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Religious liberty schema approved by wide margin

VATICAN CITY—The ecumenical council's hotly-disputed document on religious liberty, which plunged the council into crisis at the end of the third session, has sailed serenely through its final vote. Eight out of nine council Fathers voted in its favor.

Now all it needs is a formal vote in a public meeting and promulgation by Pope Paul VI to become official.

The same general meeting which saw the approval of the religious liberty document (Nov. 19) also heard results of the voting on the schema on the Church in the modern world. The votes had not been tallied in time for announcement at the last general meeting.

The schema's fifth chapter, containing a controversial treatment of modern warfare which Archbishop Philip M. Hannan of New Orleans had publicly criticized, received 523 votes of "yes with reservations," which indicates it will probably be amended.

Before the vote on the religious liberty schema Bishop Emile De Smedt of Bruges, Belgium, introduced the amended text on behalf of the Secretariat for Promoting Christian Unity.

The vote on the overall religious liberty schema was: yes, 1,954; no, 249; and null, 13.

TWO DAYS earlier (Nov. 17), Msgr. George G. Higgins, a council expert, explained at the U.S. bishops' press panel that most attempts to change the religious liberty document reflected efforts to center man's right to such freedom in the practical, civil sphere rather than in man's natural dignity as a person.

Msgr. Higgins said "it would be extremely dangerous for the Church to base man's right to religious liberty strictly in the civil order" since states which do not recognize man's dignity could then invoke the need for public order and the common good to suppress liberty.

A previous revision of the text, which has had a stormy career in its processing through the council agenda, had inserted phrases into introductory paragraphs insisting on the need to "seek the truth and follow it when found." It also pointed out the Church's traditional teaching that the Catholic Church is the only true church which, once recognized as such, must be followed. Some Fathers felt this insertion was a necessary emphasis at this point. Others considered that the reiteration of Church doctrine on the subject in the place it was inserted was harmful to ecumenical progress.

GUEST panelist, Father John Long, S.J., of New York an official of the unity secretariat, admitted that "as put, this was a strong and rather harsh statement of Church doctrine."

"The present revised statement is a much smoother enunciation of what is traditional teaching . . . and I do not think it will raise ecumenical difficulties," he added.

One of the few changes which were made includes the insertion of the word "traditional" in the statement that the document's ideas leave the "doctrine of the Church intact" according to Father Francis Connell, C.SS.R., former dean of the school of sacred theology at the Catholic University of America. He said the new version also speaks of the obligation "not only of individuals, but also of society" to look for and embrace the true Church once it is discovered.

Msgr. Mark J. Hurley, vice-chancellor of the San Francisco archdiocese, noted another change—the addition of a quotation from Pope John's encyclical "Pacem in Terris" on the concept of the "common good." He also noted a minor change in phrasing when the text speaks of parents' rights in education that adds the words "either directly or indirectly" in speaking of financial pressure exerted to send children to a school other than one the parents choose.

FATHER Robert Trisco, professor of Church history at Catholic University of America, observed that where the old text spoke of man's obligation to seek the "true Church," the text now says He is bound to seek the "truth, especially in matters pertaining to God and the Church, and when discovered, to follow it."

Father John J. King, O.M.I., superior of the Oblate house of studies in Rome, called attention to the fact that the new text emphasizes the duty of the state to favor religion, not merely to refrain from hindering it.

It was asked how such a concept of the state's role compares with the American constitutional

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SURVEYING THE DAMAGE—Archbishop Schulte, right, and Father Louis T. Gootee examine the charred remains of the Church of the Nativity which was completely destroyed by fire on Wednesday Nov. 17. Caused by faulty wiring, the fire engulfed the converted barn-church in about one hour. The altar, tabernacle, vestments and some furnishings were snatched from the blaze before the timber roof caved in. Charred statuary can be seen resting against the outside wall of the building. (Staff photo)

A 'burned out' parish faces a challenge

By PAUL G. FOX

The 1,200 parishioners of Nativity Church in southeastern Marion County will be attending Mass for the next several months in the small parish school cafeteria as a result of a fire which completely gutted the picturesque church nine days ago.

More than 225 adult members of the 280-family parish gathered last Sunday evening in the same cafeteria to discuss plans to erect a new church.

FATHER LOUIS T. Gootee, the founding pastor of the 18-year-old parish, asked his congregation to consider the basic factors of what type of church they wanted to build, the size, cost of construction and methods of raising the necessary funds.

He soberly reminded them of their present $140,000 debt on the parish's new school, but expressed confidence that they would rise to the occasion.

AND RISE they did. More than 20 representatives of the group spoke for themselves and their fellow parishioners. They promised solid support and cooperation for the challenge facing them.

Before the evening was over more than $40,000 was pledged to their pastor. Two checks totaling $7,500 were given to Father Gootee to initiate the campaign. Our Lady of Fatima Council 3228, Knights of Columbus, donated $5,000 to the parish, while a parishioner contributed $2,500 Sunday night.

The evening terminated in an impromptu "bake sale," as surplus refreshments brought by ladies of the parish were turned into "building dollars."

As one parishioner aptly phrased it: "Nativity didn't lose a church, only a building."

ON NOVEMBER 18

Pope's council address is full of 'surprises'

By PATRICK RILEY

VATICAN CITY—Pope Paul VI, in promulgating the ecumenical council's Constitution on Divine Revelation and its Decree on the Lay Apostolate, sprang a number of surprises on the Church and the World, including the initiation of the beatification causes of Popes Pius XII, and John XXIII.

He also:

- Revealed imminent changes in the laws governing the Congregation of the Holy Office, the church's often criticized watchdog of faith and morals.
- Announced that the Synod of Bishops which he created as a sort of senate of the Church would meet for the first time in 1967 or perhaps next year.
- Declared a jubilee for the entire Church from the closing of the council (Dec. 8) to next Pentecost.
- Said he will build a church in Rome in memory of the council and dedicate it to Mary, Mother of the Church (the title he gave her at the end of the council's third session in 1964).

AMONG THOSE concelebrating Mass with the Pope around the vast papal altar in St. Peter's basilica was Father John Courtney Murray, American Jesuit theologian who is regarded as the chief architect of the council's forthcoming document on religious liberty. Another theologian who for years was under a cloud, French Jesuit Father Henri de Lubac, was also among the concelebrants.

Among the other concelebrants was the Very Rev. Basil Heiser, minister general of the Conventual Franciscans, and a native of Terre Haute, Ind.

In formal votes the council Fathers passed the revelation constitution 2,444 to 6, and approved the lay apostolate decree 2,305 to 2.

At the beginning of his half-hour speech, Pope Paul said he wanted to speak "on some practical points" regarding termination of the council, scheduled to be over on December 8.

"No other council in God's Church has been held on such a scale or has been accompanied by work accomplished in greater earnest and greater tranquility," he said.

HE CALLED the conclusion of the council "rather a beginning for many projects," including the establishment of organizations to collaborate with him in "laying down the norms desired by the decrees of the council." He said he would proceed as soon as possible to set up such organizations "since we are resolved to put into speedy execution the holy deliberations of his ecumenical synod."

He recalled he had already created three such organizations—on the liturgy, on the

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BEATIFICATION CAUSES OPENED—This rare photograph shows Pope Pius XII and his successor, Pope John XXIII, then Patriarch of Venice. In an historic address to the Vatican Council on November 18, Pope Paul VI announced that he was instituting the beatification causes of his two predecessors as a first step toward possible canonization.

Blessing slated at St. Barnabas

Archbishop Schulte will bless the new St. Barnabas parish church and school on Sunday, Dec. 5, at 2 p.m.

St. Barnabas is located at 8100 Rahke Road on Indianapolis' far southside serving an area formerly belonging to St. Mark's parish.

Father John Sciarra is pastor, assisted by Father John Rocap. The parish school, staffed by Benedictine Sisters and lay teachers, has an enrollment of 350 pupils in grades one through eight.

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AT ANNUAL MEETING

U.S. bishops study NCWC 'updating'

The bishops of the United States met last week in Rome to discuss the reorganization of their National Catholic Welfare Conference in order to bring it into conformity with Vatican Council II's conception of what a conference of bishops should be.

This was the main business on the agenda of the annual bishops' meeting, held in Rome again this year because the bishops were assembled there for the council.

A committee headed by Archbishop John J. Krol of Philadelphia was appointed at last year's meeting to study the problem of organizing a conference in accord with conciliar regulations. At the same time another committee was established to study the role of the National Catholic Welfare Conference in the light of conciliar development.

The American bishops are faced with a problem not found in other countries. The NCWC was originally set up to carry out day-to-day tasks of the bishops. It was not a legislative body, and it had no authority. It was a secretariate or central coordinating office serving all the bishops of the United States. A board of directors chosen by the bishops at their annual meeting, usually held in Washington, D.C., administered the NCWC secretariat and its many committees.

The new conference of bishops required by Vatican Council II, though inspired by the success of the American NCWC will do much more, since they will be policy-making bodies and will make binding decisions formerly reserved to the central offices of the Church in Rome.

THERE are American bishops who feel that the new national conference should be something entirely separate from the NCWC; others want to change the structure of the NCWC so that it alone may serve as the conference of bishops required by Vatican Council II.

The difficulty about adapting the NCWC to the new requirements is that it does not function as a truly representative body of the American bishops. The president of the NCWC is the senior cardinal of the country, at present Cardinal Francis J. Spellman of New York. And the Administrative Board, composed of cardinals and mostly archbishops tends to perpetuate itself within a small group. Now that the conference of bishops must make policies and laws binding upon the whole country and must be the means through which the bishops of the United States join with all the other bishops of the world in assisting and advising the Pope in the direction of the whole Church, many U.S. bishops are uneasy about the possibility of the NCWC serving as the conference demanded by the council.

Although the bishops have issued no information on the outcome of the meeting in Rome, the NCWC news service reports that there was "open discussion with a wide variety of opinions expressed."

The same service also reports that Archbishop Krol's group and the NCWC reorganization group were commissioned to continue their study and present further reports at the annual meeting of the administrative board scheduled for April in Washington, D.C.

THE NATIONAL Catholic Reporter's special Rome correspondent James M. Johnson claims victories for a group of bishops seeking wider representation within the NCWC. This group wants an elected president of the conference, with a secret ballot election, and a clear distinction between the NCWC administrative structure and the bishops' conference.

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IN MARION COUNTY

High school 'subsidy' hits critical stage

By PAUL G. FOX

Marion County parishes have contributed $1,077,950 during the past five years to subsidize the diocesan-owned high schools in the metropolitan Indianapolis area.

Figures released this week by the Archdiocesan Treasurer's Office indicate that the annual assessment for Indianapolis parishes has nearly tripled since 1960.

Last year's deficit of operation, which does not include the costs of erecting and equipping the newer secondary schools, was $356,900, compared with a $123,750 deficit in 1960-61.

Charles Fleetwood, president of the newly-organized Indianapolis Deaneries School Board, told the Criterion this week that a recent review of operating budgets for the current year indicates that the deficit will exceed $400,000 by next June.

THE SCHOOL Board, composed of five laymen and five pastors, are currently reviewing enrollment policies and tuition schedules for the diocesan high schools in light of the financial plight.

Fleetwood pointed out that disproportionate enrollments at diocesan schools are resulting in overcrowded conditions at Chatard and Chartrand, while Sacred Heart Central and Scecina Memorial are considerably under capacity. He also cited Ritter High School as not filling as rapidly as had been expected. Ritter has only freshmen and sophomores at the present time, but neither class has the capacity of 200 students.

The Archdiocese conducts six high schools in Marion County—Chatard, Chartrand, Latin School, Ritter, Sacred Heart Central and Scecina Memorial. Since the Latin School has a restricted enrollment of boys preparing for the seminary, its operational deficit is not financed among the parishes as the other five.

Cathedral High School, formerly conducted by the Archdiocese, is now operated by the Brothers of Holy Cross. The Archdiocese will continue a scaled-down subsidy there until the present junior class is graduated in 1967.

The bulk of the increase in recent years has resulted from the three newest diocesan schools — Chatard, Chartrand and Ritter. The three were built at a cost of $1.3 million each, from 1961 to 1964, and have classroom facilities for 800 students each. Construction costs were paid by Marion County Catholics through a pledge-type fund campaign which fell $750,000 short of the necessary amount. The parishes are paying the difference.

Both Chatard and Chartrand have surpassed capacity. Chatard currently has 829 students, while Chartrand has an enrollment of 930. Ritter has 309 students in its first and second year classes.

MORE CRITICAL to the financial picture is the disproportion of Religious to lay teachers in the three newest schools. Specifically, Chatard has seven teaching Sisters, four full-time priests and 19 lay instructors. Chartrand has eight Sisters, three full-time priests and 22 lay instructors. Ritter has six Sisters, two full-time priests and six lay instructors.

In contrast, the older diocesan schools have a higher number of Religious, who receive token compensation. Sacred Heart Central with a dwindling 378 students, has 16 teaching Sisters and seven lay instructors, while Scecina Memorial has 18 Sisters, four full-time priests and 19 lay instructors to serve 1,123 students.

The five diocesan schools have a total of 73 lay instructors, compared with 55 Sisters and 13 priests. Starting with this school term, high school lay instructors received a significant salary increase, which will be reflected in the deficit to be announced next summer.

Tuition at the diocesan schools is $120 per student, with generous allowances for second, third and possible fourth students in the same family. Departmental fees and other school fund-raising projects do not appreciably change the total income picture.

A committee of School Board members was appointed to discuss an increase in tuition for the 3,500 students now attending

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Deficit payments by parish

The following figures represent the pro-rated shares of last year's $356,900 deficit incurred by the diocesan high schols in Marion County, currently being paid by the Indianapolis parishes.

Cathedral	$11,000	St. Gabriel	1,600
Assumption	3,800	St. James	5,600
Holy Angels	3,300	St. Joan of Arc	15,700
Holy Cross	6,800	St. John	4,600
Holy Name	14,600	St. Joseph	3,400
Holy Spirit	12,500	St. Jude	5,900
Holy Trinity	9,000	St. Lawrence	9,400
Immaculate Heart	10,900	St. Luke	10,100
Nativity	4,200	St. Mark	9,300
Our Lady of Lourdes	16,700	St. Mary	6,500
Christ the King	13,400	St. Matthew	7,700
Sacred Heart	12,700	St. Michael	11,500
St. Andrew	14,600	St. Monica	5,800
St. Ann	3,800	St. Patrick	8,000
St. Anthony	6,900	St. Philip Neri	16,900
St. Bernadette	5,200	St. Pius X	6,100
St. Bridget	2,900	St. Rita	7,100
St. Catherine	9,600	St. Roch	8,600
St. Christopher	7,400	St. Simon	6,000
St. Francis de Sales	7,400	St. Therese	23,300
		St. Thomas	7,100

Named superintendent of Sacred Heart Central

A diocesan priest has been appointed superintendent of Sacred Heart Central High School, Indianapolis, effective the second semester of the current school year.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, this week announced the resignation of Father Conan Mitchell, O.F.M., who has served as superintendent of the diocesan high school since 1960.

HE WILL BE succeeded by Father Patrick Kelly, assistant pastor of St. Bernadette parish and religion instruction at Sacred Heart since 1964. Father Kelly was recommended for the position by members of the Indianapolis Deaneries School Board following Father Conan's resignation.

Father Conan, who is pastor of Sacred Heart parish, cited "increasing pastoral responsibilities" in his request to be relieved of the additional school duties.

Principal of Sacred Heart is Sister Margaret Andrea, C.S.J., who will continue in that position.

A NATIVE OF Indianapolis, Father Kelly has been assigned to St. Bernadette's parish since his ordination in 1958. He taught religion several years at Scecina Memorial High School before joining the faculty at Sacred Heart last year.

FATHER PATRICK KELLY

Erected in 1914 as a parish high school, Sacred Heart came under Archdiocesan direction in 1948. Eight classrooms and a multi-purpose room were added to the school in 1952 as a result of a pledge-type campaign fund. Present enrollment is 378 students. The staff is composed of Sisters of St. Joseph of Carondolet, Mo., laymen and priests.

THE BISHOP OF THE FUTURE

By EDWARD DUFF, S.J.

VATICAN CITY — What will be the new and specific characteristics of the post-Vatican II bishop in the Roman Catholic Church? After the Council of Trent in the 16th Century, a new type of bishop emerged, one whose exemplar is St. Charles Borromeo, Archbishop of Milan. Many of the requirements and challenges and resources of the bishop of the future are listed in the recently-promulgated decree concerning the Pastoral Office of Bishops in the Church.

The document has a history.

An obvious function of the Second Vatican Council from the beginning was to complete the task of Vatican I, hurriedly adjourned by the outbreak of the Franco-Prussian War in 1870. With only part of its agenda completed, the council had succeeded in defining the role and authority of the Pope in the Roman Church, but had not been able to consider, as planned, the place and jurisdiction of bishops.

Appearing in the Second Vatican Council for the first time as Pope at the opening of the second session, Paul VI called attention to this unfinished business.

"Taking for granted the dogmatic definitions of Vatican I concerning the Roman pontiff," he said, "we confidently and expectantly look forward to this discussion which shall develop the doctrine of the episcopate, its function and its relationship with Peter."

The issue was included in the basic schema on the Church, a document carried over to the third session for further and final discussion. Addressing the bishops again at the opening session, September 14, 1964, Pope Paul spoke of the matter as "the weightiest and most delicate task of the council." How significant and sensitive each sentence of the exposition on the role of bishops was deemed to be may be judged from the fact that 39 separate votes were taken on Chapter III of the Constitution on the Church, where the place of bishops is treated, while a single vote sufficed for Chapter I describing the mystery of the Church.

ON TUESDAY, September 22, 1964, the principle of the collegiate character of authority in the Catholic Church was affirmed; the work of Vatican I was completed and any implicit doctrinal imbalance which its adjournment might have left as an unhappy heritage was remedied. For the council decreed: "The order of bishops is the successor to the College of the Apostles in teaching and pastoral direction or, rather, in the episcopal order the apostolic body continues without a break. Together with its head, the Roman pontiff, and never without this head, it exists as the subject of supreme, plenary power over the universal Church."

Moreover, the council decreed that a bishop is made a successor of the Apostles through his episcopal consecration.

The principles thus established, there was need to indicate their application.

There had been before the council a schema entitled "On Bishops and the Governing of Dioceses." Its bearing, everyone sensed, was uncertain until the dogmatic consideration of the role of bishops was clarified. This having been achieved in the third session with the adoption of the Constitution on the Church, discussion was made simpler for a substantially rewritten document — to which were added elements from a discarded schema "On the Care of Souls" — of three chapters describing the function and the modes of action of a Catholic bishop amid, as the decree declares, "the conditions of human association which have brought about a new order of things in our times. . . ."

CHAPTER I of the decree, "The Relationship of Bishops to the Universal Church," adverts explicitly to the Synod of Bishops instituted by Paul VI at the beginning of the present session. It envisages this new "Senate of the Church" as a permanent manifestation of the principle of collegiality, noting that since this body "shall be acting in the name of the entire Catholic episcopate, it will at the same time show that all the bishops in hierarchical communion partake of the solicitude for the universal Church."

This collective responsibility, it is noted, should urge bishops to interest actively their faithful in the worldwide enterprise of evangelism, of aiding areas where priests are few and where the Church is persecuted. It inculcates a spirit of solidarity in the universal episcopate.

The Roman Curia is acknowledged as the ensemble of agencies of the Pope performing "their duties in his name and with his authority for the good of the churches and in the service of the sacred pastors." The decree, however, does not hesitate to express the desire that these departments of the Holy See "be reorganized and better adapted to the needs of the times, regions, and rites, especially as regards their number, name, competence and peculiar method of procedure, as well as the coordination of work among them," a reorganization announced by Pope Paul more than two years ago whose details have been under study by a committee headed by Cardinal Francesco Roberti.

As the Pope had suggested at that time, the decree urges that diocesan bishops be attached to the departments of the Curia so that these "will be able to report more fully to the supreme pontiff the thinking, the desires and the needs of all the churches."

But the decree goes further. It states: "Finally, the Fathers of the council think it would be most advantageous if these same departments would listen more attentively to laymen who are outstanding for their virtue, knowledge and experience. In such a way they will have an appropriate share in Church affairs."

THE CONSCIOUSNESS of the dignity of the diocesan bishop is manifest in the decree's demand that "the office of legates of the Roman pontiff be more precisely determined" and that these local representatives of the Pope "be more widely taken from various regions of the Church."

Moreover, save for cases which have been especially reserved to the Pope, the decree stresses that bishops as successors of the Apostles, possess in the dioceses entrusted to them "per se all the ordinary, proper and immediate authority which is required for the exercise of their pastoral office."

The long chapter on "Bishops and Their Particular Churches or Dioceses" makes clear that a diocese is not primarily a geographical unit, much less a list of properties on the register of an insurance company but "a portion of the people of God which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery." A diocese, then, is part of the universal Church but a community of the faithful reflecting the total Church in its diversity.

Entrusted with this share of the Lord's vineyard, the individual bishop, assisted by his "college" of priests, nurtures the people through the preaching of the Gospel and the ministry of the liturgy.

His teaching should touch on the fundamental concerns of contemporary man, the decree asserts, fostering an appreciation of "the human person with his freedom and bodily life, the family and its unity and stability, the procreation and education of children, civil society with its laws and professions, labor and leisure, the arts and technical inventions, poverty and affluence." Indeed, bishops "should set forth the ways by which are to be answered the most serious questions concerning the ownership, increase and just distribution of material goods, peace and war, and brotherly relations among all countries."

SUCH TEACHING will be more effective to the extent that it takes into account the social circumstances in which the faithful live. Twice social research is endorsed. Moreover, the active assistant of the laity is supposed. For the bishops are told that "they should preserve for their faithful the share proper to them in Church affairs, they should also respect their duty and right of actively collaborating in the building up of the Mystical Body of Christ."

Aiding the diocesan bishop in the apostolate will be, depending on local circumstances, coadjutor bishops, auxiliary bishops, episcopal vicars, vicars apostolic, diocesan councils, all of whose duties are set down.

Indispensable in all cases is the collaboration of priests, especially the diocesan clergy, who constitute "one presbytery and one family whose father is the bishop."

That a greater harmony of wills, so fruitful for the good of souls, be fostered, "let the bishop call the priests into dialogue, especially about pastoral matters." Moreover, the decree continues: "This he should do not only on a given occasion but at regularly fixed intervals insofar as this is possible."

As for priests who are members of religious congregations, they are subject to the local bishop in all matters of the apostolate, maintaining all the while the specific spirit of their own religious family as the bishop must not fail to insist.

By the very nature of their mandate and purpose, bishops are independent of civil authority. The right of nominating or appointing bishops, therefore, should belong exclusively to the Church and such privileges should not in the future be accorded to governments. Indeed, the decree urges civil authorities now enjoying such rights by reason of treaty or custom—Spain comes to mind—voluntarily to renounce them.

THE FINAL chapter of the decree is concerned with the collective exercise of episcopal authority, notably in the form of national episcopal conferences. Here the United States pioneered by establishing after World War I the National Catholic Welfare Conference as the voluntary but common instrument of the American hierarchy.

In the interest of more effective apostolic action the decree wants bishops belonging to the same nation or region to organize an association which will meet at fixed times. Such a process is practically completed, since it is the national episcopal conferences which will nominate the majority of members of the Synod of Bishops, the 150-man "Senate of the Church" which will make available the experience of Catholicism through the world for the guidance of the Pope.

Among the additional tasks of those national episcopal conferences will be a review of the present boundaries of dioceses and ecclesiastical provinces, the creation and supervision of interdiocesan projects and the support of the diocese composed of those in the armed services.

For the conduct and attitudes of the individual bishop the decree suggests, but not exhaustively, the day-by-day expectations of the exalted and central place accorded him in the Constitution on the Church. The present formula of promulgation of conciliar documents testifies to an effective recognition of the dignity of the episcopate, the fruit of profound, contemporary theological reflection.

Thus, the decrees of the First Vatican Council were announced with this introductory phrase: "Pius, bishop, servant of the servants of God, with the appropriation of this sacred council . . ." The language of Pope Paul and of Vatican II is different. The pontiff begins with the announcement: "The decrees before this sacred council have received the approval of the Fathers. We also . . . in union with the venerable Fathers . . ."

The spirit and structures of Eastern Christianity with its emphasis on a communion of faith and a unity built from local communities around their bishop were not notably present at Vatican I. Its specific experience of synodal forms on different levels of Church organization is today influencing the Roman Church as Vatican II demonstrates.

With the inspiration and guidance of the present documents, what will be the style of the post-conciliar Catholic bishop of the next generations?

- He will be, to the extent that he is faithful to the teaching of Vatican II, essentially pastoral in purpose and in attitude, mindful that the Word literally invokes Christ's charge "to feed" his sheep.
- He will be devoted to people before programs, actively seeking contact with all men, believers and unbelievers but especially with the poor and the disadvantaged.
- He will know his priests and his faithful and will enlarge their spiritual horizons, communicating a universal vision of the concerns of Christ which are co-extensive with those of humanity itself.
- He will be a personally-costing thing, the servant of all.

COUNCIL CONFUSION

A session is a session is a session

VATICAN CITY — In council terminology, the most confusing usage has been that of the word "session."

It can apply to a prolonged period of time as in the sentence, The council's fourth session began September 14 and will close December 8; or it can apply to a single public meeting at which some conciliar action is taken, such as a profession of faith, or a promulgation of documents, to wit: Pope Paul promulgated five documents at a public session October 8.

Explaining the differences, Archbishop Pericle Felici, the council's secretary general, told the Fathers at the 158th congregation that the later meaning is the only absolutely correct one as far as historical usage is concerned. In the future, he said, the designation of "session one, session two," will not be used when referring to the council which will be considered, instead, as a complete entity.

BEFORE THE council assembled, he said, the secretariat had intended to refer to the periods of the council as "periods" but Latin scholars "rose up in arms against this proposal" on the grounds that the Latin word "periodus" cannot properly be used in this sense. Therefore it was decided to use "session" in both senses, Archbishop Felici said.

In the light of this clarification Archbishop Felici pointed out that there have been seven "public sessions" in the strict sense to date: October 11, 1962, for the opening of the council; September 29, 1963, for the opening of "session" two; December 4, 1963, for the promulgation of the constitution on the liturgy and the decree on communications; September 14, 1964, for the opening of "session" three; November 21, 1964, for the promulgation of the constitution on the Church and the decrees on Eastern churches and ecumenism; September 14, 1965, for the opening of "session" four; October 28, 1965, for the promulgation of the decreeson the pastoral duties of bishops, the renovation of religious life and seminary formation—and the declarations on Christian education and the Church's relationship with non-Christian religions; November 18, 1965, for the promulgation of documents on revelation and the role of the laity.

BEFORE LEAVING Rome the council Fathers will be called to three further public sessions, Archbishop Felici said. This will happen on November 18, for the promulgation of more completed documents; December 7, for the final documents completing the agenda; and December 8, next, for the solemn closing of the council.

There has been no trouble with the phrase "general congregation," he said. It has always referred to working meetings, and the number has been announced each day.

To confound the confusion further, however, some published reports have referred to these congregations as "sessions" also.

Sex discussions too narrow in scope, sociologist says

By JAMES M. SHEA

CINCINNATI—Talk about sex leads naturally to talk about marriage failures, underdeveloped nations, inner city jungles, population problem and human relations—when Father John L. Thomas, S.J., is the speaker.

The St. Louis University sociologist and veteran marriage counselor, here for a lecture to Xavier University students, stressed in an interview his conviction that discussions about sex tend to be remote from reality, lacking in honesty and confined to a scope he considers too narrow.

"THERE IS A great deal of verbalizing about sex," he said, "but not much facing of reality. Even high school kids know all the terms."

But this superficial approach isn't new to the present time or place, he indicated. "No culture has dealt rationally with sex," he said.

"But I'm not entirely pessimistic," he added, pointing out that in a few days he would be attending an executive board meeting of the new Sex Information and Education Council of the U.S. (SIECUS) at New York—an organization of educators, psychologists, counselors, and others "deeply concerned" about making a rational approach to he subject possible.

TOO MUCH attention is given to sexual relationship as something separate from the rest of life, Father Thomas said. It ought to be treated as "a mature relationship between two persons" and one which, in the Christian concept, calls for "control, consideration, and concern for the other partner," he said.

Young people in today's culture are exposed very early to social relationships with which they are too immature to cope, he said.

"Because of our reticence, they haven't been given adequate preparation for sex and human relationships. The result is confusion, and failure to realize the consequences of these relationships," Father Thomas said.

For a young person to "survive this early free association" he must be able to avoid total commitment and be able to consider an eventual partner in marriage as "more than a sexual mate," he stated.

FATHER THOMAS said he believes that today's young people are "the least free in history," because of the pressures which force them to date early. The high school boy, for example, who would like to read a book on a week-end may be considered odd, especially by "Mom, who is hovering over him" urging him to join the fun.

Other problems that must be considered in relation to sexuality, according to Father Thomas, include:

- Deterioration of the Negro family, because of the inability of male Negroes to hold steady, dignified jobs.
- The growing number of children who have never known their fathers and therefore are without any sense of loyalty.
- The development of an immense industrial capacity, without the parallel development of the means of keeping men usefully and gainfully employed.

Father Thomas admitted that there are "no easy solutions" for any of these problems, but he emphasized that to begin coming closer to solutions it is first necessary to face the problems honestly.

Ordination rite

BERLIN—Archbishop Alfred Bengsch of Berlin ordained 32 deacons and subdeacons at the Neuzelle seminary in communist-ruled East Germany.

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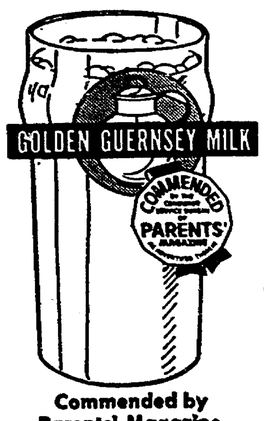

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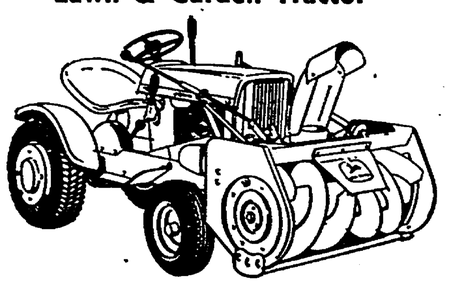

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BREBEUF VISITOR—Father J. Kevin Stanley, curate at St. Paul's Episcopal Church, Indianapolis, was a recent visitor to Brebeuf Preparatory School, where he addressed the Junior and Senior classes on "the Ecumenical Movement from a Protestant Viewpoint." Shown above are, left to right: Dave Stout, Joseph Muhler, Herb Meyer, Father Stanley, Greg Sippel, Steve Schneiders and David Wagner. The Brebeuf student body includes three members of Father Stanley's congregation.

DECENTRALIZATION

Council votes change in seminary training

By BISHOP FRANCIS F. REH

(The author of this article is rector of the North American College in Rome.)

ROME—"Since only general laws can be made when there exists a wide variety of nations and regions, a special 'program of priestly training' is to be undertaken by each country or rite."

With these words of the initial portion of their Decree on Priestly Training the Fathers of the Second Vatican Council gave complete assurance of their intention to accomplish a healthy decentralization in the seminary legislation of the universal Church.

They were not content, as is evident, to limit this policy and goal of a broader understanding of differences even in a modern world which has become so much smaller and more closely related through improved communications.

THE DESIRED decentralization could not be limited to the more apparent need of it in higher administration. This would be accomplished by the Decree on the Pastoral Office of Bishops in the Church, promulgated on the same day (Oct. 28). The council Fathers had recognized the need in a more fundamental field of activity in the Church—the formation of its priests. That there could be no effective renewal in the Church without its place in priestly formation, the training of its ministers, was acknowledged in the opening words of the decree:

"Animated by the spirit of Christ, this sacred synod is fully aware that the desired renewal of the whole Church depends to a great extent on the ministry of its priests."

And if renewal was to take place in this basic activity of the Church, it had to consider the variety of pastoral needs among different nations and peoples of the world. It could only be accomplished by a decentralization of the authority to decide on the program.

There was really no struggle about it. The publicized stifling Roman curia of archconservatives, bent on holding to a central control, once again became imaginary when the votes were counted. What had happened to their bloc of stubborn supporters, all of whom had votes? There were three negative votes among 2,321. They must have had the same idea.

AS A RESULT of this Decree on Priestly Formation what will be the role of our bishops in the United States in the program of priestly training of our own clergy? The decree is clear on the point. A special program of priestly formation "must be set up by the episcopal conferences, revised from time to time and approved by the Apostolic See. In this way will the universal laws be adapted to the particular circumstances of the times and localities so that priestly training will always be in tune with the pastoral needs of those regions in which the ministry is to be exercised." Our bishops will have the responsibility and the authority to attune the program to our own needs.

The cynic will turn to the phrase "and approved by the Apostolic See." But we do not have this cynicism about the need for our president to sign to approve the bills of Congress. And how readily did the Holy See confirm the decision of our bishops to bring English into the Mass and the sacraments! The Holy See will await our program to approve what it realizes we know will be the better renewal for our own needs.

A skeptic will decide that no real leeway is given to our bishops since they may only see to it that "the universal laws be adapted." But if he reads the entire decree he must find that these universal laws, outlined therein, are to a great extent general principles with which we would hardly disagree. The practically unanimous vote in favor of the decree proves that the bishops agree on them and find them properly adaptable. An examination of them will leave no concern.

The decree directs that, if minor seminaries are erected to develop the seeds of vocations, the students' "daily routine should be in accord with the age, the character and the stage of development of adolescents and fully adapted to the norms of a healthy psychology."

"Nor should the fitting opportunity be lacking for social and cultural contacts and for contact with one's own family," it continues. Certainly this allows for adaptation.

THE DECREE decides that "major seminaries are necessary for priestly formation." Who will disagree with this and still decide that military academies are necessary for military training? And who will still disagree when he reads that the decree says that in these seminaries all the forms of training—spiritual, intellectual and disciplinary—are to be ordered with a concerted effort towards a pastoral end? Our bishops want the same thing, and within this general norm are quite free to determine how these forms of training will be best directed toward our pastoral needs. The decree does not oblige us to establish seminaries in every diocese, no matter how poorly they may be staffed. It is rather "the sound training of the students, which must be considered the supreme law in this matter." Our bishops may decide on regional or national seminaries if this supreme law is thereby better served.

"The norms of Christian education are to be religiously observed and properly complemented by the newer findings of sound psychology and pedagogy" and "the students should be accustomed to work properly at their own development."

This scarcely curtails our initiative. Our bishops know the desirable pattern of priestly life and ministry for our Church in the United States. How wonderfully open to adaptation is the universal law of the decree, that the whole pattern of seminary life must be so arranged "that it provides, in a certain sense, an initiation into the future life which the priest shall lead."

We are free to decide, according to the decree, on the opportuneness of a suitable introduction of seminarians to pastoral work, about extending or not the age beyond that required by present common law for receiving sacred orders, and whether candidates should or need not exercise the order of deacon after finishing theological studies for some time before being promoted to the priesthood. The universal laws for the spiritual formation of priests are broad. They will allow our conference of bishops a wide field of adaptation for the needs and circumstances of the mission of the Church in America.

The same is true in respect to the curriculum of studies. In a true spirit of renewal the council Fathers have entitled this section of the decree "The Revision of Ecclesiastical Studies." If studies are made as preparatory to ecclesiastical subjects, they should equip the student "with that humanistic and scientific training which young men in their own countries are wont to have as a foundation for higher studies."

Philosophical studies are to include beyond the good inheritance of the past, later philosophical findings and particularly those "which exercise a greater influence in their own nations." Seminarians should be prepared to understand "the characteristics of the contemporary mind," and "for dialogue with men of their time."

This means, of course, that the pattern of high school and college seminary study curricula is very much the responsibility of our own hierarchy to review, revise and fashion for American seminaries.

IN RELATION to theological studies, made after college years, the decree is seen to have a close kinship with the general tone of the council regarding the Bible. It designates the Bible as necessarily "the soul of all theology." And once again the norms are broad guidelines with which we cannot but agree. Our hierarchy will have the authority to revise teaching methods "both as regards lectures, discussions and seminars and also the development of study on the part of the students whether done privately or in small groups."

The Decree on Priestly Formation is one of the great documents of a Vatican Council II. It cannot be implemented all at once. This will require the time needed for a careful study. The decree does not call for episcopal conferences to submit a program of priestly training as a fixed one. It is to be "revised from time to time" so that "priestly training will always be in tune with the pastoral needs of those regions in which the ministry is to be exercised."

This document not only opens the door to a continuing apostolic renewal. It insists upon it. And for us it leaves this far-reaching work pretty much in the hands of our American bishops.

THE CHURCH AND THE WORLD

Seek college state aid — Greater voice for worker

At home

♦ WASHINGTON—An estimated 25,000 children from low-income families in 66 public and 11 Catholic schools in the District of Columbia will benefit from the new federal aid program. The school board here will spend $5.4 million, primarily to identify potential dropouts and give them a program of enrichment and remedial courses.

♦ LANSING, Mich.—Education leaders in Michigan have called for state aid for private colleges. In a report presented to Thomas Brennan, president of the state Board of Education, the Michigan Association of Colleges and Universities said the state should design "appropriate financial assistance . . . to enable all institutions, public and private, to reach their planned enrollments."

♦ SAN FRANCISCO—Catholics and Protestants were official observers at the 48th biennial assembly of the Union of American Hebrew Congregations here. It marked the first time that Catholic and Protestant clergy and laymen have been present to observe a national Jewish religious meeting. The UAHC, representing more than 660 Reform Jewish congregations in the U.S. and Canada, was reevaluating the theological beliefs and religious practices of American Reform Jews in the light of recent scientific and technological advances.

Abroad

♦ LONDON — The Church of England has decided to reexamine what many consider a major practical obstacle to Christian unity in this country—its own position as the Established State Church. The Anglican Church Assembly, meeting here, agreed to set up its own commission to consider urgently proposed modifications. The Primate of All England, Archbishop Michael Ramsey of Canterbury, said this commission will have to asume that some sort of Church-State relationship would continue. Complete disestablishment is too big and lengthy an operation at present, he held.

♦ ARICCIA, Italy—All 14 members of the joint working group of the World Council of Churches and the Catholic Church met in this town south of Rome to discuss the meaning and practical applications of ecumenism. Several new possibilities of interfaith cooperation appeared at the four-day conference, according to a release issued by the Holy See's Secretariat for Promoting Christian Unity. Such possibilities arose from decisions of the Second Vatican Council, "from recent developments in the World Council of Churches, and out of consultations on specific subjects held in recent months," the secretariat said.

♦ GENEVA — The policy-making central committee of the World Council of Churches will meet here in early February to discuss the world body's participation in future ecumenical contacts and to choose a new secretary general. The WCC, an international association of Orthodox, Anglican and Protestant churches, has been dedicated to the unity of Christians since its inception in 1948. Observers appointed by the Holy See will attend.

♦ BONN, Germany—An interfaith commission of scholars is expected to report soon on a proposal to give workers a greater voice in the management decisions of their factories. West Germans, and especially German Catholics, have been debating for several months whether factory workers should be given a say on matters such as prices, costs and working hours that are ordinarily left to management. Catholic trade unions in Germany are advocating laws that would give more power to worker groups in the formation of the national economy.

♦ BERLIN — The Evangelical (Lutheran) church of East Germany has added its voice to a protest raised by Catholic bishops against a secret government directive that gives doctors great latitude in performing abortions. The latest protest was lodged with the East German health ministry by Lutheran Bishops Friedrich Krummacher of Griefswald and Gottfried Noth of Dresden, the leaders of the Evangelical Church Conference in East Germany. It is reported here that the bishops denounced the directive, warning that it endangered the moral standards of the people.

♦ BANGALORE, India — The head of the Catholic Nurses Guild of India said here that an eight-year-old rule exempts civil service personnel from taking part in the government's birth control program against their will. Simonne Liegeois said the ruling will protect Catholic doctors and nurses at state institutions who have moral objections to the state's official policy. Officials in the state of Kerala have asked Catholics to leave government service if they do not wish to assist in the program.

♦ KAMPALA, Uganda—Sudanese Premier Mohammed Mahgoub has acknowledged that there is "no foreign interference" behind the rebellion that has disrupted the southern part of his country in recent years. Sudanese officials in the past have blamed Christian missionaries and especially the Holy See for the disturbances. All foreign missionaries were expelled from that part of the country in 1964. Most of the native clergy have been forced to flee the country this year.

♦ PUSAN, Korea — The first Korean emigrants sent to Latin America by the Catholic Emigration Committee—310 members of 53 families—have left here for Brazil. At Tibas Farm near Ponta Grossa, Parana state, the families, of which a third are Catholic, will each farm 10 acres and seek to build a new life for themselves. The committee was formed in 1962 by the Korean bishops to aid in relocating families in less crowded areas of the world.

Sees no rampant rise in anti-clericaliam

FRESNO, Calif.—Msgr. John Tracy Ellis, distinguished Church historian, said he fears no rampant rise of hostility between laity and clergy despite what he termed the suggestion of anti-clericalism in the comments of a few Catholic laymen.

"I think that here and there, now and then, Catholic laymen will speak in a way that, shall we say, it were better that he or she did not," Msgr. Ellis stated. The University of San Francisco professor said that while such incidents might occasionally suggest an anti-clerical spirit, they did not add up to anything in the line of sustained anti-clericalism.

"Some have gone to such extremes, however, that every level-headed, balanced Catholic would say, 'this is madness and I'll not go this route.'."

MSGR. ELLIS made the comments while here to address some 300 persons at the Fresno State College Newman Center. In his talk at the center the veteran educator discussed the strengths and weaknesses of the Church in America.

Msgr. Ellis praised the decision of influential American bishops around the turn of the century to stand with working men in their fight for labor unionization.

He also praised the Catholic contribution towards making separation of Church and state workable saying it has assisted the thinking of all faiths on freedom of religion.

On the discredit side, the priest deplored the American Catholics' inability or reluctance, until recently, to help the Negro in his fight for human dignity and God-given rights. He cited the small percentage of American Catholic Negroes.

MSGR. ELLIS said that many Catholics don't take education seriously enough, attending college to attain higher salary and social status, but seldom having a love of learning for its own sake. He stressed the need for more laymen in high posts in education.

He lauded the recently completed Vatican council declaration on education. He specifically praised its references to Catholic colleges and universities and its outlook on higher education.

Msgr. Ellis recently returned from Rome where he served as an expert at the council's fourth session.

The 60-year-old educator was recently named to receive the Campion Award, annually given for eminence in letters by the Catholic Book Club.

Aid war victims

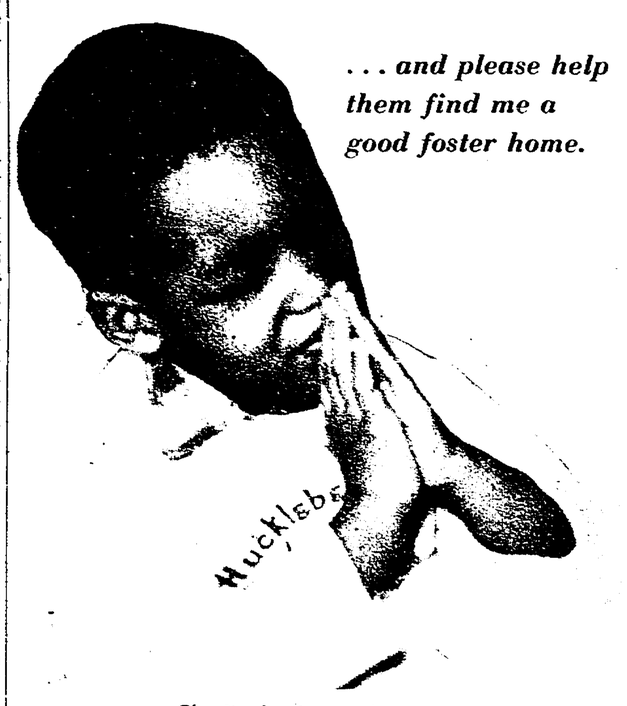
SAIGON, Vietnam—Vietnam's central Catholic charities organization has distributed to the country's 11 diocesan charities groups the $125,000 sent by the German archdiocese of Cologne for relief of war victims.

Seminarians transferred

'S HERTOGENBOSCH, The Netherlands—The major seminary of the diocese of 's Hertogenbosch, one of the largest in the country, is to be closed down and its seminarians sent to the Catholic University of Nijmegen for their theological studies.

The decision of Bishop William Bekkers was revealed in the monthly journal for the clergy. It follows by less than six months the announcement that the diocese's minor seminary would admit as students both girls and boys who do not intend to become priests.

The Nijmegen university, the only pontifical university in the country, lies within the 's Hertogenbosch diocese.



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● WHAT'S HAPPENING

Religion an opium?

By JAMES H. BOWMAN, S.J.

A student writes about the "smartest man in the world": "It the smartest man in the world the man who goes to college and gets a degree in something like physics, then spends his whole life sheltered in his laboratory trying to develop some great discovery? He might make some discovery that will save the lives of all the people on earth. And he might get praised by all the countries of the world.

"In my opinion, this isn't the smartest man in the world. I think a man would be smarter if he just married some beautiful girl that he loves and raises children. Also, to be the smartest man in the world he has to be a good man and get to heaven. The purpose of this life is to get to heaven; if you don't get to heaven, you're not very smart.

"You may say why not be a genius? Be famous. Get praised by world leaders. I'd rather live an ordinary life. One of the greatest pleasures of life is to raise your children and see them grow into good Catholic people. When this has happened, you know you have fulfilled one of your biggest obligations as a parent.

"The great physicist, on the other hand, would be locked up in his laboratory experimenting and wouldn't have time to look after his children. This is just one example, but I think it illustrates my point. The smartest man in the world is the man who fulfills his obligation to God. rather than trying to better this world and neglecting his obligations and paying for it in eternity."

●

End of composition. So many things come to mind. Shock, dismay crowd to the forefront, however. The young man is a high-school junior, in his 11th year of Catholic education. He has grown up in a Catholic community. He can be expected to represent the best that Catholic education can do for a person in his position. And what does he say?

The physicist "might make some discovery that will save the lives of all the people on earth. . . . I think a man would be smarter if he just married some beautiful girl that he loves and raises children. . . . You may say why not be a genius? . . . *I'd rather live an ordinary life.* . . . The smartest man in the world is the man who fulfills his obligation to God, *rather than trying to better this world and neglecting his obligations and paying for it in eternity.*"

I say it's shocking. Marx called religion the "opium of the people." From opium come pipe dreams. This perfectly normal product of Catholic education has inhaled the message of religion and has been dulled to the needs of his fellow men and to the values of human progress. He has been given dreams of an after-life that comes as reward for keeping one's nose clean and being a nice ordinary person. Ah, the joys of being ordinary.

And this world? A dirty place, to be borne with stoic resignation as an ante-chamber to eternity (this world that God has made). Put up with this bad, dirty place, come through unspotted, and YOU WILL MAKE IT! The joys allowed are domestic ones. The great vision of *achievement*—that is the illusion to protect yourself against. Stay with the safe and sure.

●

The young man is not to be condemned. Actually, he has learned his lessons well. How true ring the phrases, fraught with half-truth: ". . . he might get praised by all the countries of the world. . . . In my opinion, this isn't the smartest man in the world." (In humility lies truth. Seek the humble way. Be not swayed by the praise of men.)

Or: ". . . to be the smartest man in the world he has to be a good man and get to heaven. The purpose of this life is to get to heaven; if you don't get to heaven, you're not very smart." (One thing necessary. what doth it profit a man? Die in the state of grace, and you are *saved.*)

Or: "One of the greatest pleasures of life is to raise your children and see them grow into good Catholic people. When this has happened, you know you have fulfilled one of your biggest obligations as a parent." (Be good fathers and mothers.)

●

Happy families are precious blossoms on the human landscape, be sure of that (and no irony here whatever). But, please tell me, what is a "good Catholic" that parents want to raise their children as? In the context of this composition, what is the image of "good Catholic" that comes through? (Ah, the beauties of self-congratulating vagueness!) Answer: it's to marry and raise "good Catholics." What else?

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Comment

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

Whose ox . . .

Politicians who count votes rather than blessings or principles are vying in Miami for the title of Mr. Ugly American of 1965. In forthcoming elections they hope to capitalize on a wave of popular resentment directed at displaced Cubans.

Until fairly recently Miami had welcomed refugees from Castro. But the open-armed attitude now has changed to one of "enough is enough."

Miami attracts Cubans because it reminds them of their homeland. As a result, more than two-thirds of the refugees since 1959 have settled there. Now there is a brand new influx of immigrants and a corollary move on the part of Miami to discourage their settlement there.

There have been widespread cries that Cubans should be forced to settle elsewhere. Politicians sensitive to campaign issues have been quick to agree. Conveniently ignored is the fact that the refugees are legal citizens-to-be, and cannot be forced to do anything of the sort.

Nonetheless, repugnant pressures are being exerted against refugees to leave Miami. For example, newly arrived Cuban children are being excluded from Miami public schools pending receipt of federal funds for their education.

This order is as illegal as moonshine whisky and as un-American as a Nazi swastika, but there it is.

It is especially disappointing that Negro organizational leaders in the Miami area are in the forefront of the get-rid-of-the-Cubans movement.

We sympathize with Negroes in their vulnerability to anything that threatens their distressingly inadequate share of available employment. The progress they have made, however, is due in part to the insistent campaign for equal employment opportunities; this felicitous principle must be shared with others, regardless of temporary circumstances.

Msgr. John Fitzpatrick, chancellor of the Diocese of Miami, recently had some appropriate words for all who demand that newly-arrived Cubans be made to settle elsewhere than in Miami:

"How unbecoming it is that these foolish, un-American statements are often made by the descendants of the Irish, the Italian, the Polish, and the English immigrants who came here since the early 1600s seeking refuge from oppression and hunger."

Democratic freedom is a demanding and often inconvenient art. But it is rooted in principles for which many Americans have died. It ill behooves those who today sup at freedom''s table to deny space to others morally and legally entitled to it.

●

. . . is gored

Neither smog nor freeway traffic jams nor rinky-dink among the roisterers can stay the average Los Angeleno's galloping indifference to community problems. It took last summer's Watts riot to bring him up short.

After Watts, Los Angeles became painfully aware that its image had been blotched, which is good. What is bad is that nothing has been done to alleviate or even recognize the conditions which were at the root of the outbreak. Los Angeles remains a city on the move—away from reality.

Mrs. Rena Frye, mother of two young men whose encounter with police touched off the Watts powder keg, was up for trial the other day on a charge of impeding an arrest.

The prosecution made this assessment of her alleged guilt:

"If Rena Frye had not interfered with the police when they were trying to arrest her son Marquette, all we would have today would be a boy with a slight scar on his forehead . . ."

And Time magazine got in its editorial 40c worth in a photograph caption:

"A mother's woe can cost 34 lives."

Such misreadings of cause and effect are responsible for much of humanity's continuing miseries.

The central operative fact of the Watts riot was this: Watts is a dreadful ghetto of 225,000 persons surrounded by a wildly prosperous megalopolis; its population density is greater than that of Amsterdam; it is 99 per cent Negro; of those Negroes, 34% are unemployed.

The Watts tragedy has hurt the pride of Los Angeles. Now some of the community's partisans seem content to find a scapegoat in the person of a poor woman who was no more responsible than Archduke Ferdinand was for World War I.

The glib deputy attorney who summed up the case against Mrs. Frye ought to ready himself with another speech to explain the next explosion in Watts.

●

Advent

With yet another month to be counted on the world's calendar for 1965, the Church prepares this Sunday to begin a new liturgical year.

Advent, "the coming," signifies that period of anticipation and expectation during which the prophets of old kept the hope of redemption kindled in men's hearts.

The Church began with Christ. The Church's year begins with the promise of Christ, culminating in the glory of fulfillment that is Christmas.

The four weeks of Advent, marked by the purple of penance and atonement, are days of spiritual cleansing and renewal. The time is short, indeed, for preparing the stage for the divine mystery of the Incarnation.

As Sunday's Epistle urges, it is now the hour for us to rise from sleep, for our salvation is nearer than we had believed.

Those who heed not the urgency of Advent, with its call for soulful meditation and preparation, glimpse too dimly the Messianic light of the Manger.

Lessons in living

Many Catholic parents still think of sex as a dirty word. When forced by circumstances to discuss the matter with their children, their conversations most likely are couched in prudishness and tinged with a false sense of modesty.

Jokes about parents learning the "facts of life" from precocious youngsters no longer are funny. They are sadly true.

Father John L. Thomas, S.J., of St. Louis University, noted sociologist and marriage counselor, insists that most parental and school discussions of sex are remote from reality.

In a recent interview, Father Thomas rued the predicament of youngsters pressured by changing social patterns, and often their own parents, into relationships with which they are too immature to cope. These include pre-teen dances, early dating, and going steady in high school.

The sheer weight of sex information in fact and fiction that is available to anybody to read is frightening. The amoral presentation of facts in most textbooks and the immoral, often perverted, interpretation in so much of today's literature and movies should arouse all parents.

As it is, too many Catholic parents feel they discharge their spiritual duties to their children by teaching the Hail Mary and listening to their youngsters' catechism recitations. They do not fulfill the obligation of instructing their children in the concept of sex as a mature relationship between two adults demanding control, consideration, and concern for the other partner.

Classrooms and educational films are good for transmitting facts. But only the home can teach that love is the basis for mature sex.

Advent Suggestion

● QUESTION BOX

Mass at mixed marriage?

By MSGR. J. D. CONWAY

Q. In a recent column you said that Mass is now permitted at mixed marriages, but last week a girl from our parish was told that she could not have a Mass. The priest said it was not allowed. Why do you print such things if we can't do them anyway?

A. You have a point there, and it is sharp. The Pope gave bishops authority to permit Mass at mixed marriages. Our own bishop is generous and considerate and has passed on the permission to us; maybe your bishop is more reluctant. Or maybe the pastor doesn't like the idea and won't ask for the permission.

The throes of aggiornamento give the laity opportunity to practice many Christian virtues: charity, patience, longsuffering, and the resolute suppression of anger and resentment.

●

Q. I am in favor of the changes in the liturgy, except for one thing for which I would appreciate an explanation. Our family assisted at a high Mass recently, and to our amazement the celebrant SANG the Gospel. It sounded so funny to hear him struggle through the whole thing that I was seized with uncontrollable laughter. I know I was disrespectful and uncharitable, but really it was ridiculous.

The message of the Gospel is lost with the singing. The old way of reading the Gospel was much better.

A. To date we have no approved music for singing the Gospel in English. We would have to sing it all on one note, and that would be monotonous. Reading in a loud, clear, well modulated voice is preferable.

●

Q. Has the Church regulation been changed relative to women and girls having their heads covered in churches and chapels of the Catholic religion? In these days one sees at least one-third of the Catholic college and high school girls without anything on their heads, but their hair. These girls are also seen receiving Holy Communion. No admonition is given to anyone. Perhaps it is because some of the girls say, "Father said that it is old fashioned to have to put something on your head in church." What can one say to such an answer? Maybe no priest ever said such a thing. And maybe one of the very up-to-date priests has so spoken. We need help for the girls who are trying to follow the directions we have received at home, and at school from the Sisters.

A. Why do these girls need help? Let them keep on wearing their hats, veils, kerchiefs or swatches of kleenex. Need they be perverted by the evil habits of their sisters? Or are they mainly concerned with the reform of their neighbors?

The regulations of the Church have not changed, but customs in many areas have changed; and the law (Can. 1262) recognizes the validity of contrary custom in head-covering at Mass. The same canon extols the propriety and desirability of having men and women occupy separate parts of the church. Indeed, if only the language of the law is considered, this sexual segregation might seem a stronger prescription than that of covered or bare heads. The canon merely states that men DO assist at Mass with heads uncovered, and women DO go to Communion with heads covered.

Now, after all that fuss, I come to the point: There are so many things so much more important, that your question hardly stirs my interest, and certainly does not arouse my reforming and crusading zeal. I would not agree with your "very up-to-date" priest that wearing head covering to church is old fashioned; it is quite the proper thing. But assisting at Mass actively and devoutly is far more important than the hat you wear.

●

Q. I am a freshman in high school. In our science class we were taught that man started from a primitive form of life and gradually, through evolution, developed into man. I want to know if this is correct.

A. The theory of evolution is a concept basic to all biological studies of the present day. The arguments in favor of it are many and cogent. Contrary arguments have little force. And there seems to be no sound reason to exempt man's body from the normal processes of vital growth and mutation. However, man's rational soul is specially created in God's image; some measure of God's personal intervention is needed to create a new person. And this was as true for Adam as it is for you and me.

●

Q. My husband was converted to the Catholic religion over a year ago and he would like to know if he has to wear a brown scapular or medal. I wear a scapular ring all the time. He would life to know if he has to recite 3 Hail Mary's once a day. I told him if one wears the scapular or medal and says 3 Hail Mary's it's a safeguard in danger and a pledge of salvation. Whoever dies while wearing scapular or medal will never see the eternal flames of hell.

A. Let your husband develop his own private devotions; don't try to impose yours on him. It is not the person who dies with the scapular around his neck who escapes the flames of hell but the person who dies with his soul filled with God's love and grace.

●

Q. One day my little brother asked. "Who made us?" Our answer very readily was, "God made us." Then he stunned us by asking, "Well, who made God?" We didn't have an answer for this. Will you please tell us who really did make God?

A. I try to get away fast when precocious children start asking me questions about religion. Nobody made God; He simply is, always was, and always will be. It is his very nature to be.

Why not tell him that God is the Ground of our Being and let him think about that for a while.

OPINIONS

Editor's Note—We remind our readers that The Criterion welcomes contributions to our Opinions column. There are several points to bear in mind: All letters should be signed, though names will be withheld at the writer's request; short letters have a greater chance of being published; and the editors reserve the right to condense contributions if necessary.

To build anew

To the Editor:

With the grace of God and the guidance and inspiration of one man, we will build a new church.

It was an inspiring sight indeed to see Father Louis Gootee rescuing the Blessed Sacrament, sacred vessels and vestments from his burning Church of the Nativity of Our Lord Jesus Christ.

Under his courageous leadership we wil soon have a new church, one more suited perhaps to the worship of God, but never one more cherished.

The converted barn in which Father Gootee established his parish was loved by all his parishioners as a symbol of the outstanding accomplishments of this remarkable man.

From literally nothing he was able to construct a lovely, though humble, church and to bind together a far-flung group of people into a singularly devoted flock.

With typical resourcefulness, Father converted overnight the school cafeteria into a temporary church. In spite of the sudden and devastating fire, not one day passed without a Mass being offered at Nativity for the honor and glory of God.

I am sure that I speak for all the members of Nativity parish when I say that we will join together to do anything and everything we can to help Father Gootee build a new church—once again, from nothing.

We hope that in this way we can show him that our devotion to him is as great as his devotion to us.

A Nativity Parishioner
Indianapolis

Henry Wallace

To the Editor:

Henry A. Wallace, a much-maligned Vice-President of the United States, will not be forgotten in death by either his friends or his enemies. He had plenty of both.

At one stage in his life, after his term as Vice-President under Franklin D. Roosevelt, Mr. Wallace acquired some notions that in retrospect are seen as wrong-headed.

Chief among these was his open acceptance of Communist support in his race for the presidency in 1948. This was predicated upon his conviction that the Soviet Union was essentially a peace-loving state, and that co-operative relations with the then-Stalinist regime therefore were both possible and desirable.

This conditional hope was widely shared in the post-war period. It is being revived once again today. There is a possibility that Mr. Wallace was thinking ahead of his time.

To his eternal credit, however, he quickly abandoned his conviction of 1948 when events showed he had been either wrong or premature. He renounced his former position after the Korean War broke out and urged stern measures to contain Communist aggression.

Many among those who were diametrically opposed to Mr. Wallace and who treated him with uncommon cruelty will never be guilty of this sort of quiet, gracious humility. U.S. Senator J. Strom Thurmond of South Carolina remains their hero, as does Alabama Governor George Wallace.

These, the unchanging, the gaudily "consistent," pursue their archaic follies undeterred by the swift approach of the 21st century.

Henry Agard Wallace enriched and ennobled his own century, often by daring to be at least temporarily wrong. He was a sweet, God-fearing, good man of whom this nation can be forever proud.

Frank L. Siger
Indianapolis

Memories

To the Editor:

A Mr. Mathiesen had a letter in your paper (10/19/65) expressing appreciation for your photographs from Rome on the Vatican Council, to which I agree.

However, I was particularly struck by the aerial picture of SS. Peter and Paul Cathedral and the surrounding structures.

Memories of my many years as an adult parishioner and schoolboy came flooding back. The years in Cathedral parish seem in retrospect to have been some of my happiest.

As far as I was concerned then, 14th and Meridian and the surrounding vicinity in my old home town was the hub of the universe. Thank you very much, Mr. Editor.

Ex-Cathedralite
Detroit, Mich.

Appreciation

To the Editor:

Allow us to express our heartfelt appreciation for your superb editorial of October 29. It would have been difficult indeed to state the case for UNICEF more explicitly, and on the basis of more solid documentation.

You, your able colleagues and your numerous readers who have been staunch and generous UNICEF supporters through the years are certainly entitled to feel that you have a very personal share in the Nobel Peace Prize for 1965.

Victor de Keyserling
Director of Information Services
U.S. Committee for UNICEF
United Nations
New York

YOUR WORLD AND MINE

Freedom of speech challenged again

By GARY MacEOIN

ROME — "When a Catholic journalist has something to say, he should not always wait for a nod from his bishop or an instruction from Rome. He should alert those he thinks should be alerted, and encourage those to act who he thinks should act. He should tell the world about the Church and the Church about the world. He can and should open the mouth and ears of the Church. He should let nobody close his own ears and mouth."

With these words Cardinal Koenig, Archbishop of Vienna, has ranged himself firmly on one side in an acute power struggle taking place here in Rome and around the Catholic world. At issue is the control of public opinion in the Church. Will it continue to be formed, as it has been during the council, by the open confrontation of conflicting viewpoints, leading to a free consensus? Or shall we return to the preconciliar techniques of bureaucratic determination, silencing theologians and dynamiting the frail bridges we have built towards the world?

●

Curial intentions could not be more clearly defined than they have been by Archbishop Pericle Felici, Secretary General of the council. In an interview published in Osservatore Romano on November 29 of last year, he described newsmen who reported the council as "parasites and fungi" growing at the foot of "robust and healthy trees." Then quickly switching his metaphor, he declared that such voices which promoted "confusion, insubordination and error" had to be tolerated as a necessary evil and allowed to grow—like the cockle in Christ's parable—until the end of the council.

Father Pedro Arrupé, the new Jesuit general, is hewing strictly to this line. "It is intolerable that any defect of the Church, however real, should be broached publicly by individuals or groups," he has said. "The Church will provide in the manner and at the time it deems proper."

That Pope Paul, however, does not agree with the program of the bureaucrats to resume control of the Church's life is clear from his intervention on the subject of indulgences. The story is a significant one. It demonstrates, among other things, how hard it would be for the pope to impose his will, if the backing of public opinion was withdrawn by reimposition of thought control.

●

The grand penitenciary had decided that he and his aides would update the practice of indulgences. In the spirit of the 13th century, in which his office was created, the grand penitenciary carries a wand, and when he strikes the head of one who kneels before him, the stricken one is granted 100 days indulgence.

As one might anticipate from a group living in such a fairyland, the proposed updating dealt with appearance rather than substance. "All they have done," a critic told the press, "is to simplify their spiritual banking system."

Father Daniel O'Hanlon has

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"WELL, TOMMY, I SEE YOU HAVE DONE YOUR HOMEWORK ON WILLIAM TELL."

● THE YARDSTICK

Religious liberty from Gibbons to Murray

By MSGR. GEORGE HIGGINS

Next month Pope Paul VI will formally promulgate the council's Declaration on Religious Freedom. During the course of the past four years, this historic document—which, like Declaration on Non-Christian Religions, had to overcome a number of discouraging obstacles and indeed, at times, to be in serious danger of being shelved—has frequently been characterized by the press as the council's No. 1 "American" schema.

This is a more or less accurate characterization—up to a point. There can be no doubt about the fact that, from the very outset of Vatican II, the American bishops were almost unanimously of the opinion that the council simply had to come tion on Religious Freedom—for, to put it negatively, that it would be well-nigh distastrous for the council to duck the issue or to talk around it in vague generalities.

Their energetic support of the declaration when, at times, it seemed to be in serious jeopardy is a matter of record and will undoubtedly be singled out by future historians as their greatest single contribution to the overall success of the council.

●

On the other hand, it would be a serious mistake to think that the Americans won the nerve-wracking battle for religious freedom singlehandedly. The fact is that, from the very outset of the council, the majority of the Fathers were in favor of a strong declaration on this crucial issue.

To be sure, the document picked up added support as time went on and certain real or apparent ambiguities in the successive drafts of the working text were clarified. Nevertheless, I dare say that even if the final vote had been taken back in 1962, instead of in 1965, the declaration would have carried easily.

Needless to add, however, it was providential that the vote was postponed until the final session of the council, for on a matter of such far-reaching importance it is essential to have the widest possible consensus. The same thing can be said, incidentally, with regard to the Declaration on Non-Christian Religions.

Though it is true, then, that the Americans, from the very beginning, had many allies on the issue of religious liberty and, in the end, had the enthusiastic support of the overwhelming majority of the Fathers, the fact remains that the bishops of the United States did take the lead in pushing for the adoption of the declaration. The record is very clear on this point.

●

The record will also show, of course, that it was the distinguished American theologian, Father John Courtney Murray, S.J., who not only prepared the way for the declaration, over the long haul, by his brilliant rethinking, during the past 25 years, of the development of Catholic doctrine on religious fredom, but also, in the short run, distinguished himself as the master-draftsman of the final declaration. Again, this is not to say that Father Murray, as an American, had no allies among the periti of other nations, nor is it to say that he had anything like complete control over the precise wording of the final text of the document.

Be that as it may, we come back to the fact that the American bishops and a leading American theologian made a decisive — perhaps the decisive — contribution in Vatican II to the all-important cause of religious liberty. The reason for this is not far to seek.

Given the history of the United States and, more specifically, our remarkably successful record in the area of religious freedom, it was to be expected that the American bishops, with the indispensable assistance of a Father Murray, would take the lead on this issue in the council. Indeed, they would have disgraced themselves before the world if they had failed to do so, and furthermore would have looked like pygmies by comparison with their distinguished forerunner, the late Cardinal Gibbons of Baltimore, who, more than three-quarters of a century ago, speaking in the city of Rome itself, publicly proclaimed the American Church's enthusiastic commitment to the cause of religious freedom.

●

Cardinal Gibbons, in taking possession of his titular church in 1887—the 4th century Basilica of St. Maria in Trastevere—did not discuss the principle of religious freedom, as such, from the point of view of Catholic doctrine. He spoke, instead—with the simple but forceful eloquence for which he was noted—about the practice of religious freedom as he knew it then and, I might add, as we have known it ever since in the United States.

"For myself," he said, "as a citizen of the United States, without closing my eyes to our defects as a nation, I proclaim, with a deep sense of pride and gratitude, and in this great capitol of Christendom, that I belong to a country where the civil government holds over us the aegis of its protection without interfering in the legitimate exercise of our sublime mission as ministers of the Gospel of Jesus Christ."

For the great progress which the Church in the United States has make "under God and the fostering care of the Holy See, we are indebted in no small degree," he added, "to the civil liberty we enjoy in our nenlightened republic."

●

In 1887, when Gibbons made this statement, there were only 75 bishops in the United States. In 1962, when Vatican II opened, there were approximately 250. Speaking, as Gibbons had done in his day, from experience—for which there is no real substitute under the sun—they were in a favored position to convince those of their confreres from other lands who might have needed to be convinced that the principle of religious freedom, which derives from the essential dignity of the human person, can be and has been made to work successfully in practice, to the benefit not only of religion but of civil society as well.

Perhaps no other group of bishops in the council could have made this point as effectively as the Americans.

Now that the Declaration on Religious Freedom is in the process of being adopted and promulgated, I suppose at least a few of us Americans ought to pay a farewell visit to Gibbons' titular church in the Trastevere to thank God for the declaration and for the courage and the vision which enabled the Cardinal to anticipate Vatican II on the subject of religious liberty by more than 75 years. He was a great American and a great churchman—one of the greatest in the history of the United States.

PLAN LITTLE FLOWER DANCE—Mrs. Michael Donahue, chairman of the ways and means committee, holds one of the signs advertising the Fall Dance sponsored by the PTO of Little Flower parish, Indianapolis. Also shown are Mrs. Michael Donahue, decorations committee chairman, James McNulty, PTO president, and Ken H. Hill, Dance chairman. The dance will be held tomorrow (Saturday) in the parish auditorium at 9:30 p.m. (Staff photo)

College head's move cancels 'sit-in' plan

ALBANY, N.Y.—A statement "from all participants" in a controversy over restrictions placed on a politically active priest here has been promised by the president of St. Bernardine of Siena College.

Father Brian F. Duffy, O.F.M., college president, made the pledge to Siena student leaders, who then cancelled a proposed 24-hour "sitin-" protest at the Franciscan college for men.

At the center of the controversy is Father Bonaventure O'Brien, O.F.M., 30, a Siena teacher and a prefect of students in one dormitory, who has played a vigorous role in neighborhood improvement organizations in Albany's South End, site of the city's Negro slum area.

FATHER O'BRIEN has at times been an outspoken critic of the Albany city administration. On election day, November 2, he joined poll watchers at voting places in the Negro area.

He became involved in a disagreement with a worker for the Democratic party, John J. Nolan, and was removed from the voting site.

On November 9, reportedly at the request of chancery officials of the Albany diocese, his Franciscan superiors told him to confine himself to his duties at the college.

Neither Father Bonaventure, officials of the Albany diocese nor ranking Franciscans would make any public comment on the episode.

Students at Siena, joined by some students from the State University of New York, held two rallies in protest. The Siena student senate, supported by 1,200 students, adopted a lengthy statement criticizing the curtailment.

PROTEST ALSO came from the president of the National Federation of Catholic College Students. He is Martin Sullivan, who was graduated this past June from Siena.

Sullivan issued a statement from his Washington, D.C., office and then flew to Albany to take part in one Siena rally.

"Father Bonaventure has a true Christian commitment to human dignity, a working commitment," he said. "In his quiet, self-effacing way, he did much to restore dignity to the lives of citizens of Albany's slums."

The president of the Albany Catholic Interracial Council, Michael J. Nardolillo, also criticized the withdrawing of Father Bonaventure from his work in slum areas.

Nuns and seminarians urged for Peace Corps

WASHINGTON — Sargent Shriver urged here that seminarians and nuns join the Peace Corps and the war on poverty's VISTA (Volunteers in Service to America) program.

Shriver, director of the Peace Corps and the Office of Economic Opportunity, spoke as he received the annual Cardinal Gibbons Medal for service to the nation at the homecoming banquet of the Catholic University of America alumni association.

CITING A "revolution in participation" at home and abroad in which the poor and others are taking action and making decisions in matters affecting their lives, he urged seminary students of all faiths and nuns to take "citizen sabbaticals" to serve in the Peace Corps overseas and in VISTA, the domestic anti-poverty volunteer corps.

He remarked that Cardinal James Gibbons was his godfather and a close friend of his family, a fact which was not known by those who chose him for the award.

"We would welcome into the Peace Corps or VISTA," he said, "the service of seminarians and Sisters who for two years would put aside their clerical clothes for a 'citizen sabbatical.'

"IN SO DOING they would affirm their rights and responsibilities as citizens in a pluralistic society and return home as pastors better prepared to serve their parishioners.

"Though they would refrain from proselytizing like any other volunteer, they could provide that charismatic infusion of the Church so essential to the Peace Corps abroad and the war on poverty at home."

● *WHAT OF THE DAY*

The aluminum case

By REV. JOHN DORAN

The trouble with that aluminum crowd was that they took the wrong route. Instead of coming up with facts, figures and increased costs charts to justify their price raise, they should have shouted "police brutality" and called in some civil liberties group.

The aluminum group does not seem to have learned that the old laws of supply and demand, raising prices to meet rising costs and all that, belong to the days of a free economy now past. In the new age of the great society Washington will decide with its olympian wisdom whether or not a price may go up. Don't they remember President Kennedy and the steel companies?

The stock piles of strategic materials were authorized by Congress as a protection against war-time shortages, but they serve a far different purpose now. They have become a weapon, a club, in the hands of the Presidents who can sit quietly by while wages increase, and then rise in righteous indignation when prices try to follow wages.

●

To be sure, the Presidents have had a laudable purpose in mind: attempting to prevent inflation. With this purpose we can all agree, for we know what run-away inflation will do to the economy. One wonders, however, if our forms of government and our idea of liberty can long endure this ruling by the big stick. The Presidents are using a weapon which they were never intended to have available; they are using a power which neither the constitution nor the legislature wanted to give them.

I said that the aluminum interest should have taken a different route, that they should have moaned that they are being picked upon by police power. This way they might have gotten a hearing by the public. Let some thug claim that the police laid violent hands upon him, and he will find himself immediately surrounded by those who will fight his cause clear up to the Supreme Court. Why shouldn't the aluminum interests have gotten the same ready help from the liberties groups, when the big stick of the President himself landed upon their backs?

●

I suppose there are two basic reasons why the aluminum interests got no help from these sources. The first would be that the aluminum companies are legitimate businesses; the second would be that they have money. These two faults are inexcusable to many, and put them outside the pale of help. Curious, isn't it, that Communists can go to the courts and be protected, but there is no recourse open to legitimate businesses?

As the teen-agers used to say: "That's the way the cookie crumbles."

Austria honors Father Hesburgh

WASHINGTON—Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, was decorated here by the Austrian government.

He received the Grand Gold Badge of Honor for Merits to the Republic of Austria from Ambassador Ernst Lemberger at a luncheon in the embassy residence.

An embassy spokesman said Father Hesburgh, was honored by the Austrian government for a number of reasons, including his appointment of Austrian scholars to the Notre Dame faculty; the establishment of the university's sophomore year of studies at Innsbruck; and his cooperation with the Austrian government as permanent Vatican representative to the International Atomic Energy Agency in Vienna.

FOR THE FRIEND WHO HAS EVERYTHING

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FOR CHRISTMAS NAME A CHURCH

Build a church, and name it yourself for the saint of your choice? You can do it for much less than you think. The Holy Father says a church is urgently needed in Changanacherry, India ($3,900), for instance; in Zahle, Lebanon ($3,725); in Hamidie, Syria ($2,500), and scores of poverty places. What an appropriate, lasting gift at Christmas in your loved ones' memory! . . . Write to us. All gifts are tax-deductible, of course.

WANTED: ONE SANTA CLAUS

In Baghdad, Iraq, orphanage boys will find their Christmas stockings empty. Like to be Santa Claus to one of them? You can "adopt" a little boy for only $10 a month ($120 a year). We'll send you his photo, ask him to write to you.

OUR GIFT TO YOU

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas Gift. . . . Day by day, all year long, members share also in the Masses, prayers, and sacrifices of our mission priests and Sisters. In time for Christmas, enroll yourself, your family and friends? The offering (used for the poor in 18 developing countries) is very low. You can enroll your family (living and deceased) in perpetual membership ($100) or annual membership ($10). To enroll an individual (living or deceased) the offering is $20 (perpetual) or $2 (annual). . . . Ask us to send Gift Cards before Christmas, if you wish.

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Carolyn J. Hollcraft, Mgr.
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146 teams await opening gun in cage leagues

By DENNIS HOFFMAN

A record 146 teams are scheduled to answer the opening whistle this week-end launching the 1964-65 Indianapolis Deaneries CYO basketball program.

Play in the Cadet and "67" Leagues is scheduled to open on Saturday, Nov. 27, with the Freshman-Sophomore and Junior-Senior basketeers slated to start firing on Sunday, Nov. 28.

The Cadet League this season boasts a total of 46 teams. Next in number of squads is the Junior-Senior loop with 38, followed by the "67" League with 36 and the Freshman-Sophomore with 26.

A man-to-man defense is no longer required in regular season games. The rule was never applied to tournament contests.

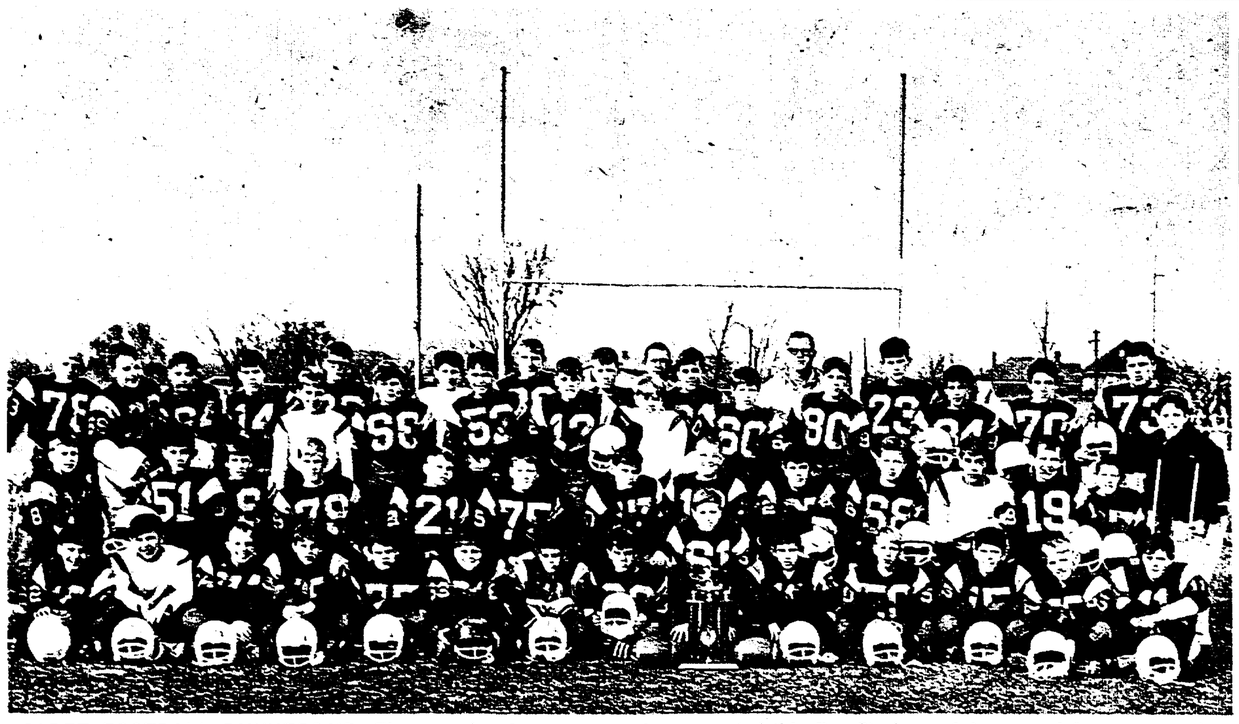
REGULATIONS covering eligibility, rosters and scheduling were discussed at the coaches' meeting, Tuesday, Nov. 23. Coaches are reminded that they should obtain a copy of the schedules from the CYO office if they did not receive one at the meeting.

League play will continue through late January or early February with the majority of games scheduled on week-ends.

Only Division champions will be determined in the Junior-Senior and Cadet leagues, in view of the post-season Archdiocesan tournament. League champions, however, will be crowned in the Freshman-Sophomore and "67" Leagues, as in past years.

THE CYO OFFICE reminds Cadet League Coaches that only two holiday tournaments in the Indianpaolis area are sanctioned by the CYO—the tourneys at Our Lady of Lourdes and at Sacred Heart parishes. This applies only to the Cadet League.

Game times must be strictly adhered to, according to the CYO office. Games will consist of four six-minute periods.



CADET FOOTBALL RUNNERS-UP—The margin of one extra point separated this fine St. Joan of Arc squad from a second consecutive CYO Cadet Football League championship November 14 at the CYO Stadium. Handled through another excellent season by Coach Joe Mattingly, the defending champions won Division One honors against tough competition, and withstood a tremendous St. Thomas assault, 18-14, in the first round of the play-offs, then led St. Monica until the last minute-and-a-half of the championship game. It all adds up to a first-rate performance by the 48 lads in this picture. Coach Mattingly (back row, with glasses) is standing behind his boys. To his right is Assistant Coach Bill Schmutte.

Criterion Quiz to lift lid Sunday

The annual battle of wits for Junior CYO members, the Criterion Quiz Contest, starts this Sunday, Nov. 28, at 7 p.m. at all centers. Approximately 60 Junior CYO teams will participate.

Material from the November 5, November 12, and November 20 isues of the Criterion will be used in the opening rounds Sunday. For each round of the contest, the oldest issue will be dropped and a new one added.

Questions will be based on material to be found on pages 1, 3, 4, 6, and 9 and any continuations from these pages. Competition will continue each Sunday at 7 p.m. until early January.

Schedule for November 28 and December 5 were mailed out by the CYO Office earlier this week. The remaining match pairings will be distributed as the season progresses.

Matches must be completed on the day scheduled or forfeited except in cases of extremely inclement weather, according to the CYO Office.

Cy Cipher

CYO VOLLEYBALL — Entry blanks for the CYO Cadet Girls' Volleyball League were mailed this week. Deadline date is December 20. Parishes may enter even if they do not have gymnasium facilities.

●

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

●

QUESTIONNAIRES — Football coaches are asked to return the questionnaires on rules changes to the CYO Office before December 1.

JUNIOR KICKBALL RUNNERS-UP—Little Flower, despite a 32-6 loss to St. Catherine in the recent championship game of the 1965 Indianapolis Deaneries' Fall Junior CYO Kickball League, has accomplished half of its plan (winning the league title) by moving up from third to second place in the final outcome. This season the girls defeated all their competition in Division Two and eliminated St. Michael in the first game of the play-offs before falling short in their bid to oust the perennial champions. Father Robert Borchertmeyer, Little Flower Priest Moderator, is shown with his girls (back row, left). At the right is Mrs. Peg Roberts, Head Coach. Third from the right is scorekeeper Leo Bennett.

1965 Fighting Irish setting grid records

On the eve of their final game of the season, the Fighting Irish of Notre Dame have been busy re-writing the record books.

Thus far this season, the team has broken or tied 14 existing records. The principal figures in the revisions are defensive safety Nick Rassas, halfback Bill Wolski and kicking specialist Ken Ivan.

RASSAS returned pass interceptions for a total of 92 yards against Northwestern for a new "modern" (post-war) record. In the same game he returned six punts for 121 yards, an all-time mark.

For the season thus far, Rassas has run passes back for 197 yards, and punts for 435 yards, to establish another pair of records. His career marks of 220 yards on interceptions and 588 on punt returns also made the record books.

Bill Wolski's five touchdowns against Pittsburgh tied the all-time mark set by Red Maher in 1923. That also tied Wolski with Maher as all-time single game scoring champ.

IN THE Pittsburgh game Ken Ivan kicked nine extra points to surpass the old mark by two. Ivan's seven field goals for the season is another record as is his career total of 11.

The Irish, who dropped a 12-3 decision to top-ranked Michigan State last week, face the University of Miami tomorrow night in the season finale.

CADET HOBBY SHOW . . . OVER-ALL WINNERS—Three of the six over-all winners at the recent CYO Cadet Hobby Show are shown with their trophies after the judging at the Little Flower gymnasium, Indianapolis. Pictured with their awards are, left to right: John Meyer, St. Pius X, Collection category; Debra Woolsey, Sacred Heart, Fine Arts division; and Thomas Peterson, St. Lawrence, Skilled Crafts. Young Mr. Peterson, by the way, was preceded by two of his brothers, who finished at the top of their categories three times in the past two years. The winners of three divisions were not present for the awards ceremonies: Angela Beavin, Little Flower, Kit Crafts; Jeanne Carmody, St. Luke, Baking; and Terri Poorman, St. Lawrence, Sewing.

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Apache Gold, Atragon.
Billie.
Capture That Capsule, Conquered City, Clarence the Cross-eyed Lion, Cinderella.
Family Jewels, Ferry Cross the Mersy.
Greatest Story Ever Told, Git, Go, Go Mania, The Great Race.
Hallelujah Trail, Hercules, Samson and Ulysses, Honeymoon Machine, Help.
Invasion Quartet, The Incident at Phantom Hill.
Lassie's Great Advnture, Laurel and Hardy's Laughing 20's.
My Fair Lady, My Son, The Hero, Mysterious Island, Mediterranean Holiday, Mara of the Wilderness, Man from Button Willow, McHale's Navy Joins the Air Force, The Monkey's Uncle, Murieta.
Nikki, Wild Dog of the North.
Operation Crossbow.
Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills, Pinocchio in Outer Space.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Cruso on Mars, Requiem for a Gunfighter.
Sergeant Was a Lady, Snake Woman, Shenandoah, Sound of Music, Sandokan The Great, Seaside Swingers, Sons of Katie Elder, Swingers Paradise, Sword of Ali Baba.
Teenage Millionaire, Thief of Bagdad, Taffy and the Jungle Hunter, Those Magnificent Men in their Flying Machines, Trial of Joan of Arc, Topo Gigio, Treasure of Silver Lake.
Up From the Beach.
Valley of the Dragons, Voyage to the Bottom of the Sea, Von Ryan's Express.
When the Clock Strikes, War Party, William McBean.
You Have to Run Fast.
Zebra in the Kitchen.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Agony and the Ecstasy, Arizona Raiders, Atlantis, the Lost Continent, Adventures of Scaramouche, Art of Love.
Beach Blanket Bingo, Black Spurs, Brigand of Kandahar.
Cat Ballou, Curse of the Fly, The Cavern, Coast of Skeletons, Convict Stage, Curse of the Mummy's Tomb.
Dr. Blood's Coffin, Dark Intruder.
Frantic, Fool Killer, Frankenstein Meets the Spaceman, Farmer's Other Daughter.
Guns of Darkness, Gunfighters of Casa Grande, Glory Guys, The Great Sioux Massacre.
Harvey Middleman, High Wind of Jamaica, Ipcress File, Ivanhoe Donaldson.
Kimberly Jim, The King's Story.
Love and Kisses, Lord Jim.
Miracle Worker, Mutiny On the Bounty, Village, Major Dundee, Masquerade, Mister Moses, My Blood Runs Cold, Maedechen in Uniform.
Naked Edge, Nobody Waved Good Bye, Naked Brigade.
The Overcoat, One Way Pendulum, Operation C.I.A.
Pit and the Pendulum.
Revenge of Spartacus, The Reward.
Sardonicus, Scream of Fear, Satan Bug, Secret of Blood Island, Secret of My Success, Seven Slaves Against the World, Situation Hopeless But Not Serious, The Skull, Secret of Deep Harbor, Sallah, Ski Party, Sie.
The Trunk, Twenty Plus Two, Tickle Me, That Funny Feeling, Tomb of Ligeia, Town Tamer.
Weekend With Lulu, Wild on the Beach, Wild, Wild Winter.
Young Doctors, Young Fury.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, Andy, Armored Command, Agent 834.
Bebo's Girl, Breakfast At Tiffany's, Banana Peel, Backfire, Battle of Villa Florita, Brainstorm.
Claudelle Inglish, The Couch.
Die, Die My Darling, Dingaka.
Finnegan's Wake, The Favor.
Goldfinger, Genghis Kahn, The Great War, The Guide.
Harlow, The Hustler, Having a Wild Weekend, He Who Must Die, How to Murder Your Wife, Hush, Hush, Swear Charlotte, Hysteria.
Il Successo, I Saw What You Did, Joy in the Morning, Italiano Brava Gente.
Money, Money, Money, My Wife's Husband, Hagnificent Cuckold, Morituri.
Nothing But a Man.
One Plus One, Once a Thief, Operation Snafu.
Panic in Year Zero, Pie in the Sky, A Patch of Blue.
Rocco and His Brothers.
Season of Passion, Strange Bedfellows, Summer and Smoke, Susan Slade, Symphony for a Massacre, Ship of Fools, Slave Trade in the World Today, Synanon, Sergeant Deadhead.
Three On a Spree, Thunder of Drums, Town Without Pity, Two Women, Third Day, These Are the Damned, La Tia Tula.
Umbrellas of Cherbourg.
Variety Lights.
West Side Story, Wild Seed, The War Lord.
Young Cassidy.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
The Cool World, The Collector.
Devil's Wanton Divorce, Italian Style, Dr. Strangelove, Darling.
The Easy Life, Eclipse, 8½.
Girl with Green Eyes.
Important Man, Intruder.
The Knack.
The L-Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey Into Night, Love a la Carte.
Martin Luther, Mondo Cane, Marriage Italian Style, The Moment of Truth.
Night of the Iguana Nothing But the Best.
Pressure Point, The Pumpkin Eater.
Red Desert.
The Servant, Storm Center, Strangers in the City,
Taboos of the World, This Sporting Life, Tom Jones, Too Young to Love.
Victim, The Visit.
Walk On the Wild Side.
The Yellow Rolls Royce, The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Abysses, Amorous Adventures of Moll Flanders.
Black Sabbath, Blood and Black Lace.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Desire, Cry of Battle, Curse of the Living Corpse Casanova 70, City of Fear, The Cincinnati Kid.
Denantia 13, Devil and the Ten Commandments, Diary of a Bachelor, Devils of Darkness, Diary of a Chambermaid, Desert Raven.
Eva.
Four For Texas, From Russia With Love, Fort Courageous.
Girl Happy, Girls on the Beach.
He Rides Tall, Honeymoon Hotel, Horror of Beach Party, A House Is Not a Home, Harlow, How to Stuff a Wild Bikini.
In Harm's Way, I'll Take Sweeden, Irma la Douce.
Joy House.
Kissin' Cousins, Kitten With a Whip.
The Long Ships, Looking For Love, Love on the Riviera, The Lost World of Sinoad, Love Has Many Faces, The Loved One.
Man in the Middle Masque of the Red Death, Money Trap, Male Munt, Mozambique., Marriage on the Rocks.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau, The Naked Prey.
Of Human Bondage.
Palm Springs Weekend The Pleasure Seekers, Psyche 59.
Quick Before It Melts.
Racing Fever, Raiders From Beneath the Sea.
Eeventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, Thte Stranger Sunday in New York, Sylvia, The Sandpiper, Space Flight.
Tiara Tahiti.
Under Age.
Vice and Virtue, Viva Las Vegas.
What A Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock, What's New Pussycat.
Yesterday, Today and Tomorrow, Young Dillinger.

Appointed

JOHNSON CITY, Tex.—Msgr. Harrold A. Murray, director of the Bureau of Health and Hospitals, National Catholic Welfare Conference, is among 16 persons named by President Johnson to help establish government rules for the new medicare program. The monsignor is a past president of the American Hospital Association.

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Read this Frank Wilson review which recently appeared in The Indianapolis News . . .

Pyne's Needle Is Deadly On WXLW Hour

By FRANK WILSON

Anyone with a taste for gall will lap up a guy named Joe Pyne.

This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.

Pyne, who has become something of a darling to women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.

It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete: the big eye in the corner.

Certain radio persons recognize that what it does best is talk. But it must talk engagingly.

Pyne simply invites some controversial person, perhaps not of any particular stature, to submit to an hour's questioning. In wielding the questions, Pyne is somewhat like the executioner in the Tower of London.

Pyne argues, insults, antagonizes and spears people just for the sake of it. Sometimes there just isn't any point to what he says: he simply must cause trouble and that's what he does.

He's of conservative bent, but he'll argue with a conservative. He has such diverse guests as a Unitarian minister who's written a book decrying the extreme right wing, screen star Pat O'Brien, then a rock 'N' roll song writer who has penned a song with the inane title of "School's a Drag," or some such.

He literally tore the rock 'N' roller apart, talked show biz with O'Brien and argued with the Unitarian.

All in all, however, the show is a diverting offering. It is something different, and that's just why WXLW picked it up.

The show is heard on about 40 stations, originating at KLAC in Los Angeles. Pyne is pretty much top dog in his own area, and he provided the women with the old standby with friends "Did you hear what Joe Pyne did today?"

He's a World War II Marine with a wooden leg, got into drama school to overcome a speech impediment. He talks a blue streak. Insults are his stock in trade. As his publicity says, he often tell his victim to gargle with razor blades.

A cutting remark, but true.

FRANK WILSON

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WXLW 950 ON YOUR DIAL

● *FAMILY CLINIC*

Psychiatric help advised for wife

By JOHN J. KANE, Ph.D.

I have a friend in her late 30's who shows no affection for her husband and children. She always wants to be alone. She doesn't eat with her family. When friends come over, she goes to another room. She doesn't even smile anymore. She used to be a happy, jolly person who liked people. What's wrong?

●

If the picture you have given me of this unfortunate woman is quite accurate, I fear there is a very great deal wrong. Actually, this is a problem for a psychiatrist, and I am simply not conpetent to pass any kind of judgment on the matter except to indicate certain possibilities and some avenues of remedial action.

But before I explore these, I am amazed that her husband has not noticed this rather sudden change in her behavior and tried to do something about it. He is closer to the situation than you are, and may indeed already have done something about it. But if you are a close friend, then in a very tactful manner, you might make some suggestions to him. Please be extraordinarily careful, because he may feel that you are needlessly butting in.

At the risk of going too far on too little evidence, I am inclined to suspect that this woman is mentally ill. But just what type of mental illness she suffers can only be determined by a person trained in psychiatry. The possible range, so far as I know, can run all the way from schizophrenia to a brain tumor.

This type of withdrawal from others is characteristic of certain mental conditions. It is actually a person's method of adjusting to a situation, although in this case it is a rather irrational kind of accommodation. You seem to indicate that this happened rather suddenly and I presume recently. Under the circumstances, swift action is indicated.

The easiest approach in these cases is to have the woman visit her family physician. If you mention the word psychiatrist, she may take alarm and refuse to do anything. This is quite unfortunate but true. Despite all the education that has been provided the public regarding mental illness, there is still this terrible fear of psychiatry and the possible stigma of mental illness, which should not exist.

Since she seems to be so completely withdrawn, I rather doubt that any direct approach to her will be fruitful. You will probably have to approach the matter through her husband, and as I have already indicated, this is a highly sensitive matter. If you can find out indirectly whether or not her husband has done anything about the matter, it will be helpful. It could, indeed, be that she is already under psychiatric care and your intrusion will be deeply resented.

●

If, after prudent investigation, you find that absolutely nothing is being done for her, then in charity, as her friend, I think you will have to take your courage in hand and discuss the matter with her husband. Begin by suggesting that you have noticed some change in her behavior, and you wonder whether or not she may not be sick. Perhaps he will then be motivated to take her to a physician, or perhaps he will ask you to do so. In either case, this is the first step.

So long as the notion is fostered that this is an organic condition, that is, a usual type of physical illness, people generally do not become too upset. Therein rests your strategy both in the case of the woman and her husband. Once her physician has had an opportunity of examining her, he can quickly determine what else needs to be done.

Mental illness is a very sad affair. It affects not only the unfortunate person who is ill but ultimately every member of the family. It takes its toll in anxiety and fear of the other spouse and the children within the home. But even though there are the fear and stigma associated with mental illness, it must be faced realistically. Today we know that about one out of every ten Americans will spend some time in a mental institution as a patient. It is nothing about which an individual should suffer the embarrassment most do.

●

As a matter of fact if there is ever to be any kind of improvement in the mental health of Americans, it will only come about when there is a real knowledge of the symptoms of mental illness and its possible consequences. A long delay in seeking treatment may only make matters worse, in fact it is likely to do so.

But please remember to be most tactful in approaching this matter. If not, your intervention, or attempts at intervention, may do more harm than good.

Liturgy and Life

ST. PIUS X, "the Father of the Liturgical Movement." The "most ardent wish" of Pope Pius X "to restore all things in Christ" was a foremost factor in the founding of the liturgical movement, now known as the Sacramental Apostolate. Beginning with a motu proprio in 1903, the pontiff issued a clarion call for the renewal of Eucharistic devotion, especially among the young, and the active participation of the faithful "in the most holy mysteries and in the public and solemn prayer of the Church." The Second Vatican Council's "Constitution on the Sacred Liturgy" gives new directions for the contemporary fulfillment of Pius X's "most ardent wish."

● GOOD NEWS

The formal dismissal

By MARY PERKINS RYAN

Few people would quarrel with the statement that the present translation of the formula before the final blessing of the Mass is not a happy one. When the celebrant has said, "Go, the Mass is ended," one can hardly help saying, "Thanks be to God" as if with a cry (or sigh) of relief that something rather tedious is now finished and one is free to go away. We may hope that with the revision of the rites and a new translation some more fortunate wording may be given us. My husband argues for "With thanks to God" as being much closer to the sense of the Latin and to its Christian implications.

In the meantime, perhaps, what scholars have to tell us about the origin of the formula will help us to say it as it is meant to be said—not with relief, but as an acknowledgment that we realize that the Eucharistic assembly is now dismissed and that we are to live in its spirit of sacrifice and praise as we go out into our work and occupations.

●

It seems that, in early Christian times just as today, every formal assembly, religious or otherwise, closed with some definite formula of dismissal, and among these, scholars believe, was the Latin, "Ite, missa est," meaning, "Go, it is the dismissal."

The fact that this formula has been among those used from the earliest times in the Roman liturgy is, in fact, a powerful argument for the early Christians' sense of actively participating in the liturgy.

People who come to something merely to watch passively do not need to be formally dismissed—they can drift away at any time without excusing themselves; they go away when the show is over. But people who have come to take part in a meeting feel a need for some sign that the work they have come to do has been done and they are now free to leave. Roberts' "Rules of Order" and common custom calls for a motion that the meeting be adjourned and a vote accepting the motion as the conclusion of any formally organized meeting.

●

"Go, the Mass is ended," is, then, simply this kind of formal proclamation that the Christian assembly has carried out the great work it came together to do; we are now free to leave. Why should we answer, "Thanks be to God"?

Josef Jungmann, S.J., in "The Mass of the Roman Rite" tells us: "The dismissal in the Roman Mass is given emphasis and at the same time a religious framework by being introduced with the 'Dominus vobiscum' and answered by the 'Deo gratias' of the people.

In substance, the "Dominus vobiscum" merely takes the place of the vocative of address which might otherwise precede the imperative "Ite."

The "Deo gratias" with which this announcement is answered is an exact parallel to that which the people (according to the liturgical sources of the early Middle Ages)) also answered the announcement of the coming feast days. It is, therefore, only an acknowledgement that the message has been received, but is imbedded in that fundamental Christian sentiment of thanksgiving.

●

The last phrase would seem to be the important one for us to think about. As we said earlier in this column, the word "Eucharist," which is usually translated "thanksgiving," has much wider connotation of praise, of "blessing" the Lord for His goodness, a blessing that at once praises Him for and calls down His blessings on us.

This is the attitude with which we are to go out to our living and working, having taken part in Christ's Eucharist. We are to share in Christ's redeeming work, laying down our lives in the loving service of others, sacrificing ourselves for our brothers after His example. But we are to do this as a "sacrifice of praise"—praise of God our Father, offered in and with Christ, in the Spirit of joyful love. And this is the reason why, after the final blessing, we should go away singing, aloud and in our hearts.

Film for the young outlines blight of poverty, bias

DAYTON, Ohio—A new sound filmstrip compiled here documents for young people how poverty and prejudice blight the lives of their neighbors.

Entitled "I Care," the filmstrip was produced by George A. Pflaum, publisher, and is narrated by Franciscan Sister Claire Marie, whose comments and selections of pictures are based on first-hand knowledge of many areas depicted.

A former director of educational services, National Catholic Conference for Interracial Justice, Sister Claire Marie teaches sociology at Alverno College, Milwaukee. She is a member of the Milwaukee Catholic Interracial Council and of the National Conference on Religion and Race.

The 15-minute audio-visual presentation is intended for showing to boys and girls aged 10 and up who have not been exposed to the conditions depicted in the filmstrip. Though exposition of what is the antithesis of the "American dream," the filmstrip carries a message of hope that those now embittered by injustice and lack of basic necessities more fortunate people take for granted will enjoy a better life founded on the Christian concern and consideration of their neighbors.

Urges greater effort for racial justice

TECHNY, Ill.—Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, advocated here a united effort to organize, propose and discuss local and national problems of race relations in every possible way.

Speaking to some 300 persons, including clergy, laity and Religious of several denominations, Ahmann emphasized:

"There is no more clear obligation for the Christian and his community than to love and treat others with complete justice. Not tomorrow, but today. Not tomorrow, but as the Negro community says, "Now!' "

"WE DO NOT earn our salvation or worship our God or serve men tomorrow, but we do this in the 'today' of our lives," he continued. "In practical human terms this means that our church is totally committed to freedom in human society. The church is for racial integration."

"It means that any Christian should support the right of a Negro to rent or purchase an apartment or a house anywhere he can afford and want to go. It means that a Catholic realtor cannot in good conscience exploit a racially changing neighborhood or the initial movement of a Negro family into a formerly all white area or suburb. It means that a Catholic employer must give the same chances to Negroes to compete for any job or responsibility that he gives to whites. It means that no organization of Catholics may exclude a Negro from its midst because he is a Negro," Ahmann stated.

"AND IT MEANS again, in human terms, that race must be ruled out as a factor in our social life and in the selection of our friends. It is wrong to choose one's friends on the basis of a selection process which would deliberately exclude members of the Negro race. And it even means that race cannot be a factor in placing limits on the sacrament of Matrimony. These things and more I presume we share. These are positive values of positions we believe in and must live by, must do something about or we forfeit the right to God's grace," Ahmann asserted.

"We have a vast agenda of serious work to be undertaken by dedicated individuals, religiously committed people, religious leadership and religious institutions," he said.

"They are opportunities to participate in making our church more relevant, in making our own religious faith more relevant. They are opportunities or renewal. They are opportunities which are great to give witness for Christ and the opportunities are pressing. Action is urgent," he declared.

● *BEST OF TWO WORLDS*

Mission of business

By GILBERT ROXBURGH, O.P.

Success is always a wonderfully satisfying thing to talk about, and nothing in our time is so successful as the world of business.

Some commentators on our culture — philosophers, sociologists, theologians — have asserted that business enterprises as capitalism knows them are responsible for some of the more sordid characteristics of our society; gross materialism, wanton sensuality, brutal competition.

There is a case, no doubt, for this position. But there can be a case for the opposite position as well, that the world of business can perform a high-minded mission in our society by rectifying our vision of the world.

Specifically, this can be done by rooting out of our culture that weed which we sometimes call puritanism: a fear of the material, the physical, the sensual as threatening the immaterial, the spiritual, the controlled.

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We as a people are enormously puritanical. It may sound strange to say that we are afraid of the body in a time of incredibly extreme self-indulgence, but the fact is that though we indulge ourselves more than ever before in drink, sex, ambition, lust for power, we feel far guiltier about it than we ever did before—and far guiltier than we should. Sex and drunkeness may be sins, but they are not the worst sins.

This is not merely the Victorian eccentricity of substituting euphemisms like "limb" for "leg." (Vestiges of this puritanism: we still insist we are leaving the table to "wash our hands" or "powder our noses," when anyone can see that our hands are perfectly clean and our noses beyond reproach.)

It is more serious than that. There are still married couples who admit to feeling guilty about quite normal pleasure in their marital relations. There are still persons enslaved by masturbation or fornication who are filled with an anxiety and self-accusation far beyond what is normal or desirable. I have seen puritanism take the form of a man feeling guilty about praying for a better job because "job" was "too material." As if the same God did not make the world of matter and the world of spirit, both good.

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It could be the mission of the business world to correct our vision, make us less fearful of matter by showing us that the apparently "materialistic" goals of production and profit are not sought for themselves alone, but for human goals.

From some studies published by "Fortune" magazine, a journal of the business world, I gather that this notion is not too idealistic.

Business theoreticians often speak about intangibles. One sometimes encounters a man who has refused a higher-paying job because he likes the working conditions, the people, the character of the company right where he is. A number of psychologists say that the purely economic motive never moved any man to act.

In its historical origins, business arose primarily to contribute to the comfort, security, and happiness of man in society —to make the world easier, life free of the basic searches for food and clothing and the rest, so that a man is liberated to think, to plan, to make decisions, to give his life long-range direction.

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Business is primarily a service. The earth-bound peasant who must grow his own beans, build his own house, make his own clothes, does all these things badly, leaving, too, little time for what we call the civilizing elements in human life. But that peasant can specialize. He can grow his own beans, and give his time and energy to doing a good job of it, entrusting the making of his clothes to a tailor, another specialist. The tailor, in turn, can depend upon the peasant from now on to supply him with beans.

Thus business arises as a service to alleviate human need.

This does not rule out money, of course. But money is to business as pleasure is to the marriage act: something not sought directly, even though success means it eventually happens.

Thus the world of business should not for its own good be putting the spotlight on profit, but on the forgotten customer. Business can have a mission of great spiritual worth in the modern world: to tell modern man that money and production are good, if subordinated to human values.

Stress excellence, schools admonished

PASSAIC, N.J. — Catholic schools must provide quality education as well as religious instruction, a National Catholic Educational Association official said here.

"If we permit our products to be intellectually and academically mediocre, though indeed they may be coated with a measure of piety, we are doing an injustice to America," said Father C. Albert Koob, O.Praem.

Father Koob, associate secretary of the NCEA secondary school department, gave the keynote address at the annual Teachers Institute of the Paterson diocese.

"TO THE STATE and to the nation as a whole we have the great responsibility for maintaining a school system in the real American tradition," he said. Such a system, he added, should be "dedicated to quality, religiously oriented as were the first schools in this country, free to operate as private enterprise has always been in this land of the free."

But more than this, he asserted, Catholic schools "must start to contribute to the progress of better education. We have too long been the guardians of tradition rather than the planners for tomorrow."

FATHER KOOB said Catholic education is in a period of crises. As evidence he cited an allegedly impaired image of Catholic schools and the changing image Catholics have of priests, Sisters and Brothers. "People no longer view us as the great authorities we were once considered," he said.

"It is now obvious," he declared, "that we simply must run better schools, the equal of those provided by public education, or, in justice to those who pay the bills, cease to exist."

At the same time, he said he does not see "any good to be achieved by discontinuing or weakening our Catholic schools."

"Quite the contrary, I see contributions to be made in the field of Christian formation, moral and civic leadership, and social progress that cannot possibly be made by a single educational setup which is barred by law from discussing the vital questions of religion," he said.

Pope Paul named for Peace Award

CHICAGO—Pope Paul VI has been named recipient of the 1965 St. Francis Peace Award given by the North American Federation of the Third Order of St. Francis to an individual who has performed "outstanding service in promoting Christian peace."

A spokesman for the third order federation said the group would ask Cardinal Richard Cushing of Boston to present the award to Pope Paul.

Pope dispenses cardinals from wearing violet

VATICAN CITY—Pope Paul has approved a suggestion that cardinals will no longer be required to wear special violet robes, intead of their usual orange-red ones, at certain times and ceremonies.

Although it is not generally known, cardinals have had to own two colors of ceremonial dress. The normal orange-red robes are worn most of the year. Violet robes are worn for ceremonies during Advent, Lent, during the period of mourning between the death of one pope and the election of another, and on other occasions.

The new regulations are set down in a circular letter from the Pope dated September 1 and sent to all the cardinals. They are dispensed from having to wear or possess the violet robes.

The change had been rumored at the time of the consistory last February when the Pope modified other parts of the cardinal's wardrobe for the sake of economy and simplicity.

The suggestion for the change was sent to the Pope by a commission of cardinals presided over by Cardial Eugene Tisserant, dean of the College of Cardinals.

Sunday weddings

NEW DELHI—The apostolic internuncio to India, Archbishop James R. Knox, has asked the Indian bishops to permit marriage ceremonies to be held more frequently on Sundays and feast days. He pointed out that many poor people have no other times than these to celebrate.

Sees need for massive planning to solve U.S. social problems

BUFFALO, N.Y. — Massive joint planning is needed to meet five "immense problems which affect every area of the country and most of the people," the executive secretary of the National Conference of Catholic Charities said here.

Msgr. Lawrence J. Corcoran told the 66th annual meeting of the New York State Welfare Conference, the state's professional organization for persons involved in social work, that five of the most important problems in the U.S. today are:

- Poverty—"and not simply poverty, but poverty in the midst of abundance."
- "Our tremendous population growth."
- "The weakening of the family as the fundamental unit of our society. The whole family constellation has been weakened, family life is less stable than it was two generations ago, and so the basic social unit is unable to fulfill one of its most important functions — the provision of basic security to its members."
- "The increased awareness of the racial injustice which is widespread in our country. I say 'increased awareness' because there has been segregation and discrimination for a long, long time, but for many years almost no one paid any attention to it."
- "A weakening of ethical values in our society—or even a complete lack of a set of values on the part of many people."

These problems, said Msgr. Corcoran, "are truly problems of broad scope. To cope with them there must be massive planning, and special attention given to manpower planning."

THE MASS needs of our society demand mass solutions, he said, and the mass solutions demand "planning on a comparable scale. This means that there must be planning by a body or bodies comprehensive enough to encompass all the elements of the problem. Otherwise, there will be no impact, or inadequate impact, on the massive problem at hand."

Joint planning is "a serious necessity today," Msgr. Corcoran said.

"Of late, we have seen the need of coordinating welfare planning with physical planning or metropolitan planning — the planning of urban renewal projects, highways, housing and a multitude of other types of planning which affect so greatly the lives of people. . . .

"Most recently, there has been consideration of joint planning with the recipients of welfare services or with the people who will be involved in the welfare programs—the people whom we are accustomed to think that we are planning for."

THE POOR must be involved, he said, and their voice must be heard. "If they are not involved, then we are only giving lip service to the dictum that we want to 'help people to help themselves.' "

It must be remembered, he added, that "planning is done by people for people. The ultimate goals of planning are the enhancement of the dignity of the individual, and the satisfaction of the noblest human aspirations.

"This means, on the part of the planner, a conviction of the worth of the individual, and an appreciation of the same noble aspirations to which the beneficiaries of planning aspire. This, in turn, means a commitment to the highest of human values and a commitment to social reform."

Man, 62, confesses mail fraud scheme

NEW YORK—Joseph Horowski, 62, pleaded guilty in Manhattan Federal Court on three counts of mail fraud stemming from appeals for funds he sent under the name, "Brother Joseph Damian, O.S.F.-Sup."

Prosecutors for the U.S. Attorney estimated that Horowski had raised at least $15,000 a year for the past 10 years by passing himself off as a Brother collecting for worthy charities.

Horowski had donations mailed to him at the address of a rundown hotel in Pittsburgh, or a bar in Manhattan's Herald Square area, according to prosecutors Paul K. Rooney and Andrew J. Maloney.

THE WEEK IN LITURGY

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

Nov. 28 FIRST SUNDAY OF ADVENT. Liturgically, the first day of Advent is the first day of a new year in the spiritual sense. This is the time to take a good look backward, and then to look forward to the spiritual goals to be achieved in life. Business men balance their books at regular intervals, but it is the annual report that brings into focus the gains and losses. This report indicates the excellent things that were accomplished during the year and these aspects will be evaluated for making the coming year even better. Losses or errors are revealed and these areas have to be studied and researched.

The annual report, then, is like a general judgment of one's assets and deficits. One day there will be for each one of us a particular judgment by Christ as He evaluates our whole life. Later all this will be made manifest at the general judgment at the end of the world when all "will see the Son of Man coming in a cloud with great power and great glory" (Gospel).

Nov. 29 MASS AS ON SUNDAY. Some people have a premonition of death. They sense its nearness just as those who watch for the first signs of spring in the budding of the fig blossoms know that winter is past and summer is on its way (Gospel). Others know that death is near because of old age or because disease has diminished their physical strength and they sense that their depleted energy is incapable of being restored.

Venial sins weaken spiritual health; mortal sins wreck it. But contrition with the Sacrament of Penance is the never-failing remedy. One need never remain long in danger of spiritual and eternal death.

Nov. 30 ST. ANDREW. St. Andrew is St. Peter's brother and Christ called them both to follow Him and to be among the Twelve Apostles. This pattern is repeated today when members of the same family are called by God to dedicate their lives to His service. Christ called these two in words they understood. They were fishermen. Christ said, "Come after Me and I will make you fishers of men" (Gospel).

Dec. 1 MASS AS ON SUNDAY. St. Paul emphasizes how a Christian should conduct himself in the beginning of a new liturgical year. He reminds us of the passing of time and that Christ's evaluation of our lives might be nearer than we realize. He urges us to abandon all evil habits and to "put on Christ," that is, to be other Christs, to be genuine Christians, to acquire all the virtues that Christ possessed (1st Lesson).

Dec. 2 ST. VIVIAN. This saint is another third century Roman virgin and martyr about whom little is known except her name and where she was buried. The Cathedral of Los Angeles is dedicated to this saint. Bibiana is the Latin for Vivian. "O God, in your servant Vivian, You united the flower of virginity with the palm of martyrdom" (Prayer of the Assembly).

Dec. 3 ST. FRANCIS XAVIER. This Spaniard met another Spaniard, Ignatius of Loyola, at the University of Paris. Francis later became one of the original members of the Society of Jesus which Ignatius founded. As an ardent apostolic missionary Francis won many converts in India and Japan and died of a fever on his way to China. By his preaching and miracles God brought the nations of the Indies into the Church (Prayer of the Assembly).

Dec. 4 ST. PETER CHRYSOLOGUS. A native of fifth century Italy, Peter became the Archbishop of Ravenna, then the imperial city where the Emperor Valentinian III resided. He was a noted orator ("Chrysologus" means "golden words"'), and he restored discipline in his archdiocese, preaching the Gospel "in season and out of season" (1st Lesson).

● *VIEWING WITH ARNOLD*

'Bedford Incident' is a fearsome film

By JAMES W. ARNOLD

One wag has described "The Bedford Incident," trenchantly, as "Captain Queeg Meets Fail safe." It also bears fascinating resemblances to "Moby Dick." Despite all these hairy ingredients, and a tight production by James B. Harris, it never quite grabs you—assuming you want to be grabbed.

What we have is Richard Widmark as the trigger-happy skipper of a nuclear-armed cruiser on Cold War anti-submarine patrol in the North Atlantic. As an officer, he is a mean but competent professional. As a thinker, he is a mild right-winger who hates Communists and thinks the Pentagon admirals and diplomats are a bit short on red blood. As a man, he has an Ahab complex: an obsession with a Soviet sub nicknamed Big Red.

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The film, adapted by expert scenarist James Poe from Mark Rascovich's novel, is still another fearsome essay on the dangers of the East-West balance of terror. Given such a man in a crucial position of leadership, and given the maddeningly thorough preparation for battle on both sides, the battle is simply a matter of time. If you train a killer, the film implies, the chances are that sooner or later he will kill. If the opportunity doesn't come by itself, he will push it a little.

Widmark's appetite is whetted when he catches Big Red in a clear violation of Greenland territorial waters. But for dim political reasons, the Pentagon forbids him to act. Purely by instinct, he continues the chase, even into open waters. Each action begets reaction, as conditioned, unthinking response. Circumstances close in. The weapons, designed to be flawless, are flawless. The ending is in the tradition of Cold War horror films.

The movie doesn't quite work. Unlike "Fail Safe," there is no sympathetic protagonist, and there is never the chilly feeling that what happens on the sea will hurt anyone but those few American and Russian sailors. Thus you observe "Bedford," but you don't become involved in it.

The aggressive super-patriot as villain has also become a cliché; how can any have survived the Sterling Hayden spoof in "Dr. Strangelove"? Moviemakers seem determined to get those Birchers' fingers off the nuclear buttons. The film lacks the usual Defense Department disclaimer that "these events could not really happen." Those disclaimers, gulp, are comforting.

From another viewpoint, Widmark, able fellow that he is, is too ambiguous in this complex role. He has played too many simple-souled heroes, and the rhetoric of heroes and super-hero villains is so similar many customers may not catch the difference.

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"Bedford" is all business, without either women or subplots. It has all the splendid production values of such films: the realistic, hand-held shots of ship and crew; graphic exteriors of sea and icebergs; tense close-ups, jittery cutting, and best of all, the humming buzzing, beeping electronic apparatus. The gadgets can be turned off, the people cannot; unfortunately, it is the people who make the mistakes.

A prime asset are offbeat secondary characterizations, especially by Sidney Poitier, as a perceptive journalist viewing the ship with objective eyes; Eric Portman, as an intriguing ex-Nazi sub commander; and Martin Balsam, whose terribly human Reserve medical officer is of film-stealing dimensions. Wally Cox, as a sonar operator who goes mad from overwork, can't help being funny and this is not a funny picture. **(Legion of Decency: A-2—morally unobjectionable for adults and adolescents.)**

* * *

"Winter-A-Go-Go," a new teen-age-bikini-rock orgy staged near Lake Tahoe, would ordinarily be beneath civilized notice. But somebody has got to keep an eye on these matters or the world will end, not with a bang or a whimper but the thunk of an electric guitar.

The chief irritant in these films is not incompetence; after all, my generation was raised on Tom Brown and June Preisser movies It is hypocrisy. We see healthy boys and girls leering at each other. We see nothing valued but looks, money, kicks. The ladies' costumes are either skin-tight, or by that eminent coutourier, M. Hugh Hefner. We see more of the wiggling female anatomy than a man who auditions Egyptian dancers.

Yet the surface resembles a seminary. The heroes' ski hotel has a bar that serves only cokes. Aside from teasing and ogling, boys and girls hardly make physical contact. They are quartered separately, and even when they rush downstairs, on a sudden whim by the director, to do the Jerk in their nightgowns, the only monkey business occurs on the dance floor.

Three images best sum up "Winter," which is Columbia's answer to American-International's interminable series of tributes to Frankie and Annette. One is the closeup of a rocking, bikini-clad rear end as it moves down a ski slope. Another is the triple attempt by one of the heroes to sneak (in a nightshirt emblazoned "King of the Mountain") to his girl-friend-of-the-moment's bedroom.

The finale, uniting boy and girl in a wedding fully worthy of them, has everyone shake down the aisle to the tune of Lohengrin a-Go-Go. It is pretty darn breathtaking. **(Legion of Decency: A-2 — morally unobjectionable for adults and adolescents.)**

Brother of saint dies at age 77

NEW VILLAGE, N.J.—Word has been received here of the death in Rome (Nov. 14) of Angelo Goretti, a brother of St. Maria Goretti, 11-year-old girl martyr canonized in 1950.

Goretti, 77, died apparently of heart attack. He was a year older than his sister when she was slain by a farm hand attempting to attack her.

Goretti, who resided here, was on a month's trip to Italy to visit relatives. He died at the home of a nephew. Before his death he visited Pope Paul VI and the tomb of his sister at Nettuno, near Rome.

Goretti and two brothers, Mariano and Allesandro, came to this country in 1906. Allesandro died in 1917 and Mariano returned to Italy in 1930 and now lives in Arco Felici. Also surviving are two sisters, Ersilia Goretti of Corinaldo, Italy, and Sister St. Alfred of the Franciscan Missionary Sisters of Mary in Taormina, Sicily.

RECOGNITION — Miss Mary Ellen Farley, a senior at the college of Mount St. Joseph, Cincinnati, has been selected to Who's Who in American Universities and Colleges for 1965 and 1966 for outstanding college seniors. She is the daughter of Mr. and Mrs. W. F. Farley of St. Joan of Arc parish Indianapolis.

Consecration set for Bishop Perry

NEW ORLEANS—Bishop-designate Harold R. Perry, S.V.D., will be consecrated by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, on January 6 in St. Louis basilica here.

The new auxiliary and titular bishop of Mons in Mauretania will be the first Negro in modern times to become a U.S. Catholic bishop.

Co-consecrators will be the New Orleans see's new ordinary, Archbishop Philip M. Hannan, and Archbishop John P. Cody of Chicago, Archbishop Hannan's predecessor in New Orleans.

The consecration will take place during the 90th anniversary year of the founding of Bishop-designate Perry's order, the Divine Word Missionaries.

'Padre of Youths' awards announced

CHICAGO—Two priests long active in youth work, one in Boston and the other in Cincinnati, received Padre of Youth Awards at the recent national Catholic Youth Organization convention here.

The awards were presented at the convention banquet to Msgr. John P. Carroll, youth director for the Boston archdiocese, and Msgr. Earl L. Whalen, who holds the same position in the Cincinnati archdiocese.

Radio and Television

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

● *VARIETY IN BOOKS*

'The Works of Peace'

"The Works of Peace," by Eileen Egan. Sheed & Ward, New York, 212 pp. $4.50.

Miss Egan set out to tell the story of the various works of international assistance carried out under the aegis of the National Council of Catholic Women. She has achieved her purpose admirably but she has also written a book which will trouble the conscience of the reader.

In a subtle way, she brings to our attention the massive misery which afflicts more than half the people of the world. And she is asking us, in a most persuasive way, "Won't you also help?"

Miss Egan knows whereof she writes. Her years of labor with Catholic Relief Services-NCWC have carried her to the far corners of the world. She has smelled the stench of the slums, has heard the woeful cries of dying children, has touched the hands of the hopelessly diseased. The sights she has seen stand out vividly from the pages of her book.

Who should read this lively tale of women who undertook a labor of love for their suffering brothers and sisters? Everyone. It should be required reading in houses of religious formation. It should be in the libraries of our universities and high schools. And it should be bought and read by everyone who reads this brief review.

(Revised by Father Frederick A. McGuire, C.M., executive secretary, Mission Secretariat, Washington.)

●

"Father Hilary's Holiday," by Bruce Marshall. Doubleday & Co., Garden City, N.Y. 179 pp. $3.95.

Take a gentle English Franciscan who is fond of dumb beasts, send him to the Caribbean to take part in a Church conference on communism, let there be a communist revolution in the country he is visiting, and you have some idea of what goes on in this latest book by Bruce Marshall.

Mr. Marshall preceded J.F. Powers as a satirist whose most wicked barbs and deepest loyalties are reserved for the Holy Roman Church. Neither have been dulled with time. He observes at one point, for instance, that "truth in Latin countries is always in inverse ration to the hyperbole employed to conceal it." Another of his characters protests: "Nuns don't go and watch striptease—unity hasn't got quite as far as that yet."

Mr. Marshall will not be put into a category. His barbs are directed at all factions in the Church. His preconciliar piety is tempered with an earnest dismay over the outward trappings and the frozen mentality of some clergymen. He is truly convinced that the meek shall inherit the earth.

If there is any one trouble with Mr. Marshall's book, it comes from the fact that his involved plotting sometimes obscures the personal simplicity he is trying to capture. Unlike some of his other books such as "Father Malachy's Miracle" and "The World, the Flesh, and Father Smith," this latest novel often stumbles over its own story, then resolves the whole thing too neatly.

Despite these problems, no reader of "Father Hilary's Holiday" can afford to be complacent. Just when you think you have him on your side, Mr. Marshall, with a wicked grin, sends his arrows crashing home.

(Reviwed by Donald Brophy of the staff of NCWC News Service Washington, D.C.)

●

"Family," by Margaret Mead and Ken Hayman. Macmillan, New York. 208 pp. $10.

Anthropologist Margaret Mead here distills a lifetime of study of the races of mankind into eight essays charming in their love of people, almost awesome in the confidence with which they assert basic truths concerning the family. Ken Heyman's photographs not only illustrate the text but communicate equally well the truths of life—love, self-sacrifice, dedication, activity and repose; all the familiar experiences.

I first requested the book for review because Miss Head had written it. On its arrival I was taken with Heyman's photos; could the text possibly be as good? It is, for it is the serence affirmation by a scientifically objective authority that "the integrity of a society rests with the integrity of family life," and that "the task of each family is also the task of all humanity," which Miss Head sums up so compassionately: "This is to cherish the living, remember those who have gone before, and prepare for those who are not yet born."

Together, Miss Mead and Mr. Heyman have produced a beautiful instructive and inspiring testament—really a powerful sermon on family life as it should be lived. It would make a fine gift for newlyweds, or better, it could well be a premarital introduction to fit young people for the married state.

(Reviewed by John E. Ryan of the NCWC News Service staff, Washington.)

Elevated

WASHINGTON—Father Vincent A. Yzermans, director of the Bureau of Information, National Catholic Welfare Conference, here, has been named by Pope Paul VI a papal chamberlain with the title of Very Reverend Monsignor.

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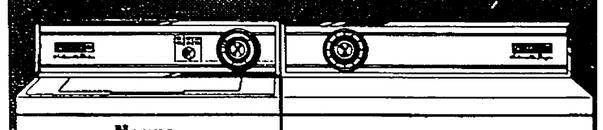

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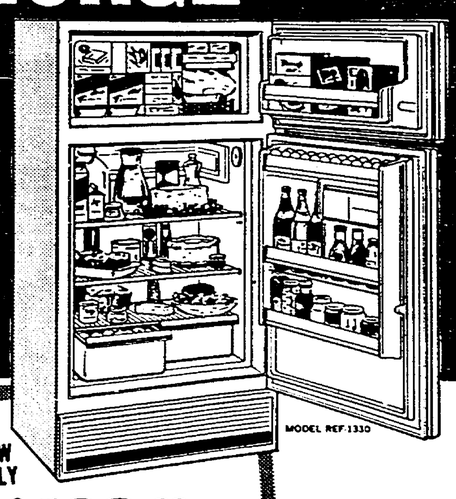

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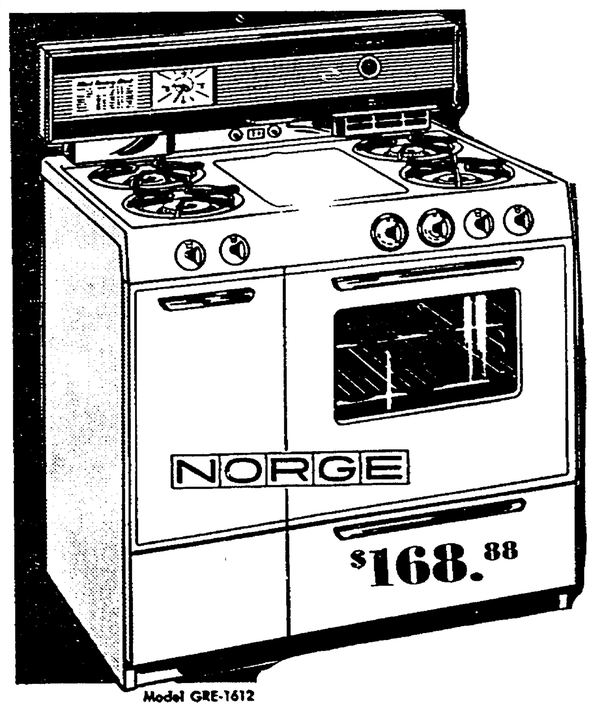

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AROUND AND ABOUT—Members of **St. Paul's parish,** Tell City, were pleased to hear from their pastor last Sunday that their parish is now out of debt. **Very Rev. E. J. Heuke, V.F.,** complimented the parishioners on liquidating a million dollar indebtedness within 12 years. It is indeed an outstanding accomplishment and worthy of parish pride. . . . Best wishes to **Mr. and Mrs. James J. Luthman,** members of **St. Andrew's parish,** Indianapolis, who will observe their 25th Wedding Anniversary on November 30. . . . The 1940 class of **St. Philip Neri School,** Indianapolis, will hold a reunion Saturday, Dec. 4, in the family room of the Anchor Inn, 1616 N. Arlington Ave., starting at 6:30 p.m. Reservations are being accepted by **Mrs. Mary Wilson Bindner,** 547-1768, and **Leo McNulty,** 636-1757. . . . An Advent Christmas Concert will be given by the **Holy Name** Boys' and Men's Choir at 6 p.m. Sunday, Dec. 19, in the Beech Grove parish church. The public is invited. The group is directed by **Jerry Craney.** . . . Fourteen supervisory personnel at **St. Francis Hospital,** Beech Grove, recently completed a Supervisor's Development Program conducted by the Industrial Relations Center of Indiana Central College. . . . **Sister Mary Lourdes,** professor of musicology at **St. Mary-of-the-Woods College,** is attending the 41st annual meeting of the National Association of Schools of Music this week-end in Chicago. . . . "Insight Into Woman" is the theme of a collegiate workshop for women college students next week-end, sponsored by the Our Lady of Victory Missionary Sisters in Huntington, Ind. The program will begin at 8 p.m. Friday, Dec. 3, and continue through 2 p.m. Sunday, Dec. 5. Reservations may be mailed to Victory Noll, Box 109, Huntington, Ind. 46750. . . . The Ecumenical Committee of the Indianapolis District Council of Catholic Men has arranged for a DCCM visit to the Meridian Street Methodist Church in January. Dr. Richard Lancaster will be host to the visiting Catholics. Committee chairman is **Joseph Harmon.**

LECTURE PREVIEW—Mrs. Nancy Rambusch, national authority on the Montessori teaching method, and Father Bernard Haering, C.SS.R., German moral theologian, will highlight the spring adult lecture series at **Marian College,** according to **Miss Mary Haugh,** director of the college's Evening Division. Also scheduled are an eight-part series featuring prominent Hoosier authors, new mathematics and discussions on Red China. Mrs. Rambusch will speak on February 18, while Father Haering is scheduled on March 10. More than 500 persons attended the lecture series recently completed.

MISSION LETTER

Recalls martyrdom during Spanish war

Dear Folks Back Home:

Here in the parish of Our Lady of Queen I came across a page in the "History of the Religious Persecution of 1936 in Spain" that reminded me of my confrere, Father Patrick Shaughnessy, O.S.B.

He had a very good friend from Spain studying with him at San Anselmo in Rome before the religious war. Not yet ordained a priest, Frater Aurelio Boix, of the Benedictine Abbey of Pueyo, had gone back to his country for the summer. I recall back in 1936 and 1937 how eager Father Patrick was to find out what had become of his friend.

One day Father Benedict Brown, Prior of St. Meinrad at the time, handed me a copy of a Catholic magazine published in Spain. The persecution finally over, lists of the fallen appeared. In all, 6,000 priests and Religious died for the Faith.

Among the monks of Pueyo I found the name Aurelio Boix, age 21, shot August 28, 1936. Later Father Patrick received, from Spain, the actual letter this young man had written to his mother the night before his execution while still in the prison at Barbastro.

Some will remember this letter because I have referred to it often in sermons. I quote: "Tomorrow, mother, they will take the last of us out to the cemetery where they will have us dig our own graves before they shoot us. Do not grieve, mother, as we are going to our God. Do not begrudge us the joys of the Beatific Vision. Until we meet in Heaven then, mother, your son."

His signature followed, written in a firm hand. Later the St. Meinrad Abbey Press printed pictures of Aurellio Boix, below which there was a duplicate of this actual signature. Many were shown this at St. Ferdinand High School, Ferdinand, when I taught there.

And now here, down below the equator, while reading the book referred to above, I learned more of the martyrdom. It stated that, before they were executed, these young monks were subjected to temptresses, fallen creatures, in an effort to seduce them. But just as the martyrs of old, they conquered with the grace of God.

Yesterday, Marianist Father Hogan, and I went to San Miguel—some 15 miles from Lima—where a large school is conducted by Sisters of Mercy, of Cincinnati.

One of the Sisters was Chinese. She told me the last time she heard from her parents in China was in 1948 when they told her not to write because letters from the States would incriminate them with the Communists.

The Sisters told us that they had just then completed a big hospital in China, equipped with modern facilities, when they were ousted. A year later, adding insult to injury, the Reds sent word to the religious superior in the States, demanding deeds to the property they stole. They did not get them.

Before signing off, permit me to answer questions that may arise in your minds. Several have written inquiring about the following: It takes an airmail letter from the States just three days, if addressed to me at Apartado 2473, Lima, Peru. Do not send parcels since import duties are prohibitive. To give one example: a priest got two shirts in the mail; he had to pay $15 in U.S. money to get them. Checks, either cashier or personal, come through O.K.; the former is recommended, namely, the cashier type.

Pray for us daily as we do for you.

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

RECEIVES AWARD — Mrs. Franklin G. Kearney, a member of St. Andrew's parish, Indianapolis, received the highest mental health award recently in New York. The Katherine Hamilton Volunteer of the Year Award was presented during a banquet meeting of the National Association for Mental Health. She received the plaque and a check for $1,000, which she will use to help develop classes for emotionally disturbed children in the Indianapolis public school system.

Spends holiday with servicemen

NUREMBERG, Germany — New York's Cardinal Francis Spellman, who regularly spends Christmas with U.S. servicemen overseas, offered a special Thanksgiving Day Mass for the men of the 2nd Cavalry Regiment here. Following Mass he ate Thanksgiving dinner with enlisted men at their mess hall.

Earlier in the day Cardinal Spellman celebrated Mass for servicemen at Grafenwoehr. The cardinal flew to Germany from Rome the day before Thanksgiving and offered Mass for the men at Rhein Main Airbase.

Plan card party

INDIANAPOLIS—The Martha-Mary Organization of Little Flower Church will sponsor a card party and Christmas gift booths on Sunday, Nov. 28, in the church hall, at 14th and Bosart. Playing begins at 2 p.m. The public is invited.

Pope's council speech

(Continued from page 1)

revision of canon law and on communications media.

At this point he said he hoped to convoke the episcopal synod "if not next year, which will be entirely taken up by other post conciliar concerns, at least in 1967."

He said the Secretariats for Promoting Christian Unity, for Non-Christians and Non-Believers are carrying out activities initiated by the council.

"We do not want to form a new and artificial hierarchical concentration; but we want to involve the episcopate in the task of applying conciliar regulations."

He declared that the "newly recognized power of episcopal conferences is an important fact in the organic growth of canon law."

SPEAKING of the Church's present central administration, known as the Roman curia, he said: "If the Catholic Church finds herself today in the state of well being, in which by God's grace we can see her to be, she owes it in good measure to the services of this industrious and faithful instrument of the apostolic office."

It would be wrong, Pope Paul said, to consider the curia "antiquated or inefficient, selfish or corrupt."

Noting that it may be possible that the curia needs improving, he also pointed out that "the higher a man's office and the greater the demands his task imposes on his moral integrity and Christian holiness, the more manifest and lamentable his shortcomings appear."

He warned that the transformation of the curia "will seem slow and partial," but he maintained that it cannot be otherwise "if due respect is to be had for persons and traditions."

Here he announced, however, that "in order to give some tangible proof of our words, we can announce that in a short time a new statute will be published to legislate for the principal sacred congregation, that of the Holy Office."

SAYING THAT the words and examples of Pius XII and John XXIII would strengthen the Church's spiritual renovation, he announced that he was arranging for the initiation of the canonical process of beatification of both.

"This will be an answer to a desire that has been expressed by innumerable voices in favor of each of these popes. In this way history will be assured the patrimony of their spiritual legacy. Thus it will be ensured that for no other motive than the cult of true holiness . . . will the authentic image of these well beloved figures be preserved for our veneration and for that of succeeding generations.

"The procedure cannot obviously be rapid, but it will be carried out with constancy and care."

Summing up the benefits the council has already brought, the Pope said that "in the field of doctrine, the council has bequeathed to the Church splendid documents, rich resources for speculative and practical progress. In the field of charity, the council has brought all of us together here, even from the ends of the earth, that we might know one another, that we might pray, study and deliberate together, that in union we might profess our loyalty to Christ and to His Gospel, and that we might increase our ability to love—to love one another, to love our separated brethren, to love the poor and suffering, to love the pensive, toiling world, to love the whole of humanity."

BEFORE FINISHING, the Pope announced his intention to build a church in honor of the council and to declare a special jubilee.

The church, he said, will be built "in Rome in a location dictated by pastoral needs." It will be dedicated to "Mary Most Holy, Mother of the Church."

The jubilee will last from the closing of the council on December 8 to Pentecost, May 29, 1966. The purpose of the jubilee will be to afford preachers an opportunity to spread the message of truth and of charity, the message proclaimed by the council itself, and to stimulate in the faithful their sense of union around the pastors of their dioceses," the Pope declared.

He promised fuller information concerning the jubilee as soon as possible.

NCWC

(Continued from page 1)

Johnson reports two victories for this group:

- The addition of 24 bishops to the committees to make recommendations for changes in the NCWC, thus assuring better representation of the whole country.
- Establishing that the final vote on any reform will be by secret ballot.

IN OTHER business, Archbishop Patrick A. O'Boyle of Washington was chosen chairman of the administrative board of the NCWC. Archbishop O'Boyle also was chairman last year.

Archbishop Krol was elected vice chairman; Archbishop John P. Cody of Chicago, treasurer, and Archbishop Karl J. Alter of Cincinnati, secretary.

Archbishop Leo Binz of St. Paul, was named episcopal chairman of the NCWC Department of Lay Organizations; Archbishop Thomas A. Connolly of Seattle, episcopal chairman of the NCWC Department of Immigration; Archbishop Krol, episcopal chairman of the NCWC Department of Education; Archbishop Philip M. Hannan of New Orleans, episcopal chairman of the NCWC Youth Department; Coadjutor Bishop Clarence G. Issenmann of Cleveland, episcopal chairman of the NCWC Press Department; Bishop John J. Wright of Pittsburgh, episcopal chairman of the NCWC Department of Social Action, and Bishop James A. McNulty of Buffalo, episcopal chairman of the NCWC Legal Department.

THE BISHOPS also made the following appointments to episcopal committees:

Archbishop Cody, chairman of the American Board of Catholic Missions; Bishop Leo A. Pursley of Fort Wayne-South Bend, a new member of this committee; Cardinal Joseph Ritter of St. Louis and Bishop-designate Harold Perry, newly-named auxiliary bishop of New Orleans, Committee on the Propagation of the Faith.

Bishop John J. Carberry of Columbus, chairman of the Committee on Ecumenism, succeeding Cardinal Lawrence Shehan of Baltimore, who retired; Bishop Walter W. Curtis of Bridgeport, Bishop Hugh A. Donohoe of Stockton, Auxiliary Bishop Michael J. Green of Lansing, Auxiliary Bishop George H. Guilfoyle of New York, Auxiliary Bishop T. Austin Murphy of Baltimore, Auxiliary Bishop James P. Shannon of St. Paul, Auxiliary Bishop Aloysius J. Wycislo of Chicago, and Auxiliary Bishop John S. Spence of Washington, Committee on Ecumenism.

Bishop Wright, episcopal moderator of the Laymen's Retreat Movement, and Bishop Leo C. Byrne, apostolic administrator of Wichita, episcopal moderator of the Lay Women's Retreat Movement.

Expect 3-4,000 refugees monthly

WASHINGTON — Between 3,000 and 4,000 Cuban refugees will come to the U.S. each month for an indefinite period via the U.S. airlift beginning December 1, a State Department spokesman said.

The airlift will operate six days a week and include nine flights weekly between Veradero, Cuba, and International Airport in Miami. Planes will be chartered from eight U.S. carriers.

Before the air operation begins, boats chartered by the U.S. will bring an additional 2,000 refugees from the port of Camarioca.

The State Department spokesman said (Nov. 19) the cost of the airlift is expected to be about $8 per passenger.

PAVLA couple in plane crash

CHICAGO — A 24-year-old member of the Papal Volunteers for Latin America and her two children were killed in the November 11 crash of a jet air liner in Salt Lake City, Utah, PAVLA headquarters here said.

Mr. and Mrs. Marvin Bennett of Boise, Idaho, and their two daughters, Maria Christina, 2, and Rosa, 6, were returning to the United States after the couple had served for three years as Papal Volunteers in Bogota, Colombia.

Mrs. Bennett and the children died in the crash, while Bennett remained in critical condition in St. Mark's Hospital, Salt Lake City, the PAVLA office said.

Guild to meet

INDIANAPOLIS—St. Pius X Guild, Knights of Columbus, will meet at 8:15 p.m. Wednesday, Dec. 1, in the council clubrooms at 2100 E. 71st St. Following the meeting, there will be a cookie exchange.

RETREAT MASTER—Women of Holy Spirit and St. Simon's parishes in Indianapolis will attend a retreat December 3-5 at Our Lady of Fatima Retreat House, 5353 E. 56th St. Retreat master will be Father John Emge, pastor of All Saints parish, Cannelburg, Ind.

Calendar

FRIDAY, NOV. 26

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

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

SATURDAY, NOV. 27

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

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

SUNDAY, NOV. 28

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

St. Catherine's Social at 5:30 p.m. in the church hall, Shelby and Tabor Sts.

TUESDAY, NOV. 30

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

WEDNESDAY, DEC. 1

The Card Party in St. Philip Neri school hall, 550 N. Rural St., begins at 8 p.m.

FRIDAY, DEC. 3

Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel. SS. Peter and Paul Cathedral.

St. Thomas Parish Dance, "Candlelight Fantasy," in the parish auditorium, 46th and Illinois St., starting at 9 p.m.

SATURDAY, DEC. 4

A Rummage Sale beginning at 7 a.m. in St. Rita's cafeteria, 1850 N. Arsenal Ave.

Host families announced for exchange students

Host families were announced this week for eight Colombian college students who arrived in Indianapolis to spend ten weeks studying English at Marian College and participating in social action projects in the urban area.

The eight are among 70 students from Bogota, Colombia, participating in the Students for Understanding Program in the United States. Eight other colleges and universities are hosting the balance, according to Sister Mary Edgar, of Marian College. Sister Edgar is American coordinator of the exchange program.

Indianapolis families who are entertaining the Latin American visitors include: Mr. and Mrs. Joseph T. Clifford, Dr. and Mrs. J. L. West, Dr. and Mrs. Fred J. Marshall, Mr. and Mrs. Thomas Griffin, Mr. and Mrs. George Blake, Mr. and Mrs. Joseph A. Kiefer, Mr. and Mrs. Anthony G. Lee and Mr. and Mrs. Charles E. Walsh.

Ham, bean supper

INDIANAPOLIS — The Little Flower Ladies' Club will sponsor an old-fashioned ham and bean supper on Wednesday, Dec. 1, from 4:30 to 9 p.m., in the school hall, 14th and Bosart. Door prizes will be awarded every hour on the hour.

Layman runs Sudan seminary

OBO, Central African Republic—A 25-year-old layman is running a junior seminary in the southern Sudan due to a lack of priests as a result of government restrictive measures.

According to reports received here, the junior seminary at Oewchi in the prefecture apostolic of Malakal is being kept open by a layman named Benedict Kwerthok. The Church jurisdiction serves about 10,000 Catholics scattered along the upper Nile river.

There are only three Sudanese priests left in the prefecture apostolic. All foreign missionaries were expelled last year, and most of the native priests have been forced to flee to neighboring countries after being accused of helping anti-government rebels.

High school

(Continued from page 1)

the diocesan schools. This action was recommended by the pastors at the fall deanery meetings.

Fleetwood acknowledged that the School Board had discussed the possibility of establishing territorial boundaries for the diocesan schools, but was voted down. Members were more in favor of limiting freshmen enrollment at the over-crowded schools on a first come, first-serve basis.

It was determined, however, to limit freshman enrollment next year at Chartrand to 225 students. There are 270 freshmen there this year. If more than 225 register, elimination will start with those students residing closer to Sacred Heart.

ASKED ABOUT the probability of securing additional teaching Sisters for the beleaguered schools, Fleetwood replied:

"This would result in merely shifting the Sisters from the parish schools to the diocesan-owned high schools. The financial burden would then be increased upon the pastors who would be required to hire additional lay instructors or curtail enrollment. This has been done to some degree in the past, but we are approaching the breaking point."

Members of the School Board, in addition to Fleetwood, are: Father Robert Hartman, vice president; Mrs. Thomas Maxwell, secretary; Lawrence Moran, treasurer; Father Bernard Strange, Msgr. Charles Ross, Very Rev. Richard Kavanagh, V.F., Dr. John Courtney, Frank James and Msgr. James Hickey.

Msgr. James P. Galvin, superintendent, and Father George Elford, assistant superintendent, are non-voting members of the School Board.

Liberty

(Continued from page 1)

provision that says no law will be made establishing religion or prohibiting its free exercise.

Father King said that to find a conflict between these two statements "is to misunderstand both."

In speaking of religious freedom, the council is "restating the constitution," Father King said. "And in insisting on the government's role of favoring religion in general it is echoing, among other things, several recent decisions of the United States Supreme Court." Among these he cited the Supreme Court statement that "we are a religious people."

Several panelists noted instances in which the U.S. does "favor religion," such as providing chaplains for the armed forces, custodial care with a moral orientation in prisons, orphanages and institutions for retarded.

Woods speaker

ST. MARY-OF-THE-WOODS, Ind. — Dr. Lawrence Olson, American Universities Field Staff representative, will lecture on "Japan's Experience of Modernization" at St. Mary-of-the-Woods College here Wednesday, Dec. 1. The program will be held in the Cecilian auditorium at 8 p.m.

Sisters to attend workshop on bias

ST. MARY-OF-THE-WOODS, Ind.—Student Sisters at the motherhouse of the Sisters of Providence will participate in a workshop on prejudice and human relations this week-end.

Leader of the four-session program will be Sister Pauline Marie, sociologist on the staff of Providence High School in Chicago.

By combining sociological studies, special films, group discussions and lectures, Sister Pauline Marie will endeavor to explain the origins of prejudice and ethnocentrism, show the effects of prejudice on human relations, and relate the subject to the Sisters' lives and their work in the classroom.

Sister Pauline Marie, a convert and former WAVE, was a social worker before entering the Sisters of Providence.

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SLATED NEXT SPRING

Civil rights leaders map conference plans

By JOHN J. DALY, JR.

WASHINGTON — A two-day planning session has set up a wide range of targets on which government and private spokesmen can draw a bead at next spring's White House Conference on Civil Rights.

Hundreds of concerns and suggestions were reflected in a report of eight panels working behind closed doors (Nov. 17 and 18). Ideas ranged from an effort to integrate the all-white society found in some school textbooks to a proposal for a $100 billion program to end racial ghettoes.

Although the 200 invitees were supposed to limit themselves to generating ideas for the full-blown conference, the intensity of discussions drew from the Johnson administration a pledge that action on some of their concerns will be taken before the conference.

PRESIDENT Johnson foreshadowed a major concern in his welcoming address—the failure of the jury system in some southern courts.

"I have asked the attorney general," he said at a White House reception the night before sessions started, "to prepare jury legislation that is clear in its purpose and specific in its aim.

"The aim is to prevent injustice to Negroes at the hands of all-white juries. I intend to recommend this legislation to Congress in January."

At the session itself, the matter came under heated discussion and was directly related by participants to violence suffered by civil rights workers and southern Negroes.

A panel discussing administration of justice, newsmen were told, agreed there was "a vital need" to take steps for the "physical protection" of rights workers and Negroes in some areas.

It demanded, according to Dr. Arnold Trebach, a Howard University professor, that agents of the Federal Bureau of Investigation and U.S. Marshals expand their civil rights activities to include the making of arrests for violence.

It also proposed that a federal statute be proposed to set up standards for selection of jurors based on modern polling techniques and the use of computers. A last resort, it held, was introduction of federal jury registrars similar to the 60 voting rights registrars now active in the south.

THE PROTECTION theme became dominant at the session. An angry rump session was held by a small group of very militant civil rights figures who told newsmen they felt the planning session was "set up only for political purposes."

At the final scheduled meeting, an effort was made by Clarence Mitchell, Washington director of the National Association for the Advancement of Colored People, to get the floor and seek adoption of a resolution urging the President to send more federal law officers to trouble spots and authorize them to make arrests.

Mitchell's effort, greeted with loud applause from registrants, was ruled out of order by A. Philip Randolph, elder statesman of the civil rights movement and honorary chairman of the planning session.

At the close of the session, Lee White, special counsel to the President, assured the body the administration was "not about to wait until the spring conference" to act.

Taking note of the appeal for federal protection, plus criticism that the administration is dragging its feet on enforcing provisions of the Civil Rights Act and the Voting Rights Law, White said Mr. Johnson appreciated the group's efforts, "even your criticism."

DISCUSSANTS on health and welfare, according to their spokesman, Raymond M. Hilliard, director, Cook County Department of Public Aid, Chicago, showed a major concern that ways be found to ensure that public and private hospitals and other health-related facilities receiving federal funds practice racial equality.

"Efforts should involve review of actual practices by the Department of Health, Education and Welfare and go beyond acceptance of assurance," he said his group agreed.

He also said there was voiced in the discussions an opinion that family planning should be part of the regular medical program of welfare agencies.

On education, panelists felt that although it is 11 years after the U.S. Supreme Court's school desegregation decision, schools still operate on biracial lines, according to S. Milton Nabrit, president of Texas Southern University, Houston.

"It was felt," he related, "that in the north racial segregation has steadily increased." He said one cause was suggested to be the "myth" of neighborhood schools and it was proposed that the public school system be "totally reorganized."

IN DISCUSSIONS on the family related Dorothy Height, president of the National Council of Negro Women, panelists discussed "setting some kind of national family policy, seeking to find what it is the family has the right to expect from each segment of our society."

Participants at the sessions included Father John F. Cronin, S.S., assistant director, Social Action Department, National Catholic Welfare Conference; Msgr. John C. Knott, director, Family Life Bureau-NCWC, Thomas C. Hinton, chairman, National Catholic Coordinating Council on Economic Opportunity-NCWC; Matthew Ahmann, executive director, National Catholic Conference on Interracial Justice, Chicago, and Msgr. Lawrence Corcoran, secretary, National Conference of Catholic Charities, Washington.

OFFICERS OF NEW RICHMOND GROUP—Two members of St. Mary's parish are among the officers of the recently-organized "Families in Action" (for a Better Community) group in Richmond. Purpose of the organization is to acquaint parents with community needs in the areas of education, youth activities, religion and crime prevention, specifically through panel discussions. Seated are Robert Kurre, president, and Mrs. Allen Coulter, secretary. Standing, left to right: Mrs. Paul Richert, Paul Richert and Mrs. Thomas Shields, committee heads. Mr. Kurre and Mrs. Shields are members of St. Mary's parish. (Palladium-Item photo)

Recollection set November 28 for Richmond women

RICHMOND, Ind.—The afternoon of recollection sponsored annually on the first Sunday of Advent by the Women of Holy Family parish, will be held Sunday, Nov. 28, at the church from 1:30 to 4 p.m. Mrs. James Ellis, chairman, invites all interested women to attend.

The Holy Family CYO will sponsor a spaghetti supper on Saturday, Dec. 4, in the parish hall.

The American-Italian Ladies Lodge will hold its Christmas dinner-party, Saturday, Dec. 18, in the Gateway Mall meeting rooms, at 6:30 p.m. A gift exchange will follow the dinner. Members are asked to contribute food to the Christmas baskets for needy families and to provide gifts for the Christmas parties for patients at Richmond State Hospital. Mrs. Ralph Quaglio and Mrs. Max Scotece are in charge of the projects.

Rummage sale

SELLERSBURG, Ind. — The Ladies' Club of St. Paul's Church will sponsor a rummage sale, December 2 and 3, at Beutel's Market, 1712 Spring St., Jeffersonville.

ND Club slates annual breakfast

INDIANAPOLIS — Archbishop Schulte will be a special guest at the annual Communion Breakfast of the Notre Dame Alumni Club on Sunday, Nov. 28, following the 9 a.m. Mass at Cathedral Church. The breakfast will be served at Cathedral High School at 10 a.m.

Father Patrick Smith, of Marian College, will be the guest speaker. Other honored guests will be principals of the Catholic high schools and the Notre Dame lay board of trustees who live in Indianapolis.

A special presentation will be made by Dr. Ernest Eliel, head of the Department of Chemistry at Notre Dame.

Cathedral High sets variety show

INDIANAPOLIS — "Cathedral Varieties of 1965," a variety show and dance sponsored by the Cathedral High School Music Department, will be held Saturday, Nov. 27, and Sunday, Nov. 28, at 8:15 p.m. in the school auditorium. Tickets may be purchased at the box office.

Directed by Brother Eugene Weisenberger, C.S.C., the show will feature the Cathedral Stage Band and Jazz Combo. Senior Tom Repass will be master-of-ceremonies for the floor show.

Woods musical groups schedule a joint concert

ST. MARY-OF-THE-WOODS, Ind.—The St. Mary-of-the-Woods College Orchestra and Madrigal singers will present a joint concert Sunday, Dec. 5, at 8 p.m. in the Cecilian auditorium.

Under the direction of Sister Cecilia Anne, associate professor of piano and strings, the full orchestra will present "Andante" from "Surprise Symphony" by Haydn; "Symphony in D" by Sammartini; "Allegro in C" by Mozart and "Knightsbridge March" by Eric Coates, contemporary English composer.

The wind section of the orchestra will play several selections for small ensembles. As in past years, the orchestra will include students from Indiana State University.

The Madrigal section of the program, directed by Sister Marie Brendan, associate professor of voice, will feature some of the traditional Madrigal selections including "The Nightingale" and "The Pedlar's Song."

St. Thomas parish schedules dance

INDIANAPOLIS—St. Thomas parishioners are polishing final plans for their annual parish dance to be held Friday evening, Dec. 3, in the parish hall, 46th and Illinois. Music will be furnished by the Headliners beginning at 9 p.m.

Reservations can be made by calling the co-chairmen, Mrs. Cathy White, 251-7261 or Mrs. Eve Carroll, 255-5859.

MacEoin

(Continued from page 4)

said that it seemed to be clearly the Curia's intention to promulgate this "reform" without consulting anybody. It was the Pope who blocked them by directing the consultation with the heads of the national conferences of bishops. Even then, however, efforts were made to obey the letter of his order and nothing more. A plan was developed by which it was hoped to secure a rubber-stamp approval from the bishops.

Fortunately, alert theologians recognized what was hatching, and equally fortunately, they had available a press in which the facts could immediately be aired. Fathers O'Hanlon, Gregory Baum and Thomas Stransky gave masterly expositions, stressing the theological and ecumenical implications, to the English-language press. Others did the same for the press of other languages.

The press was not simply used to bring the theological and other issues to the attention of the bishops, an operation which at least in theory could have been performed in other ways. More important was the parallel functioning of public opinion. The bishops came to realize something that would have remained hidden from them if the discussions had been secret. To the surprise of some of them, they were shown that the public was concerned. It felt that it had a stake in the subject. It would feel cheated if its views were not taken into account in the final determination.

●

The real test will come, however, when the bishops have scattered after the council, as Bishop John Crawford, of the Solomon Islands, has just reminded a group of English-language journalists here.

He was preaching at the concelebrated Mass offered each evening by and for newsmen. This is a community function in fullest harmony with the liturgy as reformed by the council. One of its many delightful features is an invitation to all to express their desires and concerns during the prayer of the faithful.

After Bishop Crawford's talk, one of my colleagues repeated a request I have heard many times in recent months: "That the Holy Spirit may enlighten journalists to see the truth about the council, and give them courage to proclaim it as they see it." And the fervent answer: "We beseech Thee, hear us!"

Dance slated

INDIANAPOLIS—The annual Thanksgiving dance sponsored by St. Patrick's Athletic Club will be held Saturday, Nov. 27, in the parish hall, 950 Prospect St. Dancing will be from 9 to midnight.

CONTRIBUTORS

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

MISS LULA EHRINGER, Sellersburg
MRS. W. J. SPRIGGS, Fortville

Two Providence nuns, one a missioner, die

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two Sisters of Providence including a veteran Chinese missioner, were held this past week at the motherhouse here.

Sister Carmel Baker, who spent 30 years working among the Chinese on the Mainland and later on Formosa, died November 21 in the convent infirmary after suffering a stroke last month. She had returned to the motherhouse from Formosa in June, where she had served since 1952.

THE FORT WAYNE native volunteered for China service in 1931 and remained there through 1948 when all American citizens were evacuated from the Mainland. During World War II Sister Carmel was interned for four years in a Japanese concentration camp.

From 1948 to 1952 she was assigned to Central Catholic High School, Fort Wayne, where she taught biology and served as superior for two years. She entered the convent in 1919 and had taught in the Chicago area before missionary duty.

SISTER MILDRED Fehn, a native of Evansville, died there November 20 in St. Mary's Hospital following a heart attack. A member of the community since 1911, Sister Mildred had taught in elementary schools in Chicago, Fort Wayne and Evansville.

Survivors include a sister, Mrs. L. Zenthoefer, Trinidad, Colo.; and two brothers, Romig and Walter Fehn, both of Evansville.

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Calendar OF EVENTS

St. Anthony's . . .
Altar Society Christmas Party, Dec. 15th, 6:30 p.m.
St. Augustine's . . .
Altar Society Covered Dish Dinner, Dec. 1st, 6:30 p.m.
Sacred Heart . . .
Men's Club, Dec. 8th, 8 p.m.
Providence . . .
Providence Guild Covered Dish Dinner, Dec. 8th, 6:30 p.m.

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† **AGNES EHRINGER COOMER**, 74, St. Augustine's Church, Nov. 18. St. Joseph Cemetery, St. Joseph Hill, Ind. Mother of Charles F. Coomer, Louisville, Eugene Coomer, Clarksville, and Mrs. David Gohmann, New Albany. Sister of Edward Ehringer, Indianapolis; Otto Ehringer, Cincinnati; George Ehringer, Jacksonville, Fla.; Theodore Ehringer, Bennettsville; Mrs. Joseph Croft, Bennettsville; Mrs. Frank Popp, Bennettsville; Mrs. Henry Pastick, Louisville; Mrs. Garner Lawrence, Jeffersonville; Miss Lula Ehringer and Miss Elizabeth Ehringer, both of Sellersburg; and eight grandchildren.

INDIANAPOLIS

† **FOREST D. PERSINGER**, 48, St. Joan of Arc Church, Nov. 19. Calvary Cemetery. Husband of Thelma C.; father of Sheila, Kathryn, Teresa, Richard, Thomas, John and Kenneth Persinger; son of Mr. and Mrs. Carey O. Persinger; brother of Marion Persinger and Mrs. Trussie Dohner.

† **NORBERT A. NOE**, 60, St. Luke's Church, Nov. 18. St. Joseph Cemetery. Husband of Marie C.; father of Nicholas N., James A.; brother of Sister Mary Norbert, OSF, stationed at St. Mary's Academy, Indianapolis; Sister M. Clarice, OSF, stationed at Chillicothe, O.; Mrs. Walter Stumpf and Paul A. Noe.

† **WILLIAM F. LOGAN**, 49, St. James the Greater Church, Nov. 19. Holy Cross Cemetery. Brother of Arthur and George Logan and Mary Kress.

† **KATHRYN M. SMITH**, 60, St. Joan of Arc Church, Nov. 19. Calvary Cemetery. Wife of George; mother of George C. Smith.

† **PETER A. ERNST**, 81, St. Mary's Church, Nov. 20. St. Joseph Cemetery. Husband of Carrie.

† **JOHANNA DIETZ**, 79, Sacred Heart Church, Nov. 22. St. Joseph Cemetery. Mother of Lawrence H. Dietz and Dolores Cornell; sister of Mayme Hess.

† **EVERETT T. WALTER**, 73, St. Philip Neri Church, Nov. 21. St. Joseph Cemetery. Husband of Anna M.; father of Joseph B., Bernard P., and Ronald L. Walter and Anna M. Pope.

† **FRANK H. WARREN**, 69, St. Joan of Arc Church, Nov. 21. Calvary Cemetery. Husband of Helen; father of Kay O'Brien; brother of Florence Norris, Helen Osterkamp, Leo J. and James Warren.

† **ANNA E. WUEST**, 89, Our Lady of Lourdes Church, Nov. 22. Mother of Joseph E. Wuest, Lenora Nelson; sister of Rose Westerfeld.

† **CATHERINE M. SCHALER**, 67, Holy Name Church, Nov. 22. Calvary Cemetery. Wife of George T.; mother of Bernard Schaler; daughter of Barbara Hirschinger; sister of Josephine, George, Leo, Joseph and Lawrence Hirschinger.

RICHMOND

† **CATHERINE J. MILLER**, 87, St. Andrew's Church, Nov. 10. Mother of Mrs. Elizabeth Fisher, of Huntington; sister of Mrs. Clara Hase, of Richmond.

CAMBRIDGE CITY

† **WILLIAM B. WESSLER**, 61, St. Elizabeth Church, Nov. 17. Mother of Mrs. Verus Miller, of Cambridge City; Mrs. William Franklin, of Portsmouth, Va.; Paul Wessler, of Cambridge City; son of Mrs. Mary Wessler, of Indianapolis; brother of Mrs. Joseph Gesting and Mrs. Anna Bordenkecker, both of Batesville; Mrs. Martha Dellar, of Cincinnati, O.; Mrs. Mary Volk, of Indianapolis; Joseph, Anthony and Henry Wessler, all of Batesville.

TELL CITY

† **HENRY HANLOH**, 80, St. Paul's Church, Nov. 20. St. Mary's Cemetery. Brother of Anthony Hanloh, of Tell City.

† **HERMAN RECKELHOFF**, 86, St. Paul's Church, Nov. 19. St. Mary's Cemetery. Husband of Margaret; father of Leonard and Hugo Reckelhoff, both of Tell City; Mrs. Henry Jakeby, of Jeffersontown, Ky.; Mrs. Charles Mitchell and Mrs. John Sabelhaus, both of Tell City.

TERRE HAUTE

† **EDWARD A. WELSH**, 87, St. Ann's Church, Nov. 17. Calvary Cemetery. Brother of John Welsh and Mrs. Anna Murphy, both of Terre Haute, and Mrs. Rose Maloy of Marshall, Ill.

† **ROSA J. MINDRUP**, 54, St. Benedict's Church, Nov. 20. Calvary Cemetery. Daughter of John J. Mindrup of Terre Haute; sister of Father Mark Mindrup of Lansing, Mich., John W. Mindrup of Kansas City, Mo., and Mrs. Virgil Scott of Terre Haute.

† **WALTER V. CREEDON**, 61, St. Ann's Church, Nov. 22. Calvary Cemetery. Brother of Mayme Creedon and Mrs. Charles Chasteen, both of Terre Haute, Mrs. Fred Calvert of Columbus, Ohio, and Thomas Creedon of Berkley, Mich.

ST. MEINRAD

† **HENRY DENNING**, 92, St. Meinrad Church, Nov. 18. Church Cemetery. Father of Theodore and Linus, both of St. Meinrad; Edmund and Henry, both of St. Louis; Mrs. Adela Schlachter, of Jasper; Mrs. Edwina Leinenbach, of Ferdinand; Miss Esther Denning, of Evansville; Mrs. Anita Johnson, of Nashville, Tenn.; brother of Jacob and Frank Denning, both of St. Meinrad.

† **ANNA MEIRING**, 79, St. Meinrad Church, Nov. 22. Church Cemetery. Mother of Edward Meiring, of St. Meinrad; sister of Mrs. Verena Elmer and Mrs. Susanne Hackman, both of Evansville.

Chaplains' group under formation

WASHINGTON — The National Association of Catholic Chaplains, recently approved by the administrative board of the National Catholic Welfare Conference, is being formed.

The association is composed of priests serving in all hospitals and health-related facilities. Within one week, more than 500 priest-chaplains became charter members.

Sponsored by the Bureau of Health and Hospitals of the National Catholic Welfare Conference, the association will publish a manual for chaplains and sponsor a training course.

Auxiliary Bishop Joseph B. Brunini of Natchez-Jackson, Miss., is episcopal chairman of the association and Msgr. Harrold A. Murry, director of the NCWC bureau, is chairman of the association's advisory board and executive director.

Red reaction

BONN — Communists have been quick to respond to the announcement by Pope Paul VI that he will open beatification processes for Pope Pous XII and Pope John XXIII. A Radio Prague broadcast heard here hailed the action on behalf of Pope John but was sharply critical of the inclusion of Pope Pius.

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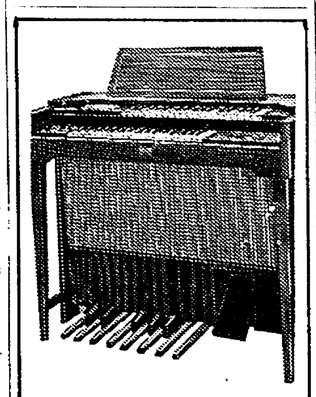

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TENTH WEEK'S SUMMARY

Soaring spirits mark closing days of council

By PLACID JORDAN, O.S.B.

VATICAN CITY — The tenth week of the Second Vatican Council's closing session ended in high spirits after a stirring address by Pope Paul VI, the sweeping adoption of the decrees on divine revelation and the lay apostolate.

With 12 of the 16 schemas on the council agenda now disposed of, the assembly adjourned for 10 days to allow committees to complete their work on three documents which, because of amendments offered on the floor, still must be redrafted—on the priesthood, the missions, and the Church in the modern world. They will come up for final votes on November 30th and on the second and fourth days of December. Together with the religious liberty declaration they will be promulgated in a public session on December 7 which will precede the solemn closing on December 8.

The council thus is about to end its labors successfully, in an atmosphere reflecting confidence in the Church's future and with gratitude for the guidance of Divine Providence by which it has benefited so visibly throughout.

POPE PAUL'S address on November 18 further bolstered the conviction which had prevailed all along among the vast majority of world's bishops that this council is going to achieve the aims set by the man who initiated and first inspired it—Pope John XXIII.

Pope Paul announced he was initiating beatification procedures both for his predecessor and Pope Pius XII, "these holy and eminent Supreme Pontiffs." The process is expected to take a good many years, and ultimately may raise both Popes to the dignity of sainthood.

Boldly, Pope Paul coupled the two revered names in his announcement to stress on the one hand his resolve to uphold "true aggiornamento" in the Johannine spirit, and, as he expressed it, "to put into speedy execution the deliberations of this ecumenical synod" which stem from Pope John's epoch-making initiative.

At the same time he wanted to pay tribue to Pope Pius XII, the man who quietly paved the way for this reform and also to defend his memory in the face of unwarranted attacks to which it has been subjected. It is known that an almost equal number of petitions have been received in favor of both Popes being accorded the highest honor the Church can bestow—about one million for each.

In his address, Pope Paul also announced that the world synod of bishops may not convene before 1967, for the various new secretariats created by the council must be first set up, and the national episcopal conferences must be legally established. Only then will they be in a position to elect their synodal representatives.

Meanwhile, the anticipated reform of the Roman curial offices which is incidental to these plans will also be on its way. The Pope said he "had taken measures to insure an appropriate reorganization" of these administrative agencies. He paid tribute to them for the work they have done in the past, but stressed that "not a few reforms and other improvements" were needed.

TRANSLATING this comprehensive project of reforms into practice, first a new statute will be issued for the Congregation of the Holy Office, which, along with those now being prepared for other branches of the curial apparatus, in the opinion of many was long overdue. Of course these changes cannot come overnight. "It will take some time," said the Pontiff, "and perhaps the transformation will seem slow and partial because of the respect due for individuals and traditions. But this transformation surely will come."

Hearing the Pope speak these words, no one could doubt the firmness of his determination to carry this auspicious beginning to a good end.

That the overwhelming majority of the council Fathers will back the Pope in this and the other measures now contemplated in the wake of the council was once again evidenced during the council's tenth week by the progress of the conciliar deliberations. Archbishop Pericle Felici, the council's secretary general, told the Fathers they must "hurry up" with their work, but clearly a ferment still is noticeable among them in regard to a number of issues, although the final outcome is no longer in doubt. That 1,954, out of a total of 2,216 bishops present should have cast offirmative votes on the religious liberty declaration showed this conclusively.

The stalwart opponents of this measure, which has so long been a bone of bitter contention, despite last minute maneuvering did not muster more than 249 negative votes. The misgivings of this minority, prompted by fears that the recognition of religious liberay as a genuine personal right founded in man's dignity and his freedom of conscience might imply indifferentism and ignorance of truth, were swept aside. The Church now is committed to the concept that man in practicing his beliefs must enjoy immunity from external coercion because of his very nature and as a civil right. The import of this decision in the field of interfaith relations cannot be overestimated.

It was a clear victory for the position taken from the outset by the American hierarchy in the best American tradition, but it was significant also that of almost 400 Italian and 85 Spanish bishops, often wrongly considered as hard-core conservatives, a large number obviously had sided with the progressive majority.

NO LESS remarkable during the week were the overwhelmingly favorable votes regarding labor unions and the right to strike, after the priest-worker movement had already been endorsed. The ballots on the revised version of the modern world schema, now being revised for the last time, also revealed that new spiritual climate is asserting itself in the Church in virtually every field of human endeavor.

War was frankly called a crime against God and man, and the right of conscientious objection was upheld in principle. At the same time the right of self defense was not questioned, although without involvement in mass retaliation, especially by nuclear weapons.

A new view also was developed on marriage by recognizing that conjugal love is essential not only for procreation, but also as an expression of mutual affection. Catholic married couples are being asked, however, to observe the traditional teachings of the Church on family planning.

Economic conditions in the world, the schema said, should be improved by eliminating disparities between the richer and poorer nations, and all racial discrimination should be removed.

The drafting commission now will attempt to find a formula satisfactory to those who feel communism should be explicitly condemned in the context of the schema's statement on atheism, although it already takes a strong stand against all political regimes which oppress civil and religious liberties. When this unprecedented document emerges at last from committee for final vote, it will indeed prove to be what Pope Paul called it in anticipation: "a crowning effort of the council."

QUITE A FEW council Fathers feel that a great deal of further study is desirable to come to all-around acceptable conclusions on these and other vital issues the schema is raising. But it is granted also that prolonged debate can serve no purpose now that the council's closing date has been set and preparations made accordingly. In all likelihoood, therefore, the three draft proposals still in committees will be adopted without delay when the assembly reconvenes after Thanksgiving week.

This has certainly been the busiest of the council's four sessions. When the curtain falls in December an equally busy postconciliar period will begin, highlighted by the special jubilee year celebration for the entire Church proclaimed by Pope Paul. It will inaugurate a new era for a Church renewed and rejuvenated, as prophetically visualized by three great Pontiffs—Pius XII, John XXIII and Paul VI.

FIRST PLACE WINNERS IN CYO BAKING CONTEST—This picture of the first-place trophy winners in the recent Junior CYO Baking Contest is unique because it includes a boy, Mark Renie of St. Christopher, who won top honors in the Cookie Division. It's the first time this has happened, but we hope it's not the last. Shown with Mark are: (front row, left to right) Sherry Ayres, Sacred Heart, Pies; Vicki Deal, Holy Trinity, Grand Champion; Carol Armbruster, Holy Name, Quick Breads. In the back row with Mr. Renie is Rita Stuckey of Holy Name, co-winner of the Yeast Bread Divisionwith another Holy Name contestant, Barbara Buckel. Miss Buckel and Dottie Beasley of St. Barnabas, winner in the Cake Division, were not present for the picture.

Global body elects priest as 'veep'

LIMA, Peru—Father Daniel McLellan, M.M., Peru's "credit union priest," has been elected vice-president of the International Union of Building Societies and Savings Associations, it was learned here.

Father McLellan spearheaded the credit union movement in Peru. Then years ago he established the first such cooperative organization in his parish in Puno, with 23 members and $32 in assets. He developed that organization into the El Pueblo savings and loan association, which recently won approval of a $1.2 million loan by the Inter-American Development Bank to help finance construction of more than 500 homes for low-income families in Peru.

Effective date

VATICAN CITY—The juridical norms of the decree on the lay apostolate, promulgated by Pope Paul VI on November 18, will become effective next June 29, Archbishop Pericle Felici, secretary general of the Second Vatican Council, told the council Fathers (Nov. 18).

Method of selecting bishops criticized

MANCHESTER, England — The Guardian, influential national daily newspaper, criticized the appointing of Catholic bishops in Britain "through an obsolete ecclesiastical bureaucracy in a foreign country which takes virtually no notice of local aspirations."

The paper, which advocated a bigger say in the matter by the laity and the ordinary clergy, took as its point the appointment of a new archbishop for Birmingham. Pope Paul recently promoted Bishop George P. Dwyer of Leeds to head the Church in that second biggest metropolis after London.

THE GUARDIAN said Catholic propagandists used to point a finger of scorn at the way the bishops of the Anglican State Church are chosen — by politicians who are not always Christians. It held that while this is theologically absurd, so is the Catholic method.

"At the very moment when the Vatican council has published its decree De Ecclesia . . ., it is surely absurd that after a delay of seven months (in which presumably the private opinions of a tiny clerical minority was being sounded) a man should be chosen for the huge Birmingham archdiocese without any attempt having been made to sound out the wishes of the million or so people who are directly concerned. . . . This kind of procedure is quite simply incompatible with everything the Church has been lately professing at the council about the renewal of lay participation in the Church's affairs and the revivification of its administrative structure."

THE ARTICLE said at present the only people in a diocese who have any say in the appointment of a bishop are the chapter, "a handful of clergy who are asked to put forward a few names. . . . There is absolutely no official way in which even the vast majority of the clergy let alone the laity can have any say at all."

The ultimate solution, it suggested, was the breaking up of the present dioceses which are "immense, impersonal administrative structures. . . . At present a diocese like Birmingham is so unwieldy that the bishop is forced to appear mostly as an administrator who takes a certain amount of time off from his desk to go round confirming people and looking amiably paternal at social gatherings. A diocese would have to be perhaps a tenth of this size or even less to be an effective unit in which genuine participation can even begin."

Named to Secretariat for non-Christians

VATICAN CITY—Nearly two dozen bishops have been named as members of the Secretariat for Non-Christians, among them Archbishop John F. Dearden of Detroit and Bishop Alexander Carter of Sault Sainte Marie, Ont.

Pope Paul VI established the secretariat in May of last year and named Cardinal Paolo Marella its chairman. But until now it has had only a skeleton staff. Those now appointed to membership, in addition to Archbishop Dearden and Bishop Carter, are:

Archbishop Natale Mosconi of Ferrara, Italy; Archbishop Marc Lallier of Marseilles, France; Coadjutor Archbishop Angelo Fernandes of New Delhi; Archbishop Oscar de Aliveira of Mariana, Brazil; Archbishop Neophytos Edelby, counselor for the Melkite-rite patriarchate of Antioch; Archbishop Hyacinthe Thiandoum of Dakar, Senegal; Archbishop Boleslaw Kominek for Wroclaw, Poland; Bishop William Brasseur, vicar apostolate of Mountain Province, Philippines; Bishop Joseph Blomjous of Mwanza, Tanzania; Bishop Thomas Cahill of Cairns, Australia; Bishop John Bokenfohr of Kimberley, South Africa; Bishop Helmut Wittler of Osnabrueck, Germany; Bishop Lawrence Satoshi Nagae of Urawa, Japan.

Also: Bishop Thomas Holland of Salford, England; Bishop Stanislaus Lokuang of Tainan, Formosa; Bishop John Gran of Oslo; Auxiliary Bishop Eduardo Pironio of La Plata, Argentina; Auxiliary Bishop Jose Guerra Campos of Madrid; Bishop Janez Jenko, apostolic administrator of the Yugoslav territory of the Gorizia, Trieste, Capodistria, and Fiume dioceses; and Bishop Marcos McGrath of Santiago di Veraguas, Panama; Bishop Gerardus De Vet of Breda, the Netherlands.

Named for award

NEW YORK — Msgr. John Tracy Ellis, recognized dean of American Catholic historians, will be presented with the 1965 Campion Award of the Catholic Book Club on November 26 at the new headquarters of America magazine here. William Holub, editorial board chairman and president of the Catholic Press Association, will make the presentation.

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