jealousy are a cause of trouble through the irritation or the depression they cause on account of qualities which give others an advantage in some way. Anger destroys the calm of the mind which is indispensable to objective judgment. . . . In a word, the judgment must be freed from the passions—hate, rancor, vengeance, simple antipathy, secret aversion—which are contrary to justice and to charity.

Any person who, knowing himself, makes no effort to forget the self with its tangle of passions, is incapable of making a true and equitable judgment. And what is to be said about those who have never taken the trouble to examine themselves sincerely!

We can be immediately certain that the passions of which they are the blind slaves, will occasion and inspire all their judgments. Saint Paul's words should, however, be a salutary warning to them; for the Apostle declares that when they judge and condemn in others, is precisely what they do themselves.

The people they judge are, as it were, so many mirrors in which they are unconsciously see and judge themselves. All unknown to ourselves and by a natural inclination, the deepest tendency of our subconscious mind makes us seek out in others the defects which are creating chaos within ourselves.

It is only by the use of experience should lead us to be discreet in the judgment we pronounce publicly; and it should prove of very great assistance to us in laying aside our selfishness and in getting to know ourselves as we really are.

The judgment should be freed even from the simple egoism of nature

To judge in truth, we must strive to forget ourselves, to go out from ourselves, to lay aside our own personal views and the outlook they dictate in us, so that we may be able to put ourselves in the place of the others and to see the matter from their angle.

This discipline is necessary, first of all, in our relations with our fellow men, if we are to understand them, and if we are to try to discern the hidden motives which have urged them to act as they did—while we are at the same time convinced, however, that the deepest springs of their motives and their intentions escape us even though God alone sees into the depths of the human heart.

Self-observation and this effort to be charitable will enable us to avoid suspicion, superficial and prejudicial judgments, as well as those judgments which are based on our "intuition about a person"—often mere self-flattery—or an almost groundless suspicion.

Self-observation should equally lead each of us to be on his guard against the influence which his particular type of temperament can exercise on our judgments, by inclining them in the direction to which the temperament itself is naturally drawn.

There are various classifications of temperaments, according to anatomical, physical and chemical constitution; but each classification will indicate temperaments which are particularly susceptible to external influences, or especially impressionable and subject to physical reactions. And it is quite certain that these reactions, as well as those activities or, to be fleshless, can have dangerous repercussions on the judgments made by people of such temperaments. But plegmatic temperaments are not immune, because a natural tendency to stolidity, to apathy, to intolerance, to indifference, has its own pitfalls.

However, whatever the temperament, this watchfulness over it should be exercised calmly and peacefully; for each one of us must direct his temperament such as it is. Furthermore, it is quite certain that, while it can be an obstacle, the temperament can also be a great help in our judgment and our intuitions, if it is properly oriented.

We must also bear in mind that, not only is one admitted to the judgment, but one is themselves. One must be able to approach them with an open mind! We are so often led to view these events in the light of the unfortunate or happy consequences they can have for ourselves; or to consider them, not as they are in themselves, but as we would have them to be. Thus, our imagination intervenes, to affect our observation and the objectivity of our judgments.

Again, it is not merely a question of being on our guard against influences which our natural defects, or our constitution, or the deficiencies of our temperament can exercise on our judgments. Certain virtuous inclinations can also play their part.

One person who is kindly will be ready to shut his eyes to the defects and shortcomings of others, in circumstances where his duty demands that he keep his eyes wide and observantly open. A naturally sweet-tempered person should take care not to repress his reactions of righteous anger against error or evil, when it is his duty to protest against either of these. A tendency to self-accusation is in itself a virtue, and can be the genuine virtue of self-oblivion. When duty demands that we should shoulder our responsibilities and assert ourselves, self-oblivion demands that we speak out resolutely; for, in the context, the forgetting of self must take the form of setting aside our own natural tendency to self-accusation and enmity.

O Jews, I tremble when I consider that, when I appear before you as your Judge, on the Last Day, you will be ready to tell me of the judgments I have passed on my brethren during my lifetime. Help me henceforward to reach such judgments only in the spirit of a member, completely void of deceptive individualism, anxious to safeguard always the unity of Your Body, and with a zeal for justice and for truth, animated by the same love for my brethren. By doing this, I shall, in Your Mercy, secure Your approval on that awful Day of all the judgments I have made on men.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

WORKING TO BEAT HELL

Letters are revealing

By JOSEPH T. MCGLOIN, S.J.

You're never sure, when opening a letter in response to this column, just what you're going to encounter. But one thing you're sure of—it's always going to be interesting, one way or another. Most correspondents are a kind enough to mention what they are writing about so that you are being helpful—not that you are a said anything new, but rather that you managed to encourage those who are already doing what is right and reasonable to continue doing so in the face of the group of consistent loudmouths who try to make right seem stupid and wrong.

There are, of course, the "hate letters" and those from the dissenters. But the sensible, occasionally wild, and often just pathetic.

A boy will protest vigorously that you're too harsh with "stealing" a girl. He says that you put there can't be anything wrong with "a little harmless necking and petting." Or another will write a letter about a dirty word in informing you that that anyone but a "celibate" would know there's no harm in fourteen-year-olds' dating.

It would be most interesting to see the follow-ups to these letters some years from now. Even now, quite a few such letters are on hand to justify an occasional "I told you so." Invariably, the boy finds out that going steady is dynamite, and the girl discovers to her sorrow that there is no such thing as "a little harmless necking or petting" without rather bad results.

Most letters make the author feel like about two cents in a high market, since they are from people whose incomes are practically zero. They are from those who are doing truly great things for God and their fellow men.

There is, for instance, the letter from an unassuming, dedicated priest who has started a group of young men's groups. This organization has as its purpose the teen-ager's working out of his own problems, with the cooperation of other teen-agers; and it seems to have all the depth and energy of a good Sodality, having its effectiveness on spiritual rather than on just "keeping kids busy"—which, by itself, would be ridiculous. It's marvelous, though hardly surprising, to note how the forgotten teen-agers under the care of this zealous priest follow up his suggestions with their own youth and energy.

Perhaps the most frequent type of letter one gets from teen-agers is one to do with boy-girl relationships—which is hardly surprising. What might surprise some people, however, is the great good, who may have become involved in a relationship which is not, in itself, as bad as it seems. In fact, indeed, are willing to practice even heroic virtue to remedy the situation. The nice part of a teenager, which is not to be lost, is the way between himself and the Crucifix.

All too often, a letter from a boy will read something like this: "Tell me some way to explain to her that this is wrong without hurting her feelings," an expression which might well give some of you girls pause for meditation. Or you'll get this sort of thing from a girl who is breaking off a dangerous friendship: "Father, I have chosen the side of God because He loves me enough to

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have suffered for me; so this is better than any pleasure of earth. . . ." The boy, of course, who is still so immature that he thinks girls were created primarily for his pleasure, would be too immature to dig this depth of truth. But the most interesting letter in this present batch comes from an American teen-ager girl who is spending two years in Peru, studying in English and trying to ignore others with her own Sodality spirit. To quote only a couple significant passages from her letter: "I love these kids. Father, and I don't want to let them go on like this. They need the strong Sodality influence. I . . . can't speak enough Spanish yet (Give me 20 years or so) to really communicate to them the Christian way of living. . . . Please read this to me, so I can stick it out—life is sweet, but so is rock candy. . . ."

You teens who are reading this in the comfort of your home should—and undoubtedly will—get some of the same feelings I

get as I read it in my comfortable home. Here is a girl of 15 or 16 who is generous enough to use her youth in helping others, maybe some of those "least brethren" Christ speaks of. Here is one who has forgotten herself, who has given up the preoccupation of some teens with dating and "fin, and all the rest to live a life of Christian leadership and not just talk about it. And this, not because it's just one big, romantic ball, but because it's doing Christ's work, often the hard way.

This, to me, is the real teenager in action, far more typical than any selfish, immature jerk to whom anyone else is only another mirror for his own adoration.

Yes, I get letters. And I'm most grateful for all of them. It's like everything else you do as an attempt to help others, like teachers for instance. And you find that they help you much, much more than you could ever help them.

Identification

AIBATO, Ecuador—Seminarians here expressed their gratitude to the Cardinal Archbishop of Managua for the Volkswagen he gave this impoverished diocese by naming it after him. They pointed to AIBATO DOEPFNER on the vehicle.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Nov. 21 TWENTY-FIFTH AND LAST SUNDAY AFTER EPIPHANY. The advent theme of God's "coming." Of His saving deeds wrought within the context of the world's history, has appeared frequently in the liturgy in recent weeks. It is strong in today's Mass, the last before the four Sundays of Advent.

Matthew's description of the destruction of Jerusalem painted in true prophetic tradition on a false scale) is used in the Mass as a sign of God's final visitation in the last coming of our Lord. Man is in misery (Alleluia, Offertory Hymn), oppressed by hostile forces, and God intervenes to set His people free (Entrance Hymn, Gradual Hymn).

Finally, this deliverance is accomplished at the end of time. But every deliverance in time, every act of salvation-history, both points toward and contributes to that consummation. The Mass itself is such a sign, a sacrament of the heavenly banquet.

Nov. 25 ST. CATHERINE, VIRGIN, MARY. The First Reading is a lyric of thanksgiving for God's saving deeds. In this Mass of a martyr it expresses the joyous and deliberate yielding of life itself to God which ideally is the Christian's approach to death.

Is this not the most important part of that vigilance which the Gospel recommends in such strong terms? That we in Christ achieve our form of martyrdom under the conditions of our lives that we are able not only to suffer death but also to offer it.

Nov. 26 ST. SYLVESTER, ABBOT. Today we honor an abbot who became a hermit, and we note the analogy between the offering of the religious vows of renunciation and the offering of death. Many of the services of religious profession refer explicitly to this relation, seeing in the vows a kind of "little death." And for the same purpose as death—to open a person in this particular vocation to God's freeing, saving action.

Nov. 27 MASS AS ON SUNDAY. "This generation will not have passed, before all this is accomplished" (Gospel). Then it was the destruction of Jerusalem, that symbol of the passing of the old order, and the birth of the new order in the Church, in Christ's kingdom, where all things are new. Now (for this is a living Word addressed to us as well as to the first generation of Christians) is the perennial newness of Christ's creation through the sacraments.

Nov. 28 MASS AS ON SUNDAY. The newness of the everlasting newness of eternal life, his foreshadowings and even beginnings in our sacramental encounters with Christ and His life, from Baptism to Viaticum. Christ's new creation is a creation of grace. "Grace is the beginning of heaven," someone has said. And the sacraments are means of grace, particularly that greatest of the sacraments, the Eucharist. Every time we participate in Mass we are new creatures, sharing freshly in that glorification of which Christ's Resurrection and Ascension are causes.

Nov. 29 MASS AS ON SUNDAY. We thank our Father "for rescuing us from the power of darkness and transferring us to the kingdom of his beloved Son" (First Reading). This kingdom will be manifested definitively and gloriously at the end of time when Christ will appear clearly as Lord of all. But the kingdom is already here in the Church, however obscurely. The Church is a reality whose very being always reminds us of the last things and that consummation towards which all creation labor.

Nov. 30 ST. ANDREW, APOSTLE. Not only was St. Andrew a Christian is a man with a mission, is a man who is "sent." "And how men to preach unless they be sent?" (First Reading). Apostle and bishop and their clergy also have a special mission but we all share a mission of witness arising from Baptism and Confirmation and, indeed, from every Eucharist. And to be fully Christian our witness must never exclude that well-founded hope of future glory which gives the Christian life here and now its cogency and reason.

VIEWING WITH ARNOLD

'The Reluctant Saint' is admirably filmed

By JAMES W. ARNOLD

CURRENT RECOMMENDED FILMS

For Everyone: Lawrence of Arabia, Lives of the Pious, The Great Escape, For Connoisseurs: Winter Light, Sts., This Sporting Life, Better Than Most, The Longest Day, The Hanging, The V.I.P.s, The Reluctant Saint.

tions of others, rather than on the phenomenon itself.

The movie takes dramatic liberties with Joseph's life, but remains true to its spirit. The real saint had an even harder time than the film suggests, being shunted from monastery to monastery and subject to inquisitorial harassment. His virtues were more frighteningly heroic (e.g., seven-day fasts a year) and his ecstasies so frequent he was allowed to say Mass only in private.

In making Joseph's story palatable to the mediocrity of "saint movie" plot devices, especially expressive is the title figure of the proud, conservative master-of-noVICES who is forced to symbolize all the forces of opposition. This fellow misjudges and hates good-natured Joseph and finally subject both hero and audience to an exasperating exorcism in Latin. Ironically, Dmytryk has the perspicacious actor (Ricardo Montalban) in this scene look like Satan himself.

There is also a pat contrast between Joseph and a scheming, ambitious fellow monk who leaves bars of soap about to help Joseph knock over valuable chinks of status. This monk, a symbolic cripple, eventually becomes convinced of Joseph's holiness and seeks an assailed monastery by the sick and lame that is both clumsily staged and grotesquely melodramatic.

Oscar-winner Maximilian Schell, as the saint, is moving and shabby and sensitive, a true son of St. Francis, though in some scenes his mental fog seems a touch too thick. Lea Padovani is marvellously earthy as scannier John Pante's contrived conception of the saint's unsprited peasant mother, who at one point shrieks her way into Vespers to get her son back into the monastery.

Most delightful, though, is the return after too many years' absence of veteran Akim Tamiroff as the role of a Pope John-like figure of the saint's unsprited peasant mother, who at one point shrieks her way into Vespers to get her son back into the monastery.

Why fall the story of St. Joseph now? He has the eternal appeal of the "little poor man," the St. Francis type; doubtless also, the locale and the peculiar manifestations attributed to the saint challenge Dmytryk.

But it may also help, at a time when just importance is given to the place of the intellect, to recall that IQ, currently the key to the Good Life and the executive washroom, is not necessarily the key to heaven. As the Tamiroff character observes, "Reading and writing? Any fool can do that. But the sacred call comes from God." (Legion of Decency: A-1.)



GIFT TO SCHOOL—Father Harry F. Hoover, principal of Secunia Memorial High School, Indianapolis, receives a model heart from Darlene Ferguson, of St. Andrew parish, member of the Marion County Junior Heart Committee and a student at the school. A gift of the Marion County Heart Association, the model is for use by teachers and pupils in studying the heart.

High schoolers invited to tour Marian campus

INDIANAPOLIS — Senior and junior students of all Indiana high schools are invited to visit Marian College, with their parents, on Sunday, Nov. 24, to view the campus and discuss the 17 major programs of study available to them.

College Information Day offers visitors an opportunity to meet members of the faculty and administration who will be on hand to answer questions and to explain college preparatory program requirements for numerous professions.

The event will begin at 2:30 p.m. with a brief statement by college president, the Very Rev. Francis J. Keene, Sister Mary Karen, O.S.F., Dean of Mary, will discuss academic standards and requirements. Student activities will be covered by Beth Sutherland, of Ft. Thomas, Ky., and Robert R. Campbell, of Indianapolis.

Hospital Guild schedules dance

INDIANAPOLIS — St. Francis Hospital Guild will hold their Winter Wonderland Dance on Saturday, Nov. 30, at the Assisi, Downey Center Club of Ballroom, 511 East Thompson Road, Ted Lang and his Californiaans will play from 9 p.m. to midnight.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Madison, North Vernon, New Albany, Richmond, and Terre Haute.

BOOKS OF THE HOUR

For the younger reader

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

The first volume has just appeared of a new encyclopedic series descriptive of all aspects of Catholicism, and meant for young readers.

The series, "The New Library of Catholic Knowledge," is published by Hawthorn Books, and all 12 volumes will be published for a net cost of \$45. The individual volumes will not be sold separately.

The first volume is "Preparing the Way," by Miss M. E. Odell, an Englishwoman whose specialty is geography. She regularly teaches this subject and religion in her native country.

Basically, "Preparing the Way" is meant as an introduction to the Old Testament, and to answer such questions as "How may we know of the existence of God?" and "How are we to interpret the account of Creation in Genesis in the light of modern science?" This second question is, of course, a rather difficult one to answer in high school language, but it seems to me that Miss Odell's treatment of evolutionary theory is well done.

The exact age levels for which books of this kind can be used are always matters of controversy. I would suggest that intelligent high school students ought to find the contents of this volume within their grasp and very readable.

Four chapters comprise the first section of the book, the geography of the Holy Land and of the interior of St. Peter's, in full color, and there are a good many attractive drawings and some helpful maps.

The advisory editorial board consists of three distinguished English Dominican theologians, two English lay teachers, and one to insure that the set will appeal to an American audience—a well-known American librarian and educator.

"The Family and the Bible," by Mary Reed Newland (Random House, \$3.95) is the latest of a group of books by Catholic wives and mothers, interested in furthering knowledge of and love for the Bible, by having parts of it read aloud as a regular feature of family life (there are seven Newland children).

In an introductory essay, Mrs. Newland shows she is under no lovely photographs of the Holy

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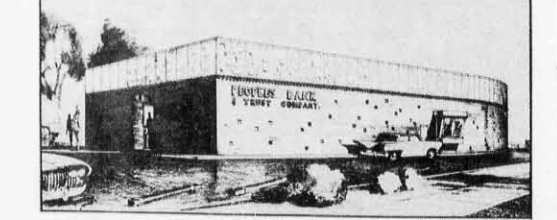
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Tic Tacker

REPORT FROM ROME—Archbishop Schulte reports that he was much impressed with the "graciousness" of Pope Paul VI during a recent audience for the American hierarchy. The Pontiff asked the Archbishop to convey his greetings to the Archbishop of Baltimore, Father Raymond T. Beiler, editor of The Criterion and pastor of St. Thomas Aquinas parish, Indianapolis, spent several days in a Rome hospital recovering from an eye infection. . . . A visitor to Rome the past two weeks was Father Charles France, presently on leave from Marian College for doctoral research in Europe. Father France spent his time there in the Vatican Library. He is writing occasional accounts for Criterion readers based upon his travels and findings.

MISSIONARY HOME—Sister M. Gertrude Gelfingier, O.S.B., has returned from Bogota, Colombia, after her first year of teaching there in a boys' school. Since this is the vacation season in Latin America, Sister Gertrude will spend several weeks at Our Lady of Grace Convent, Beech Grove. She will also visit with her ailing father in Bradford, Ind. Sister Gertrude's traveling companion from Bogota was 11-year-old Aurea Durango, one of her pupils. He will spend the next several weeks as a guest of Mr. and Mrs. Lamar Layfield of Christ the King parish, Indianapolis, while attending Christ the King School.

HERE AND THERE—Sunday, Dec. 8, will mark the 20th anniversary of Bishop Joseph Charrtrand's death. Appropriate memorial services are in the planning stages. . . . The Sisters of Our Lady of Grace Convent, Beech Grove, will have blessing and open house for their new novitiate wing on December 8. This is an opportunity for the public to view the living and study quarters of the postulants and novices before the cloister regulations are put into effect the following day.

NEW LITERARY INTEREST—Officials of the Junior Great Books program, sponsored by the Special Education Department of the Archdiocesan School Office, were called to order by the heavy response by high school students in Indianapolis. Five discussion groups have been organized for freshmen-sophomores throughout the city, involving about 85 youngsters. Another 78-90 students have signed up for the junior-senior program, making three sections necessary. The unexpected volume brought a temporary shortage of books and leaders. Such pleasant problems. About 250 youngsters are involved in the program on the seventh and eighth grade levels.

NAMES IN THE NEWS—John Gale, organist at St. Mary's Church, Indianapolis, will be guest piano soloist at the first fall performance of the Philharmonic Orchestra of Indianapolis. The event is scheduled at 8:30 p.m. Tuesday, Nov. 26, in the Caleb Mills Auditorium of Shortridge High School. Dr. Gates, professor of music at Butler University's Jordan College of Music, will play Mozart's Concerto No. 19 in F Major. . . . Miss Catherine M. O'Connell, of the Woods College, has written a poem that will appear in the National Poetry Association's Anthology of College Poetry. A native of Floyd Knobs, Ind., Miss O'Connell has served as a Criterion correspondent. . . . Father David Kahle, physics and mathematics instructor at the Latin School of Indianapolis, was named to the steering committee of the Marion County Science Seminar.

Work with regime, Vietnamese urged

SAIGON, Vietnam—The Bishops of South Vietnam told their flocks in effort to cooperate with the new regime "for their country's good and their fellow citizens' welfare."

The Bishops gave this instruction by quoting Catholic teaching in a joint pastoral letter read in all churches (Nov. 17).

Dated November 7 from Rome, where the Bishops have been attending the Second Vatican Council, the letter deals mostly with the council. The latter part refers to recent events in Vietnam, citing the intense interest of Pope Paul VI who "has manifested his affection for the people of Vietnam and has expressed his wishes that they may enjoy peace, union and brotherhood."

St. Joseph to host one-act play event

Three Archdiocesan entries will participate in the 11th annual One-Act Play Festival, to be held at St. Joseph's College, Bensenville, this weekend.

The Catholic Theatre Guild of Indianapolis will present "Savage," featuring Agnes Mangus, Marjorie Johnson and Glyn Enceling. Marian College will present the second act of "Shadow of a Gunman."

Also participating are St. Mary's of the Woods, St. Francis, St. Mary's and St. Joseph's College, the University of Notre Dame, the Catholic Theatre Guild of Evansville, and the Marian Theatre Guild of Whiting.

CYO dance slated at Connersville, Ind.

CONNERSVILLE, Ind.—St. Gabriel's Jr. CYO will hold a Thanksgiving Dance on Saturday, Nov. 30, from 7:30 to 10:30 p.m. in the parish hall. All Richmond Deans' CYOs are invited.

Don Hofler, disc jockey from Indianapolis, will spin the records.

Joseph E. Kernels married 50 years

INDIANAPOLIS—Dr. and Mrs. Joseph E. Kernel, of Our Lady of Lourdes parish, will celebrate their golden wedding anniversary on Thanksgiving Day, Nov. 28.

An open house for relatives and friends will be held in the Kernel home, 5270 E. Washington St., from 2 to 4 p.m. on Nov. 28, ords.

Back amendment on school prayer

NEW YORK—The National Catholic Youth Organization Federation called on all local CYO groups in the country for "active efforts" to amend the U.S. Constitution "to permit the traditional right of prayer in the public schools."

"Preservation of the right of public prayer in the public schools" seemed to become an informal slogan sweeping the four-day convention attended by about 2,000 young people from all parts of the nation, as well as many priests, religious and lay leaders. The official theme of the CYO's Seventh National Convention was "Youth Gives Service."

Prayer in schools was strongly endorsed in a resolution which urged CYO members to write their Congressmen asking them to support a proposed compromise constitutional amendment now in committee.

RETREAT BREAKFAST—The Retreat League of Our Lady of Fatima Retreat House, Indianapolis, will sponsor a Communion Breakfast on Sunday, Nov. 24, in the Severin Hotel. The event will follow the 9 a.m. Mass in St. John's Church. Father Ralph Larson of Fort Wayne, former national moderator of the National Laywomen's Retreat Movement, will be principal speaker. Miss Pat Cronin, above, former secretary of the NLRM, is chairman. Reservations may be made by calling Miss Cronin, WA 4-5305 (days) or AT 3-8656.



A MOUNTAIN OF CORN—Cathedral High School band members are hustling corn these days—popcorn. They are selling six and one-half tons of popcorn, packaged in five pound sacks, to purchase necessary band equipment. Shown above are two officers of the band club—Tony Wadsworth, right, president, and Mike Klee, treasurer. The sale will continue until every sack has been sold. (Staff photo)

Council cheers report

(Continued from page 1)
voted to a whole scheme, much less a single chapter. Strong and prolonged applause rose from the council Fathers when he concluded.

The Belgian prelate began by giving four reasons why the council, in response to numerous requests "from council Fathers and others," must consider the subject.

"1. For the sake of truth, because the Church has always taught this principle (of religious freedom) as part of the rights to be held by her by Christ.

"2. Because of the need of defense, since the Church cannot be silent when atheistic materialism is depriving almost half the world of religious liberty.

"3. Because of the need for peaceful coexistence, since all men of all religious beliefs, as well as those without any, must live together in one human society, and the Church must show the way in the light of truth.

"4. For ecumenical considerations, in view of the fact that many non-Catholics hold the Church in aversion and suspect her of Machiavellianism for allegedly demanding religious freedom where she is in a minority and ignoring it when she gets control."

The term "religious liberty," Bishop De Smedt explained, has a very definite meaning and should not be understood in any other sense than that intended by the authors of the text.

It does not mean, he said, that a person is free to solve his religious problems according to personal whim with no moral obligations toward God (religious indifference).

It does not mean that a person's conscience can be free of all moral law and obligation toward God (laicism).

It does not mean that error is to be equated with truth (doctrinal relativism).

It does not mean that man has a right to back and enjoy his religious uncertainty (dilettantistic pessimism).

The SPECIFIC meaning of religious liberty was defined as follows:

"In positive terms religious freedom means the right to free exercise of religion according to the state of conscience. Looked at negatively, it means immunity from outside coercion."

It is the right to do that which the right and duty to manifest a religion externally according to one's conscience is not an unlimited one. It is the right to the exercise of the common good, he said, and this common good can at times subject it to modification and control.

He noted that the chapter compares various papal decrements on the subject. One of these is Pius IX's encyclical, *Quanta Cura*, which he said has frequently been quoted in support of the charge that the Church does not favor religious liberty.

The teaching of the Church on this topic reached its culminating point, he continued, in John XXIII's encyclical, *Pacem in Terris*, whose teaching is fully reflected in the ecumenism schema's chapter on religious freedom.

But Bishop De Smedt stressed the fact that the chapter is not a dogmatic treatise but a pastoral decree intended for the men of today. He concluded:

"It is to be hoped that this topic may be discussed and voted upon before the end of this session. This would be an eloquent proof to the entire world of the fruitfulness of the council's effort. The members of the Secretariat for Promoting Christian Unity will spare no effort, even working day and night, to give due consideration to all observations and criticisms in order to bring about the achievement of this all important goal."

FATHER BERNARD Haring, C.S.S.R., council expert, told the Bishops' press panel that it would be almost a miracle if the council could answer Bishop De Smedt's

Byzantine

(Continued from page 1)
whom once and we confirm Our respect and Our hope.

"A thought full of affection goes also to those regions where the Church, in silence and in tears, awaits the dawning of better days to address to the hierarchy, to priests and to the faithful words of hope, encouragement and consolation. May the day soon dawn when one flock with one shepherd is formed, when proven unity is reconstructed and the Church may show everywhere her immaculate splendor."

POPE PAUL then recited a

Lawrence Sextons to mark jubilee

INDIANAPOLIS—Mr. and Mrs. W. Lawrence Sexton of SS. Peter and Paul parish, will celebrate their silver wedding anniversary on Sunday, Nov. 24. A Mass of Thanksgiving will be offered in Blessed Sacrament Chapel on Saturday, Nov. 23.

Members of the original party who will be in attendance are Mrs. Mary Jane Kreutzinger, Mrs. Jack Leebus and Joseph Argus, all of Indianapolis. Also Mrs. Frank J. Delaney, of Burlington, Iowa; and James R. Hilger, of Columbus, Ind.

Card party set

INDIANAPOLIS—The Martha and Mary Organization of the Little Flower Church will hold a card party on Sunday, Dec. 1, in the school auditorium, 14th and Board. All games will be played beginning at 2 p.m. Refreshments will be served and a Christmas booth will be featured.

accept the whole doctrine of the Church.

What many want, he said, are explanations of Catholic truth in clear terms, and not from private theologians but from the Apostolic See.

The final speaker of the day—Archbishop Charles De Trochery of Aix, France—saw a serious defect in the schema.

"There are three steps to union," he said, "first charity, then dialogue and then the internal renewal of the Church. The text treats adequately of the first two, but not of the third. There should be more emphasis on the interior renewal of the Church through His liturgy, the revamping of some ecclesiastical institutions and even in research into theological doctrine."

Cardinal Franziskus Koenig of Vienna replied directly to the objection made the day before by Cardinal Ernesto Ruffini of Palermo, Italy, against the use of the word "ecumenical." Cardinal Ruffini had said that the term was used in the sense given to it by Protestants.

Cardinal Koenig replied that such words as "ecumenism" and "ecumenical" have acquired new meanings with the passage of time. He said the schema should indicate clearly the precise sense in which the terms are used.

On the schema, he observed, "30 years ago no one would have regarded as possible the progress we are witnessing today. Christ has brought this about through His Spirit, thanks to the dialogue of recent years."

Cardinal Laurent Ruanwaha of Bukuru, Zaire, commended the charity and humility in the approach toward separated Christians. "By humility as we renounce ourselves, there is a gift to that we have nothing that we have not received. . . and since love is the first of the commandments."

WITH OBVIOUS reference to the Jews, Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem said: "The text should make particular mention of any one non-Christian confession. Either they should all be mentioned or none."

Conductor Bishop Arthur Heinger of Strasbourg, France, held the schema as "a special grace and favor from God." He warned, however, that "a constant effort and progress and success is a profound reform in our methods of investigating the truth."

In this respect, he said: "It is time to acknowledge and admit historical truth even when it is bitter to the taste. The Church is holy, but God's holy things are carried in vessels of clay. . . . We must admit that many leaders of the ecumenical movement in the Catholic Church have had to face serious and even discouraging setbacks. . . . Our separated brethren, we must further admit, show more confidence in their scholars than we do. . . . Too many Catholics hold revealed truth passively and statically and have failed in their duty to study critically those doctrines which are at the root of the separation we deplore."

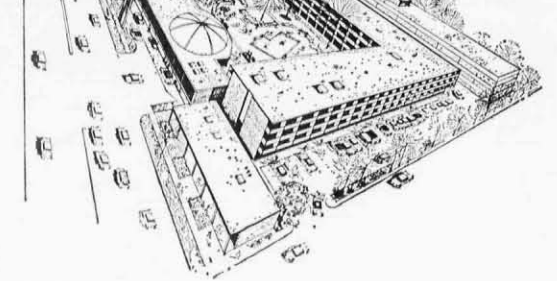
ARCHBISHOP John McQuaid, C.S.Sp., of Dublin recommended caution, saying that "so many Catholics today interpret certain kindly feelings toward the Church on the part of non-Catholics as indicating a desire and a will to

prayer for union:
"O Divine Saviour, as You loved the Church and as You have given Yourself for her, in order to sanctify her and make her appear before You resplendent in glory, let Your holy, face illumine her! May Your Church, one in

Your charity, holy in the participation of Your holiness, be still today in the world the standard of unity for all hearts, inspiring holy designs for a general renewal. And may her sons, re-nouncing every division and base-

ness, honor her, always and everywhere, so that all men who still do not belong to her, looking at her, may find You, Truth and Life, and through You may be brought back to the Father in the unity of the Holy Ghost. Amen. Amen."

Plan \$4 Million Downtown Motel



300-room Ambassador Inn to be built on East Washington near downtown area.

A group of Indianapolis businessmen, including John M. LaRosa, has announced plans for a \$4 million, 300-room motor hotel about four blocks east of the immediate downtown area. Construction is expected to begin in the next 60 days.

The four-story, luxury motor inn will cover an entire city block and be on three heavily traveled highways, U.S. 421, 40 and 52. The site is bounded by Washington Street on the north, Davidson on the East and College on the west. The site is only three blocks from the new Central business district which is expected to be developed by the Metropolitan Plan Commission.

The motor inn will be managed by the Dinkler Management Corp., a subsidiary of Transcontinental Investing Corp., which has an interest in the facility. In addition to a long-term management contract, the Dinkler organization will assist in the design and decoration and in planning other

facilities. Dinkler presently owns and operates 35 hotels and motor hotels throughout the eastern half of the U.S. and Canada.

LaRosa, president of Ambassador Inn, Inc., said a detailed survey was conducted by Thompson & Associates of Indianapolis to determine whether a motel with the specifications of the Ambassador would be a needed and welcome addition to the downtown area. The response to a comprehensive questionnaire was overwhelmingly in the affirmative, he said. Some modifications were made to original architectural plans to conform to suggestions supplied by 300 Indianapolis businessmen.

Because of the Ambassador's proximity to the heart of the business district, builders of the motel have included plans for a convention hall and meeting rooms to accommodate some 1,800 persons. There will be on-site parking for 300 vehicles. There also will be an L-shaped Olympic-sized swimming pool.

The architectural firm of C. H. Byfield II and Associates has been retained for the building project. Other businessmen associated in the project are: Charles Hatfield, vice-president and director, Memphis, Tenn. Mr. Hatfield is also president of Curtesy Coffee, Inc., of Memphis, Tenn.

Edward S. Williams, treasurer and director, Indianapolis, Ind. Mr. Williams is owner and operator of Shamrock and Skyline Motels on U.S. 40 east of Indianapolis.

John W. Meyer, secretary and director, Indianapolis, Ind. Mr. Meyer is secretary-treasurer of Inter-State Foundry Co., Inc. John C. Byrne, director, Greenfield, Ind. Mr. Byrne is owner of Byrne Pharmacy, Greenfield.

Lewis B. Renner, director, Indianapolis, Ind. Mr. Renner is president of Renner Express, Inc. Robert V. Welch, director, Indianapolis, Ind. Mr. Welch is also president of R. V. Welch Associates, Inc. Adv.

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The ART ROBERTS SHOW is everybody's remedy for early morning blues! If you suffer from this common morning malady . . . take the cure . . . tune your radio to WXLW • 950 on the dial • starting at 6 A.M. and let ART bring you out of your doldrums! Try it for one week . . . the ART ROBERTS SHOW can become habit forming! You'll be up to the minute with time • temperature and weather reports • traffic tips and just the right music to help you shake the arms of Morpheus! The ancient Greeks knew that if you developed a nodding acquaintance with Morpheus—god of dreams—you'd fall asleep . . . but if you're tuned to the ART ROBERTS SHOW you won't dare . . . you might miss something! Take the cure for the next seven days . . . shake the morning blues . . . and wake up happy with the ART ROBERTS SHOW!

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ISSUE ANNUAL STATEMENT

U.S. Bishops in forceful plea for racial justice

WASHINGTON, D.C. — A forceful plea for the use of spiritual resources to solve the country's problems of racial injustice was made here by the U.S. Catholic hierarchy.

As a partial result of increasing secularism and materialism, expediency, rather than principle, is often used to meet social problems, the nation's 500 bishops said in the annual statement issued on their behalf by the National Catholic Welfare Conference.

The first step in meeting any racial problem is to treat all men and women as persons, without

reference to patterns of difference," the prelates stressed.

In their statement, the bishops restudied the nation's heritage of moral and political principles, pointed to threats facing it today and expressed confidence Americans will meet the challenge.

THE STATEMENT was released here (Nov. 17) through the executive department of the National Catholic Welfare Conference.

The bishops said: "A national examination of conscience would reveal today that we are in danger of becoming a people weakened by secularism in our social philosophy, materialism in our concept of the good

life and expediency in our moral code."

The bishops said secularism, which regards God and religion as irrelevant to everyday life, is enjoying "increasing establishment as an official American view of life." They said it can be found in education, marriage, business and recreation.

Materialism, they continued, is reflected increasingly in moral values. "Security in the comforts of living is too often our major, even our controlling, concern," they said.

They added that "as an affluent nation, we are unfortunately acquiring the vices associated with irresponsible materialism: over-indulgence, excessive gambling and the insatiable demand for excitement."

The third problem they characterized as "the frequent use of expediency rather than principle in meeting our social problems."

TYPICAL of this defect, they said, is the "confusion and tension surrounding the so-called 'race question.'"

Social justice, they charged, under the influence of secularism and materialism, "becomes merely a political matter and we remain as a nation morally fortified by racial injustice in schools, jobs, housing, communal facilities, even in the most obvious area of democratic suffrage."

The proper approach to the race issue, they said, "is to treat all men and women as persons, without reference to patterns of difference."

"Unless the Declaration of Independence is taken to mean what it says about inalienable rights and their derivation, unless the

salute to the flag including Lincoln's phrase 'under God,' is uttered without tongue in cheek; unless the plain intent of the Constitution is wholeheartedly endorsed—any talk of 'law and order' is worse than poor policy; it is hypocrisy," they said.

Despite this outlook, the bishops expressed confidence that the situation will brighten. "Even these problems of our republic can be hounds of union. They are faced by all Americans; their solution is our mutual burden," they said.

"Men of good will are finding out they must work together to stem the march toward secularism. Reaction against materialism may, please God, result in a renewed commitment to spiritual values, turning our search for wealth into a vocation of service," they said.

As for the "race controversy over civil rights," the bishops said that the desire for a more perfect union "can yet rally the moral energies of the nation to complete the unfinished business of the Emancipation Proclamation by full recognition of all their citizens."

Pontiff broadens Eastern Rite body

VATICAN CITY—Pope Paul VI has further broadened the influence of Eastern Rite prelates within the Sacred Congregation for the Oriental Church by naming 16 consultants to the body.

Among the new consultants to the Roman Curia body are two leading Eastern Rite prelates of the United States: Archbishop Ambrose Sheehy, O.S.B.M., of the Ukrainian Rite Archdiocese of Philadelphia and Bishop Nicholas T. Elko of the Ruthenian Rite Diocese of Pittsburgh.

The Pope's action brings about representation by all Eastern Rite communities which are united with the Holy See.

Purchase site

CHICAGO—DePaul University here has acquired a \$750,000 property in Chicago's Lincoln Park conservation area. The University will build a science research center, a library, and a liberal arts classroom and faculty building on the site.

Negro fraternity honors Fr. Bosler

INDIANAPOLIS — Father Raymond T. Bosler, editor of The Criterion, has been named "Citizen of the Year" by the Indianapolis chapter of Omega Psi Phi, national Negro fraternity, for "outstanding efforts" to promote interracial justice.

PREPARE NOW FOR ADVENT!

Advertisement for Advent Wreath Candle Kit. Includes details about the kit's contents, price (\$4.95), and availability with a green wire wreath for \$2.95. Also mentions open daily hours and a special offer on advent calendars.

Lay-away Now For Christmas CRIB SETS

Advertisement for crib sets. Features a photo of a crib set and lists various options like Full supply of Crib sets in all sizes and varieties, and Popular Hand Decorated, 3-in-1 average size Crib Set for \$39.95.

Advertisement for KRIEG BROS. Established 1892, Catholic Supply House Inc. Located at 119 S. Meridian, Indianapolis. Includes phone numbers and a note about mail orders.

rights for millions of our fellow citizens of the Negro race."

THE PRELATES also discussed the courts, saying that while tribunals must be vigilant to protect justice, "the people must be vigilant too, lest the courts... annul the original determination that ours be a government of laws, not of men."

"Our courts must see," the bishops said, "that the law of the land is so interpreted as to be free from undue influence of particular schools of thought."

"It has best served the American tradition when the law reflects a community consensus or common understanding of what is best to achieve the common ends of justice," they said.

"The recognition of the right of conscience has been basic to our civil traditions," the bishops said.

"The statement also includes praise for American recognition of the right of conscience and notes how this respect parallels the words of the late Pope John XXIII on the subject."

"The power to dispose of the fruits of one's labors has been wisely controlled by the concept of the stewardship of wealth. When our Protestant fellow citizens, if only because of their proportionately greater numbers, were so largely charged with setting the moral tone, their best representatives revealed an enlightened Christian sense of stewardship which redounded to the common good."

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THE BISHOPS expressed gratitude for worldwide interest in the council proceedings.

"In these days so full of historic importance, we have gratefully noted the prayers and the cordial expressions of good will toward the council and the Church from Americans of every faith," they said.

The statement also includes praise for American recognition of the right of conscience and notes how this respect parallels the words of the late Pope John XXIII on the subject.

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Winter Spinnet Pianos advertisement. Includes text: "With that Grand Tone MARION MUSIC CO. 100 S. PENNSYLVANIA"

Termites, Roaches, Waterbugs, Mice, Etc. advertisement. Includes text: "FIELD PEST CONTROL SERVICE 933 E. Tabor Road, Terre Haute, Indiana"

EYES EXAMINED advertisement. Includes text: "PRESCRIPTIONS FILLED Contact Lenses Fitted"

TERMITE LIFETIME GUARANTEE PLAN advertisement. Includes text: "FREE Inspecting for termites with A-1 Termite Control Service, Inc. WA 3-3383"

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. Includes details for Autumn Fantasy Dance, Holiday Dinner, Annual Pre-Thanksgiving Dance, Turkey Shoot and Dinner, and Mission Card Party.

Advertisement for Catholic Knights of America. Features text: "FOR CATHOLICS ONLY NOW! only \$1.45 per month (Ages 18 to 65) Provides \$50.00 Per WEEK (Up to 26 weeks) If You Are Hospitalized... GET FREE DETAILS Mail Coupon Today!"

JERRY MILLER, INC. advertisement for Christmas Carpets. Features text: "YOUR Choice OF 3 QUALITY NYLON CARPETS \$249.50 * PAY ONLY \$200 Per Week CARPET + PADDING + INSTALLATION 32 Sq. Yds Installed Over Heavy Rubberized Padding (Enough for the Average Living Room, Dining Room and Hall) *PAYMENTS BASED ON MONTHLY PAYMENT PLAN AND WOOD FLOOR INSTALLATION."